



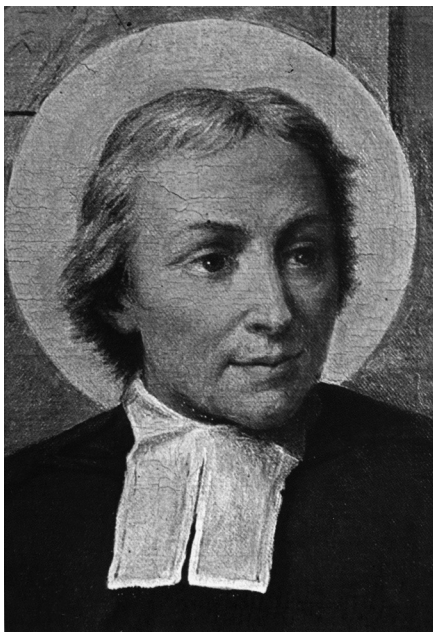
LA SALLE UNIVERSITY

LA SALLE UNIVERSITY
AND ITS
CATHOLIC
LASALLIAN MISSION

Faith,
Service,
Community

Second Edition
2009

Office of Mission Integration
University Ministry and Service



Saint John Baptist de La Salle

Patron of All Teachers
Founder, Brothers of the Christian Schools
Patron and Namesake, La Salle University

Let us remember...
...we are in the Holy Presence of God.

Stir up your trust in
the infinite goodness of God.

Give honor to your Creator
by leaving the care of your person
in the hands of God.

Don't be troubled about the present or
disquieted about the future,
but be concerned only
about the moment you must now live.

Do not let anticipation of tomorrow
be a burden on the day that is passing.

What you lack in the evening,
the new morning will bring you,
if you know how to hope in God.

St. John Baptist de La Salle

Second Edition
Dedicated to
The De La Salle Christian Brothers

The most important thing is to know if we are contributing to the creation of a world that is more human, starting from Gospel values. What is important is to exploit the dynamism of our founding charism, to know how to take risks while looking ahead. The most important thing is not to know if we have a future. The most important thing is that our present has meaning, that our life is worth the effort, that many, thanks to us, discover the face of God and his maternal tenderness, that the Gospel be proclaimed to the poor and that young people find in us the support they need.

Álvaro Rodríguez Echeverría, F.S.C.
Superior General
De La Salle Christian Brothers

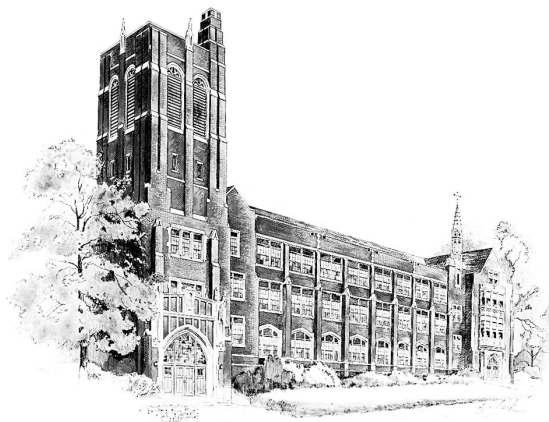
CONTENTS

PART I

INTRODUCTION	8
WHAT'S IN A NAME?	12
DE LA SALLE AND THE FOUNDATIONAL STORY	16
FROM CANON AND PRIEST TO SERVANT OF THE POOR	18
A SERIES OF CROSSROADS	20
DE LA SALLE'S STORY: YOUR STORY TOO?	28
DE LA SALLE'S WORLD	32
FAITH AND SALVATION	34
LASALLIAN SPIRITUALITY AND THE LASALLIAN MISSION	38
LA SALLE UNIVERSITY'S FOUNDING STORY	40
THE MISSION	46
LA SALLE UNIVERSITY'S MISSION STATEMENT	48
CORE VALUES	50
AN INVITATION TO COMMUNITY	52
NOW WHAT?	56
THE JOURNEY	62
SAINTS OF LA SALLE UNIVERSITY	66

PART II

THE PARABLE OF THE GOOD SHEPHERD	84
A LASALLIAN PRAYER	88
WAYS TO PRAY	90
DAILY AND OTHER PRAYERS	95
A LASALLIAN DAILY OFFERING OF SELF	98
NOTES	100



**The Purpose
of
Lasallian Education:**

*to provide a human and Christian
education to the young,
especially the poor,
according to the ministry
which the Church
has entrusted to it.*

The Rule of the Brothers
of the Christian Schools



PART I

AN INTRODUCTION TO LA SALLE UNIVERSITY
AND ITS CATHOLIC LASALLIAN MISSION

Although we trust this book will be valuable for others, it was written primarily with the new undergraduate student in mind. We view this little book as an invitation; an invitation to consider how all of us can contribute to make La Salle University a community of faith and service in which a lifelong concern for the common good is fostered. We begin with the twin stories of the founder of the Christian Brothers, John Baptist de La Salle, and the founding of the University itself. We share these stories and ask you to reflect upon the values that have bound the University together for so many years. Both serve as the spiritual force behind our fondest hope: the full participation of all of us in preserving the distinctive Lasallian character of the University.

The design of this book is a bit unorthodox. However, it is one used by other institutions where it seems to work well. In the first part, you'll find that the left-hand pages tell the stories of St. La Salle and the founding of La Salle University. The right-hand pages have prayers, inspirational quotations, and ideas that might help to light your way on the journey here and beyond.

Introduction

The name “La Salle” has been in the lexicon of Philadelphians for almost 150 years. Virtually everyone in Philadelphia and the surrounding region has heard the name at some point. Some know it because they are fans of Big Five basketball. Others know it because they are employers, politicians, teachers, journalists, neighbors, or friends. Still others have had a more intimate experience as students, graduates, or benefactors of the University.

History tells us that many, even those in that last group (the inner circle of life of any institution), might not know what the name “La Salle” means, what its roots are, and what the story behind it is. This book is intended to make certain that you, as a new member of the University community, learn this history. The University wants you to know what the institution is about, why it was founded, what it stands for, and whose memory the name honors. La Salle also wants you to know what dreams and aspirations it holds for you.

Yesterday is gone,
tomorrow has not yet come.
We have only today.
Let us begin.

*Greeting on the front door of the
Missionaries of Charity Mother House in Calcutta*

It is not so much what you believe in that matters, as the way
in which you believe it and proceed to translate that belief
into action.

Lin Yutang

Since you've decided to continue the next phase of your life journey here, it is important to learn as much as possible about the community you are entering. The word "community" gets a good deal of attention these days. It has become a handy way for people to convey the idea that a group is closely knit, one with a high degree of cohesion and unity. Colleges and universities, particularly those sponsored by religious congregations, use the word frequently to describe themselves. But using the word liberally and achieving genuine community are two entirely different matters.

Not every collection of people automatically rises to the level of a community. Developing community means building trust, connecting to one another, and reaching some level of agreement on what is worth living and sacrificing for. All of these tasks take time and work. Open communication and the process of building relationships are ways of actually achieving community for those who desire it. And you will see that both are vitally important for an institution that has the name "La Salle" above its front door. This book, then, is one effort to help you better understand the University you are entering and help you become an active contributor to its tradition. We hope that it will be a good companion for you.

Let us trust in the Spirit's power to inspire conversion, to heal every wound, to overcome every division, and to inspire new life and freedom. How much we need these gifts!

Pope Benedict XVI, Homily, Washington, D.C., 2008

What's in a Name?

In Shakespeare's *Henry V*, the title character steps forward to address his army. They are facing very long odds. They are about to march off to fight the French at the Battle of Agincourt, and they are vastly outnumbered. In the play, the king makes a rousing speech in which he refers to his army as "we band of brothers," a stirring expression of affection and empathy by a monarch for his troops. The speech serves the king's purpose because the English eventually win the battle.

About 100 years after Shakespeare penned those lines, a French priest by the name of John Baptist de La Salle created his own "band of brothers." In doing so, he invented an entirely new kind of religious congregation of lay men, something the world had never before seen. Together, De La Salle and his brothers went off to do battle against very long odds, too. De La Salle's band of brothers vowed to live together and to endure hardships in order to serve young people, especially the poor, through the ministry of education.

His impact and the impact of his band of brothers were so far reaching that De La Salle eventually was named by the Catholic Church as the patron saint for all those who work in the field of education. For most people, the first surprise about La Salle University is that it is named for this 17th-century French visionary, a man of great faith whose ideas have lived on long after his death—and not for a 17th-century French explorer.

The confusion about the University's true namesake is understandable. All American schoolchildren hear the La Salle name when they study the early explorers of the American continent. There, they come upon Robert De La Salle, who sailed down the Mississippi about the time that John Baptist de La Salle was opening his first school in France. Consequently, the two have been confused. In addition, a writer for Baltimore's *Evening Sun* in a 1931 article added to the confusion when he alluded to La Salle's football team as the "Explorers." The editor of La Salle's student newspaper, *The Collegian*, read the article and used the nickname. The rest is history.

O LORD, you have searched me
and you know me.
You know when I sit and when I rise;
you perceive my thoughts from afar.
You discern my going out and my lying down;
you are familiar with all my ways.
Before a word is on my tongue
you know it completely, O LORD.
You hem me in—behind and before;
you have laid your hand upon me.
Such knowledge is too wonderful for me,
too lofty for me to attain.
Where can I go from your Spirit?
Where can I flee from your presence?
If I go up to the heavens, you are there;
if I make my bed in the depths, you are there.
If I rise on the wings of the dawn,
if I settle on the far side of the sea,
even there your hand will guide me,
your right hand will hold me fast.
If I say, “Surely the darkness will hide me
and the light become night around me,”
even the darkness will not be dark to you;
the night will shine like the day,
for darkness is as light to you.
For you created my inmost being;
you knit me together in my mother’s womb.
I praise you because I am fearfully and wonderfully made;
your works are wonderful,
I know that full well.
My frame was not hidden from you
when I was made in the secret place.
When I was woven together in the depths of the earth,
your eyes saw my unformed body.
All the days ordained for me were written in your book
before one of them came to be.

(continued on page 15)

Although the general public has made this mistake, you should know from the beginning whose life the name La Salle honors and something of the man himself. You should know, too, that the University stands in the Catholic tradition and draws basic values from the person and message of Jesus Christ. Beyond that, this University stands in the Lasallian tradition. The word “Lasallian” is both a noun and an adjective, and you will find it used frequently on campus. To understand what it means, you must read the story of the founder of the Christian Brothers, the movement he began, and the origins of the University that follow.

(continued from page 13)

How precious to me are your thoughts, O God!
How vast is the sum of them!
Were I to count them,
they would outnumber the grains of sand.
When I awake,
I am still with you.
If only you would slay the wicked, O God!
Away from me, you bloodthirsty men!
They speak of you with evil intent;
your adversaries misuse your name.
Do I not hate those who hate you, O LORD,
and abhor those who rise up against you?
I have nothing but hatred for them;
I count them my enemies.
Search me, O God, and know my heart;
test me and know my anxious thoughts.
See if there is any offensive way in me,
and lead me in the way everlasting.

Psalm 139, New International Version

De La Salle and the Foundational Story

Reflect on De La Salle's implausible life journey. He was born in 1651 in Reims in the Champagne region of northeastern France into a wealthy family that could provide him with the financial resources and social support to pursue his professional and spiritual development. Those advantages virtually assured him of a comfortable, well respected life in society and in the Church.

At birth, he was surely one of his society's most fortunate souls. In a population of perhaps 20 million, about 1 percent had the advantages that De La Salle had at birth. Yet, he died at age 68 in 1719, associated in society with a relatively unimportant group of men. His entire adult life was consecrated to God for the education of the children of artisans and the poor. Between his first formative years to the last years of his life, there was a radical shift in the way De La Salle positioned himself in his world. At the end of his life, he was no longer in the place of power and respect that he was when he began his life. Instead, he was in a place with a different kind of power; a place in solidarity forever with the poor.

What happened to change De La Salle? What were those transformative moments that led him to side with the poor and to embrace children and youth who were completely adrift, children living a life without options? The young children he saw in the streets of Reims would never have a chance at life's barest necessities and never approach a full life of human dignity. De La Salle's first biographers described those key moments as crossroads; places in which alternative roads could have led him to different futures, places fraught with choices and risk. To get a sense of this man and his journey, let's look at that crossroads imagery more closely.

Consult not your fears
but your hopes and your dreams.
Think not about your frustrations,
but about your unfulfilled potential.
Concern yourself
not with what you
tried and failed in,
but with what it is still possible
for you to do.

Blessed Pope John XXIII

Wisdom is bright and does not grow dim. She is readily seen
by those who love her; found by those who look for her. In
her company, all good things will come. Quick to anticipate
those who desire her, she makes herself known to them.

Wisdom 6:12-14

From Canon and Priest to Servant to the Poor

As a young student, the idea of getting involved in the field of education was not one of the options De La Salle entertained. The College of Bons Enfants, which he entered at age 10, was a conservative institution founded in the 9th century and rooted in the legacy of medieval education. Although the institution was undergoing dramatic changes during his time there, its curriculum remained shaped by the study of classic languages, classical literature, and philosophy organized around the seven liberal arts: the “trivium,” or elementary section, dedicated to grammar, rhetoric, and logic and “the quadrivium,” or intermediate section, dealing with arithmetic, music, geometry, and astronomy. Lessons were in Latin. Discipline was strict. Schooling was totally dominated by the clergy. The methods were the medieval methods of memorization, translation, and interpretation of classic texts, improvising, and debating. The curriculum left no place for the examination and consideration of contemporary French social and political issues nor knowing and reading contemporary authors.

Basic studies were followed by years of philosophy and theology which De La Salle pursued at the Sorbonne (the University of Paris). By all accounts, De La Salle was a superior student and by age 16, he was named a canon at the Cathedral of Reims. We know as a seminarian his professional development was greatly influenced by his mentors at the seminary of St. Sulpice. But neither his professional training nor spiritual development would have naturally led him to pastoral responsibilities (attending to the needs of the people of church). In his private life, when his parents died within months of each other, he assumed the role of parent to his younger brothers and sisters. Between the administration of his family’s estate and his responsibility as a canon, he had quite enough to occupy him. To this point, everything suggested he was heading down the road of a well regarded churchman and scholar.

How with this beginning did he wind up in such a different place? How do we explain this? Why did De La Salle seek knowledge that would give his life a new direction and very different power in his professional journey?



Stands the Cross, still point in the turning world.

Motto of the Carthusian Order

A Series of Crossroads

By age 30, De La Salle was a young priest whose vocation was founded on a theological vision rooted in the medieval church. That left him totally unprepared to understand the situation faced by the children of artisans and the poor and the current economic and political crisis between England and France. The legacy of the intellectual tradition he received at the university could easily explain his personal and professional choices to that point. Yet, this very same spiritual and intellectual tradition triggered in him a new line of questioning and a new search for truth, trying to understand what seemed to be a different call.

To the world's good fortune, a chance encounter turned De La Salle's life in a completely different direction. In 1679 he met a man, Adrian Nyel, who told him of an idea to establish schools for poor boys. Nyel knew of a potential benefactor, a wealthy widow, who was willing to help, provided the newly ordained Father De La Salle would involve himself in the venture. De La Salle agreed.

In the beginning, he thought he would simply start the project, never dreaming where it would lead. He initially planned to keep the project at arm's length, never intending to become actively involved in the venture. However, this chance encounter prompted him to ask questions of himself, of his wealth, and of God's will for him. This questioning, particularly as it related to God's will, came naturally to him. Catholics call this soul searching "discernment," a deeper questioning about oneself.

Little by little, without being aware at the beginning, De La Salle was led from one event to another: from indifference toward the plight of the poor to an understanding of the overwhelming need for effective schools; from relationships with canons and other influential people in the church to a life devoted to the powerless; from teachers unskilled and unmotivated and without training to ones with enthusiasm and passion like Gabriel Drolin (age 20) and Nicolas Vuryart (age 21) and a growing congregation of other Brothers. Soon, his relationships gradually moved him from church and government officials who simply fol-

The future is in the hands of God and better than that it could not be.

Blessed Pier Giorgio Frassati

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

St. John Baptist de La Salle

lowed the rules toward pastors and city officials who genuinely sought to respond to the needs of the poor. Thus, the people De La Salle met, the chance events that we all encounter in life, and the assistance of his spiritual directors – all of which he interpreted in light of the gospel – became clear signs to him that God was calling him to embrace a new vocation, literally to take a different road.

The intellectual tradition he encountered in his education, cast in the light of chance events, new people, and trusted advisors, served as the basis for his abandoning his previous life choices. In fact, upon reflection, he came to the conclusion that those choices had left him already. They had been replaced by more powerful ideas and more compelling reasons to venture down a different road to an uncertain world.

By his 40s, De La Salle, the theologian, became a catechist and educational leader. Between 1691 and 1702, members of the fragile congregation of teachers that he formed became formally associated as a community with a clear mission. De La Salle's first teachers, men not aspiring to be priests, were the ones to first call themselves "brothers." Although their numbers were small, the new congregation began to be noticed for the quality of their schools, for the curriculum they developed, and for the way they dressed. These lay men participated in this new educational mission only with the approval of civic or church authorities. Even with that protection, however, they were very vulnerable and subject to harassment and law suits.

The departure of some and the sickness of others (including De La Salle) nearly drove the community to its grave. It was in this new crossroads that in 1691 a strong sense of association emerged among three friends—De La Salle, Vuyart, and Drolin. They vowed to keep together for the sake of the mission even if all others left (now referred to as the Heroic Vow). Together, they would discern what was best for the "Society of the Christian Schools" and what God required of them. Several years later, 12 associates also took the same vow. From that point on, there were new candidates willing to associate themselves in community for this mission.

Remember, De La Salle was not trained as an educator. He was a

De La Salle

f. Nicolas Vuyart

f. gabriel Drolin

Signatures of John Baptist de La Salle and the two Brothers, Nicolas Vuyart and Gabriel Drolin, from the Heroic Vow of Nov. 21, 1691.

theologian. His training at the university, however, did teach him to be open to God's will for him. He researched extensively on catechesis and education; he diligently observed what the Brothers were doing in their schools. Together, he and his Brothers chose to use French in the classroom not Latin (then the language of instruction used in the existing charity and parish schools). Together, they developed a practical curriculum that responded to the needs of students. Together, they developed methods that were based on lived experiences, keeping what worked and discarding what didn't. As a result, these creative years of work and research allowed them to invent a new kind of school—literally to create the idea of a classroom, a place where students were to be taught simultaneously—and design an approach to education in schools that were very well run. Some of the books they published have been in use for over 300 years. In the process, De La Salle, the theologian by profession, became an educator, a catechist, and a trainer of teachers.

In his 50s (between 1702 and 1712), De La Salle, the educational leader, also became an advocate and a founder of this new Society. He began writing *The Conduct of the Schools*, the first curriculum and method of instruction for elementary schools. The manuscript was the product of regular meetings with the Brothers wherein classroom experiences were shared and lessons were drawn.

In the midst of success and failure, supported by friends who believed in him and attacked by those who opposed his innovative approaches, De La Salle's position as a superior became vulnerable. Tensions developed within the Brothers community and in the workplace. In the workplace, organized guilds of teachers opposed these new Brothers who would teach in French and use a curriculum that was not approved. In addition, the Brothers did not obey established rules regarding the places where schools could be opened and the students who could be taught. De La Salle and the Brothers faced many legal attacks. Some pastors thought that by law, they, not De La Salle, were the immediate superiors of the teaching community in their parishes. Sometimes the Brothers won these cases and sometimes they lost. Soon, the Society was at risk. Once again, De La Salle faced the crisis of a new crossroad with integrity and wisdom. This time, feeling worn and sick,

Fidelity to the Founder is achieved in terms that are relational ... [fidelity] is lived and realized only in a community effort and in the determination of people to respond to the call of the present needs of our time. Only in this way can we share in the spirit that moved the Founder in his response in his time.

Brother Miguel Campos, F.S.C.

he withdrew from the controversy in the hope that his absence would make the community of Brothers more acceptable to church and civic authorities.

In his 60s, (1714-1719), De La Salle, the theologian and founder, became a spiritual leader to those who were associated for this new educational mission. This last crossroads was qualitatively very different from the ones he faced in his 30s, 40s and 50s. Previously, he was at the center of the turmoil. In this final crossroad, the principal Brothers become the main actors. Eventually, they wrote to him (when De La Salle was 63 years old) affirming him in his call by God, acknowledging his talents and gifts, and calling his work “God’s work.” They ordered him to return to take up supervision of their community.

His return required him to face once again the objections directed against him and the congregation of Brothers. Eventually he moved to Rouen, where his journey had begun years before. However, his position there in the community was in a new, diminished role; one of the Brothers became the superior of the community. Yet, these last years were not characterized by inactivity. In spite of serious health problems, De La Salle continued his research and writing and published new editions of “The Rule” (a set of statements for the Brothers about the mission, duties, and practices of the congregation of “The Brothers of the Christian Schools”) as well as pedagogical and spiritual writings for the community.

In his last will and testament, De La Salle emphasized unity among the Brothers. He advised them not to get involved in doctrinal debates of the Church for which they were not prepared. He reminded them of the purpose for which they were founded: to become good news for the poor through the service of education.

Blessed be the day and the hour of the birth, death, and resurrection of our Lord Jesus Christ. My God, I give you my heart, grant me the grace to spend this hour and the rest of this day in your holy love and without offending you.

St. John Baptist de La Salle

If my work does not come from God, I would consent to its ruin. I would join our enemies in destroying it if I thought that it did not have God for its author, or that He did not will its progress. But, if He declares Himself its defender, let us fear nothing. He is the Almighty. No arm can uproot what He has planted; no hand can snatch away what He holds in His. ... So, let us abandon ourselves to His guidance. If He takes our work in hand, He will make use of the very ones who are so determined to destroy it to further its progress ... If contradiction is proof that an enterprise comes from God, let us be happy. Our Institute is indeed His creation. The cross which follows it everywhere gives us assurance of this.

St. John Baptist de La Salle

De La Salle's Story: Your Story Too?

The deeper questions about identity that De La Salle faced are similar to questions you will likely face too. La Salle University's catalogue gives examples of these questions, the kind we want you to confront as a student here:

“Who am I?

Where does my destiny lie?

How am I to achieve it?”¹

These questions – perhaps not phrased quite this way – may have already occurred to you, particularly if you are certain of a major and the career you want to pursue. But even if you think you are sure about your future, you will inevitably encounter crossroads that are impossible to see now, just as De La Salle did. At those moments, you will ponder these questions again. At those moments, you will need more than a career counselor to help you choose a road. Your beliefs and values will have to play a pivotal role in the decisions you make. That's why the University is investing in both your spiritual and professional development.

Not all crossroads are similar and no two lives are exactly the same. De La Salle's story tells us that he heard a call to do something very different compared to the life he imagined in his youth. His education laid a foundation for him so that when an opportunity presented itself, he chose to make the world more just. He could see the plight of poor. The movement he began was a concrete response to what he saw. His education helped liberate him to respond to the needs of others. We want your education here to be the means of liberating you as well. The mentors you rely on, the trusted friendships you form, the courses you take, the events you experience, the people you meet, all of these things will shape your life here and influence you far beyond graduation.

- Blessed are the poor in spirit: for theirs is the kingdom of heaven.
- Blessed are the meek: for they shall possess the land.
- Blessed are they who mourn: for they shall be comforted.
- Blessed are they that hunger and thirst after justice: for they shall have their fill.
- Blessed are the merciful: for they shall obtain mercy.
- Blessed are the clean of heart: for they shall see God.
- Blessed are the peacemakers: for they shall be called the children of God.
- Blessed are they that suffer persecution for justice sake: for theirs is the kingdom of heaven.

Matthew 5:3-11

The most satisfying thing in life is to have been able to give a large part of one's self to others.

Pierre Teilhard de Chardin

By the time you have met the first challenges of your professional life, you will have a better understanding of your talents and limitations than you have now. Later, in your middle years, the complexities of your commitments may demand a reassessment of who you are and where you want to go. Things that bring you passion now may have faded in importance then. Later still, when you are in your 50s and 60s, unexpected barriers and new experiences may again require new decisions – sometimes paradoxical decisions – based on the accumulated wisdom of your life.

At each of these crossroads, you will consider how you have changed: your sense of self worth, your ability to forgive, your desire not to disappoint those who depend on you, your concern for how people think of you, your longing to nourish your soul as well as your bank account, your sense of how much you are willing to sacrifice to make someone else's life better, and your consideration of the place that God has in your life. If you take this approach at each crossroad – if you use these moments as opportunities to assess deeply and discover new dimensions of yourself – you will have a chance to see more clearly the interconnections between your professional and spiritual development. It is in those moments that you will find you have adopted a style of life that can bring you greater fulfillment. In the words of T.S. Eliot,

We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.²

Lead, Kindly Light, amid the encircling gloom,
Lead Thou me on!
The night is dark, and I am far from home –
Lead Thou me on!
Keep Thou my feet; I do not ask to see
The distant scene, one step enough for me.
I was not ever thus, nor pray'd that Thou
Should'st lead me on.
I loved to choose and see my path; but now
Lead Thou me on!
I loved the garish day, and, spite of fears,
Pride ruled my will: remember not past years.
So long Thy power hath blest me, sure it still
Will lead me on,
O'er moor and fen, o'er crag and torrent, till
The night is gone;
And with the morn those angel faces smile
Which I have loved long since, and lost awhile.

Cardinal John Henry Newman

Frodo feels the pressure and experiences frustration because so much is demanded of him, and he says to Gandalf: “I wish it need not have happened in my time.”
To which Gandalf replies: “So do I, and so do all who live to see such times. But that is not for them to decide. All we have to decide is what to do with the time that is given us.”

Adapted from J.R.R. Tolkien

De La Salle's World

Take a moment to consider the world in which De La Salle lived. The vast majority of the population lived in poverty in the countryside.³ And to be born poor meant one remained poor. These people had no access to education, no chance to improve their lot in life, and little hope for their future. Life was a constant struggle. If the poor and the working-class children attended school at all, they attended only briefly. They were viewed as unworthy of anyone's attention. Some students, in fact, had the letter "V" branded on their arms ("V" for voleur or thief). Use of the branding iron was an efficient and cruel custom that was practiced in France at the time, and its presence made the recipient all the more unemployable. Teachers in the charity schools were barely literate themselves, poorly trained, or not trained at all.

In Reims, as in other French cities, the children of the poor were left to roam the streets and to fend for themselves. Growing up, De La Salle must have seen them. Yet, like so many who might have found themselves in similar circumstances, he did not see them as he did that day when he met Adrian Nyel. De La Salle saw then that their condition was a barrier to their salvation.⁴ Like the disciples who met Jesus on the road to Emmaus,⁵ De La Salle's eyes—and heart—were opened in a way that profoundly changed him.



Charity is no substitute for justice denied.

St. Augustine

Faith and Salvation

Throughout his life, De La Salle emphasized the development of faith among his students, and this emphasis became another important part of Lasallian schools to this day. Brother Luke Salm, professor of theology at Manhattan College, writes:

In De La Salle's day, the religious instruction in the Christian Schools was geared to inculcate in the youngsters the doctrines and the practices of the Catholic faith. But the intent was something more important, more profound, more universal, and more enduring. De La Salle saw in the schools a chance to widen the horizons of the young lads who came to the schools, most of whom lived in an environment rife with poverty, misery, and crime. In the Christian Schools [the Christian Brothers Schools] they learned that there was more to life than what they saw and experienced on the streets, that they were created by a loving God and endowed with a unique dignity and an eternal destiny, that they could find in the school community a new set of values, new role models, and a new meaning and opportunity for salvation both in this world and the next.⁶

De La Salle designed schools so that they addressed the real-world needs of his students to save them from years of deprivation and to help them achieve a more fulfilling life. Consequently, Lasallian schools to this day invariably develop curricula with a view of preparing students to compete in the world and to become responsible members of society. But they always hold fast to the idea of providing the means for salvation in the next world as well.

Brothers exercise an apostolate whenever they truly educate to awaken in students a serious attitude in life and the conviction of the greatness of man's destiny ... to dispose students to use their intelligence and their training in the service of others ... to teach them how to listen and to understand, to trust, and to love; it is apostolic to instill in students a sense of trustworthiness, brotherhood and justice.

*Declaration 41 from the 1967 General Chapter of
the Christian Brothers.*

Brother Luke explains De La Salle's concern with salvation. He says that De La Salle saw salvation in terms of what we need to be saved from and what we need to be saved for:

Every human being needs to be saved from failure and disintegration of every kind: the physical failure that goes with disease, catastrophe, suffering and most obviously death. More subtly but no less urgently we come to realize that we also fail precisely as human beings: by ignorance and error, by animal behavior, through betrayal of others and ourselves, by resistance and outrage against God. We also fail as societies by tolerating unjust political structures, unequal distribution of the world's resources, the various forms of discrimination, indifference to the environment, and that ultimate social disaster we call war. These are things we all have to be saved from.

The other side of salvation is what we long to be saved for. If failure in its various forms is the negative side of salvation, surely the positive side comes through fulfillment and reconciliation—human fulfillment first of all: health instead of sickness, knowledge instead of ignorance, happiness instead of grief, relationship instead of loneliness, wholeness in place of fragmentation, justice instead of injustice, peace instead of war, love instead of hate, and life instead of death; then the ultimate fulfillment of eternal life with God.⁷

I don't know Who, or what, put the question, I don't know when it was put. I don't even remember answering. But at some moment, I did answer Yes to Someone or Something, and from that hour I was certain that existence is meaningful and that, therefore, my life, in self-surrender, had a goal.

Dag Hammarskjöld

The salvation of a single soul is more important than the production or preservation of all the epics and tragedies in the world.

C.S. Lewis

Lasallian Spirituality and the Lasallian Mission

Lasallian spirituality and the Lasallian mission are tightly intertwined, as Brother Luke explains:

John Baptist de La Salle discovered and understood his mission in this sense. As the section in the Brothers' Rule on mission describes it, De La Salle experienced in his prayer a double contemplation. On the one hand, he contemplated the goodness and awesome power of the divine will that everyone should be saved; on the other, he contemplated first hand the situation of the neglected children of the poor, far from salvation, as he perceived them to be. Their poverty and ignorance were a barrier to their salvation as children of God in this world; their street vices a barrier to eternal life with God in the next world.

Out of that double contemplation, De La Salle became aware that he had a mission from God to be a Founder. He knew that it would not be enough to lead the neglected children of the poor to hope for salvation in the next world if something wasn't done to give them some hope of fulfillment in this world.⁸

Taken together, the ideas implemented in De La Salle's schools planted the seeds for change.⁹ De La Salle was an innovator who never sought to be a social reformer. He never dreamed that his faith, zeal, and ideas would change all of France, let alone the entire world forever.

By the end of St. La Salle's life in 1719, there were 100 Brothers teaching in 37 educational institutions in France. Sixty years later, at the time of the French Revolution, there were 1,000 Brothers teaching throughout France. By the turn of the 20th century, there were more than 15,000 Brothers serving in ministries throughout the world.

Today, the number of Brothers has declined, as has the number of those in all Catholic religious congregations. But the Brothers and their lay partners serving in what are called Lasallian ministries throughout the

The spirit of this Institute is first, a spirit of faith, which should induce those who compose it not to look upon anything but with the eyes of faith, not to do anything but in view of God, and to attribute all to God, always entering into these sentiments of Job: “The Lord gave and the Lord has taken away; as it has pleased the Lord, so it is done,” and into other similar sentiments so often expressed in Holy Scripture and uttered by the Patriarchs of old.

Chapter 2:
“*De l’esprit de cet Institut*”
Règles communes, 1718

world number more than 75,000.¹⁰ These Lasallians are responsible for the education of almost 1 million students each year in more than 900 schools from Reims, in the north of France, to Khartoum in Sudan, Africa, to Kuala Lumpur, Malaysia. These schools range from kindergarten to medical school and include 64 colleges and universities in more than 80 countries. In the United States alone, there are more than 100 schools, colleges, universities, and child-care agencies carrying on the Lasallian mission.

La Salle University's Founding Story¹¹

The Christian Brothers established their first school in the United States in 1845 in Baltimore. In 1853, they came to Philadelphia where they initially staffed elementary schools. In 1858, they began teaching at St. Michael's parish school in the lower Kensington section of the city. In 1862 at that location, they added "Christian Brothers High School" which eventually evolved into "La Salle College High School." In 1863, the Brothers began La Salle College, later to become La Salle University.

The neighborhood in which La Salle College was founded was an ideal location for a Lasallian educational venture. The lower Kensington section of Philadelphia was heavily populated by newly arrived Irish immigrants. The waves of Irish immigrants who arrived in the 1830-to-1860 period largely settled in American cities. Unlike their countrymen who preceded them, the arrivals in the 1840s and 1850s were fleeing a devastating famine in Ireland. They were also different based on religious affiliation and social standing: these Irish were almost entirely Catholic and peasant poor. They fled deplorable conditions in a country that earlier had laws forbidding Catholics access to education.

Their arrival and the arrival of other immigrant groups were met with steadily rising alarm and ridicule by America's ruling majority. Derision frequently led to violence. Anti-immigrant riots broke out frequently in American cities and Philadelphia was no exception. In 1844, nativist mobs attacked Irish Catholics and their churches. St. Michael's Church was one of two Catholic churches burned during the Kensington riots.

People are hungry, especially the young. They are hungry for God and you are here to satisfy that hunger. Be faithful to the great gift that God made you to be teachers, educators, light, His light, in the world among young people. The future of the world depends on what you do.

Mother Teresa (Talk to the De La Salle Brothers)

Lay people take their place as full partners with the Brothers and we Brothers gladly associate them with us in mission. We accept that from now on our schools will not be Brothers schools, animated with secondary collaboration with lay teachers, parents and students. They will instead be Lasallian schools animated by Lasallian educative communities of faith within which the apostolic activity of Brothers communities takes place.

Brother John Johnston, F.S.C.

It was in this situation in the years leading up to the Civil War that the immigrant population of Kensington first encountered the Christian Brothers. The purpose of opening a school at that location was not simply to provide safety in an unsafe world. Rather, the education that the new La Salle College provided was seen as a means to an end. In the Brothers, students met a group of men who believed that a quality education should be accessible to all, that it was indispensable to social advancement, and that a person's spiritual journey was to be lived out by being a good citizen and a responsible member of society.

When La Salle College opened its doors, it was the City's only Catholic college, since the Jesuits were forced to close St. Joseph's earlier for lack of support.¹² Bishop Wood, then the Bishop of Philadelphia, recognized the need for a Catholic college in the city if Catholic youth were to compete in the intellectual, commercial, and social life of the city. He prevailed upon a Prussian-born Brother Teliow, who was then heading La Salle High School, to establish and staff a college. The new college quickly outgrew its facilities. As it continued to grow, the College had to move twice more.

Finally, in 1929, the Brothers took a large leap of faith. They used all of their combined financial assets to back the purchase of a historic estate on which a permanent home for the high school and college divisions would be constructed.¹³ The property in the East Germantown section of Philadelphia at 20th Street and Olney Avenue was considered to be large enough (about 20 acres) to handle growth for the foreseeable future.

Over the years, La Salle became a Philadelphia institution with almost 60,000 alumni spread across the world. For much of its history, it attracted men and, beginning in 1968, women who worked to achieve the American dream that we read so much about in history books and in the popular press. At La Salle, the pursuit of that dream was not a romantic artifact of American folklore. Here, it was lived out in the classrooms and offices of an institution with a strong sense of purpose. Most students were the first in their families to earn a college degree. They used a La Salle education to take their place in the world and to contribute to its betterment. In addition to practical career preparation,

The beginning of love is to let those we love be perfectly themselves, and not to twist them to fit our own image. Otherwise we love only the reflection of ourselves we find in them.

Thomas Merton

Accept the fact that you have brothers (and sisters) who are different from you, and never treat them as adversaries. Build the Lord's Church with diverse stones, and be content that they are diverse, for the Church they form is much more "catholic." Drive intolerance out of the Church and, to that end, do not nourish it in a corner of your heart. What unites you to your brothers (and sisters) is truer and stronger than what distinguishes you from them.

Gerard Huyghe

they also received an education that helped them to discover who they were, what their destiny was, and how they were to achieve it.

Over the many years since its founding, the University has rarely stood still. The campus footprint now is 140 acres. Today, people see La Salle with its almost 1,400 full- and part-time faculty and staff, as both an anchor and a compass for its northwest Philadelphia neighborhood. It has schools for the study of nursing, business, and the liberal arts and the sciences. And it has a completely separate college – the College of Professional and Continuing Studies – to offer adults access to a quality education for those who must work in the daytime to support their families. De La Salle took a similar step – holding classes on Sunday for those who could not attend during the week – to address the special needs of his time.

The faculty has expanded many times over the years. Programs have come and gone as needs and circumstances have changed, just as de La Salle's schools did from the first days of the Brothers congregation. Even when the University's enrollment was at its lowest point (during the worst days of World War II it dropped to just 90 students), the Brothers relied on their values and faith to continue on. That same faith and optimism are deeply imbedded in the school you are now entering.

The University still defines itself in terms of its Lasallian heritage: an emphasis on good teaching; an informal style of governing itself with a stress on personal relationships; direct service to the poor and a heightened sensitivity to their needs; and opportunities for students to grow in their faith and to confront fundamental human, religious, and ethical questions, in which their obligation to society is understood. It has been a remarkably successful formula.

Since the first days of La Salle College, generations of Brothers have repeatedly taken their place beside their students, meeting their needs and teaching them what they must know to succeed in life. Almost 150 years later, the Brothers gladly share that responsibility with lay men and lay women.

If, then, a practical end must be assigned to a University course, I say it is that of training good members of society. Its art is the art of social life, and its end is fitness for the world. It neither confines its views to particular professions on the one hand, nor creates heroes or inspires genius on the other. Works indeed of genius fall under no art; heroic minds come under no rule; a University is not a birthplace of poets or of immortal authors, of founders of schools, leaders of colonies, or conquerors of nations. It does not promise a generation of Aristotles or Newtons, of Napoleons or Washingtons, of Raphaels or Shakespeares, though such miracles of nature it has before now contained within its precincts. Nor is it content on the other hand with forming the critic or the experimentalist, the economist or the engineer, though such, too, it includes within its scope. But a University training is the great ordinary means to a great but ordinary end; it aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying true principles to popular enthusiasm and fixed aims to popular aspiration, at giving enlargement and sobriety to the ideas of the age, at facilitating the exercise of political power, and refining the intercourse of private life. It is the education which gives a man a clear conscious view of his own opinions and judgments, a truth in developing them, an eloquence in expressing them, and a force in urging them.

Cardinal John Henry Newman, Idea of a University

The Mission

By now, you have probably given thought to why you are here. It is sometimes difficult for students to put that into words. Some will say they are attracted by a combination of features that La Salle has: its location, activities, sports programs, and majors. Others believe that La Salle seems to be a good place to experiment academically and to experience college life. Rarely will students say they are here to find themselves. Yet, most alumni will report that La Salle is the place where they began to understand themselves better. So, between the time you arrive and the moment you graduate, you will become a true explorer, discovering what interests you and where your talents lie.

Institutions have to grapple with why they are here, too. You have read about La Salle University's founding story and the life of John Baptist de La Salle. But, the question remains, "why does La Salle University now exist?" What exactly do we want to achieve? Below you will find La Salle's mission statement. All mission statements explain in general terms why an organization exists. They typically tell you what it intends to accomplish and some will tell you what its values are. The best mission statements help one to see what an institution stands for, what purpose it serves.

For some institutions, these statements can be words that have little to do with the daily life of the school. For others, they are vibrant, living expressions that truly guide thinking and action. The difference is not in the words in these statements but the degree to which those ideas are embraced by faculty and staff. Students in schools that are truly driven by their educational mission should be able to experience it in a variety of ways. At La Salle, we strive to make the values and ideals of our mission evident throughout your life here.

A Christian university must take into account the gospel preference for the poor.

This does not mean that only the poor study at the university. It does not mean that the university should abdicate its mission of academic excellence, excellence needed in order to solve complex social problems. It does mean that the university should be present intellectually where it is needed: to provide science for those who have no science; to provide skills for the unskilled; to be a voice for those who have no voice; to give intellectual support for those who do not possess the academic qualifications to promote and legitimate their rights.

Ignacio Ellacuria, SJ

Faith and reason are the two forces that lead us to knowledge.

St. Augustine

La Salle University's Mission Statement

La Salle University, dedicated in the traditions of the Christian Brothers to excellence in teaching and to concern for both ultimate values and for the individual values of its students, is a private Roman Catholic University committed to providing a liberal education of both general and specialized studies.

As a Catholic university, La Salle strives to offer, through effective teaching, quality education founded on the idea that one's intellectual and spiritual development go hand in hand, complementing and fulfilling each other. The University has, as its basic purpose, the free search for truth by teaching its students the basic skills, knowledge, and values that they will need for a life of human dignity. The programs of the University also aim at preparing students for informed service and progressive leadership in their communities and to fulfilling the immediate and final goals of their lives.

As a Christian Brothers University, La Salle continues in the Catholic traditions of the innovative educator John Baptist de La Salle, who founded the order. The University engages in programs in which students' personal, social, and religious values may take root and in which students may grow in mature attitudes and behavior in all human relationships. The University strives to foster an environment of faith which produces a reciprocal respect among all persons in the community and to establish an atmosphere in which community members may openly bear witness to their convictions on world peace and social justice.

As a private University, La Salle strives to determine its own policies, thus providing the option of private higher education in an area increasingly dominated by large public institutions.

As an undergraduate institution, La Salle is committed to a liberal arts education that assists students in liberating themselves from narrow interests, prejudices, and perspectives, and in learning to observe reality with precision, to judge events and opinions critically and independently, to think logically, to communicate effectively, and to sharpen aesthetic perception. Students are encouraged to seek wisdom; that is, to grasp those

It helps now and then to step back and take a long view.
The Kingdom is not only beyond our efforts, it is beyond our vision.

We accomplish in our lifetime only a fraction
of the magnificent enterprise that is God's work.

Nothing we do is complete, which is another way of
saying that the kingdom always lies beyond us.

No statement says all that could be said.

No prayer fully expresses our faith. No confession
brings perfection, no pastoral visit brings wholeness.

No program accomplishes the Church's mission.

No set of goals and objectives includes everything.

This is what we are about. We plant the seeds that one
day will grow. We water the seeds already planted
knowing that they hold future promise.

We lay foundations that will need further development.

We provide yeast that produces effects
far beyond our capabilities.

We cannot do everything, and there is a sense of
liberation in realizing this.

This enables us to do something, and to do it very well.

It may be incomplete, but it is a beginning,
a step along the way, an opportunity for the Lord's
grace to enter and do the rest.

We may never see the end results, but that is the
difference between the master builder and the worker.

We are workers, not master builders, ministers, not
messiahs. We are prophets of a future not our own.

Archbishop Oscar Romero

basic principles which can give order to particular facts. The University urges students to confront the ultimate questions of human experience: Who am I? Where does my destiny lie? How am I to reach it?

As a graduate institution, La Salle strives to support the career aspirations of students and meet the needs of society. Graduate education at La Salle emphasizes the students' ability to apply universals and specifics to actual situations, to distinguish relationships, to analyze critically, to rearrange component ideas into new wholes and to make judgments based on external criteria.

Core Values

This mission statement spells out certain “core values.” We want to call your attention to a few key ones here. First is “the free search for truth,” a value rooted in the Catholic intellectual tradition. In that tradition, faith and reason are not incompatible, meaning that whenever new questions and knowledge arise that contradict assumptions and knowledge of the past, we are obligated to engage in a new free search for the truth.

Second, connected to the intellectual tradition is the belief that “one’s intellectual and spiritual development go hand in hand, complementing and fulfilling each other.” We believe your intellectual journey will impact your faith journey. Conversely, your faith journey will influence your intellectual journey. Your development of both will change your faith style and modify what you believe. An authentic free search is the combination of accumulated wisdom of the past joined with new experiences, new data, and new perspectives. This adult faith – whatever religious belief you may hold – will sustain and challenge your maturing self and can be a powerful force for good throughout your life.

Finally, our mission statement connects the Catholic Intellectual Tradition with principles of Catholic social teaching. At La Salle, the search for truth and the resulting knowledge, values, and skills do not happen in a vacuum simply for one’s own benefit. Yes, we strive to provide you with a learning community that will help you to fulfill your personal dreams. But we also believe spiritually mature men and women of faith

The Brothers have demonstrated permanency by providing for over three centuries an astonishing array of activities from the most basic literacy learning to the most complicated technological learning for both children and adults ... so that they can be fully integrated in community and society.

The United Nations (UNESCO Noma Prize)

I believe that unarmed truth and unconditional love will have the final word in reality. That is why right, temporarily defeated, is stronger than evil triumphant.

Martin Luther King, Jr.

should commit some dimension of their professional lives to the common good, particularly for those less fortunate. For this reason, we will prepare you “for informed service and progressive leadership.”

An Invitation to Community

One important dimension of the Lasallian point of view is the Christian Brothers belief that community is a sign of God’s presence among us. Consequently, building genuine community is an important – some would say a defining – element of a La Salle education.

Communities are not simply a place for schmoozing, although there is nothing wrong with schmoozing. In a genuine community, however, members are not participating symbolically in the life of the group. Instead, there is real involvement, real commitment to the threads that hold the fabric of social ties together. In the way we are using the word here, community members contribute to that fabric. Members take membership personally and are invested in the community’s welfare. La Salle does not see itself as an impersonal educational institution. Rather, we are committed to becoming an authentic community “where persons meet persons, where mind speaks to mind and heart to heart, where the learning experience is shared with persons who can call each other friends.”

Here, you can see two important elements of a La Salle education coming together. One is respect for the individual student. The other is a conscious effort to create joint ownership and mutual responsibility for the mission. These emphases – one on the individual and the other on community – are extensions of two strong tendencies in American culture. We long to be part of a group of friends who are bound together by trust and cooperation. Yet, equally strong is the powerful desire to be free to pursue our own destiny. These feelings are rooted both in our history as a nation and in what we value in society today. As Americans, we grow into adulthood passionately pursuing our independence while longing for the endorsement and support of others.

For example, sometimes these forces can seem contradictory and the contradictions can be difficult to work out. How much of yourself do

No one can live without joy.

Thomas Aquinas

Lasallian heritage is rooted in a spirituality of justice and love, expressed through our respect for each person as a fellow traveler who is a member of the Church learning. It is a heritage manifested by undramatic virtues like listening, understanding, and sheer human decency. Its application includes self-examination on how well we practice what we preach about tolerance and social justice. Living in the Lasallian tradition of association entails affirmation of the other person's sense of self-esteem based on compassion and forgiveness.

Brother Emery Mollenhauer, F.S.C.

What you would not have done to you, do not do to others.

Hillel, the Elder

you sacrifice for the benefit of the group? You will confront this and similar questions many times in life, and there is no one right answer. But in your time here, you will be given ample opportunities to be a person in community: to contribute and to derive a sense of belonging that can only come when you feel you are an invested member of a community. Take advantage of those opportunities. They will involve some risk on your part. But leaving your home to start college involved risk too. It is a risk worth taking and the reward can be great. The more you involve yourself, the more you will see yourself grow in important life skills: tolerance, empathy, respect for others, and important habits of working together for a larger purpose.

We hope the affection you will eventually hold for the University will remain with you throughout your life. If we are to have a lifelong relationship, we believe that will rest on the opportunities for intellectual and spiritual development that lie before you, opportunities we urge you to take. In the next few years, you will address essential questions: who we are; whose we are; and what that means for how we will be in the next world.

God grant me the serenity
to accept the things I cannot change;
courage to change the things I can;
and wisdom to know the difference.

Living one day at a time;
enjoying one moment a time;
accepting as God did, this sinful world
as it is, not as I would have it.
Trusting that God will make all things right
if I surrender to God's will;
that I may be reasonably happy in this life
and supremely happy with God
forever in the next.

Reinhold Niebuhr

We have always known that heedless self-interest was bad
morals; we know now that it is bad economics.

Franklin Delano Roosevelt

Now What?

Hopefully, now that you have read this narrative, you have some understanding of what it means to be a member of the La Salle University family and the larger, international family of Lasallian schools. Regardless of their location or size, they have distinguishing characteristics of a Lasallian education. Three of those characteristics are faith, service, and community, which, when you reflect on them, can lead to your asking several key questions:

Faith—What do I believe in? To what or to whom do I give my life? To whom do I belong?

Service—Who am I? What is my responsibility to my neighbor? How do I provide for the common good? How is the world a better place because of my presence?

Community—Who is my support group? Who gives me strength? Who challenges me to be a better person? Whom do I support and challenge?

Your time at La Salle University is a time to explore these questions in depth. You, like those who have gone before you, will not find final answers, but rather you will find answers for today. Many resources on campus will help you along the way. Lasallians find the answers to these questions in the midst of their lives. They embrace the world as a primary sign of who God is. In your own world, in the people who you love or struggle to love, in the communities that you are part of, God becomes present if you are willing to listen and look.

Nothing is more practical than finding God,
that is falling in love
in a quite absolute, final way.
What you are in love with,
what seizes your imagination,
will affect everything.
It will decide
what will get you out of bed in the morning,
what you will do with your evenings,
how you will spend your weekends,
what you read,
who you know,
what breaks your heart,
what amazes you with joy and gratitude.
Fall in love,
stay in love,
and it will decide everything.

Pedro Arrupe, S.J.

Faith

Faith is complex. One way to explore it is through the many classes offered by both the Religion and Philosophy Departments. Another way is through University Ministry and Service (UMAS), which publicly celebrates what it means to be Catholic. In UMAS, you can join the liturgies, Bible studies, retreats, or discussion groups that are available. Some of the Bible studies and discussion groups are run by students who are Christians, although not Catholics, who can help you explore what it means to be Christian. Also, Peer Ministers in the residence halls can talk with you about God and faith and can provide information about where to go for specific religious services or events, including those conducted for other denominations.

Service

La Salle University prides itself on the extent of service opportunities on campus. Many of the courses you'll take are designated as service-learning courses that require you to relate what you are learning in class to real-world situations by partnering with community groups. If you are interested in Greek life, fraternities and sororities all offer service opportunities.

Many groups on campus run service projects at some point during the year. There are some service projects that are ongoing, meeting weekly or biweekly. If you are an athlete, find the member on your team who is on the Student-Athlete Advisory Committee and find out about service opportunities through Project Teamwork. If you are interested in some form of regular service, you should stop by the Community Service Office of UMAS, located in the St. Neumann Annex on South Campus. There are approximately 20 groups that provide service on a regular schedule. They vary from direct service such as working with children, homeless individuals, or elderly neighbors to advocacy groups dealing with relationships between women and men, environmental issues, and social justice issues in general. UMAS also has opportunities to do service nationally in Harlan County, Ky., and New Bern, N.C., and internationally in Tijuana, Mexico, and Dar es Salaam, Tanzania.

Everybody can be great, because anybody can serve. You don't have to have a college degree to serve. You don't have to make your subject and verb agree to serve. You only need a heart full of grace. A soul generated by love.

Martin Luther King Jr.

Education for justice should not be merely a specific subject area but a common thread that runs through the whole curriculum. This common thread should be reinforced by daily practice within the school. It is important to create a kind of micro-climate which offers an alternative, miniature model that does not support the anti-values which society often presents to us: market worship, corruption, fighting, competition, and consumerism. It is important that within the school there exists an experience of justice in which values, such as solidarity, communion, and participation are top priorities. Otherwise the school runs the risk of duplicating the system and preparing students for a society of privileges, training them in the competitive struggle where there is no solidarity. It is precisely this situation which we have to try to avoid.

*Álvaro Rodríguez Echeverría, F.S.C.
Superior General*

Community

It might seem strange to ask the question “Who am I?” when reflecting on community. However, who you are as an individual and the concept of community are closely related. For instance, in the movie *The Bucket List*, Morgan Freeman’s character says, “I believe that you measure yourself by the people that measure themselves by you.” One of the ways to find out who you are is through relationships, and La Salle will provide many opportunities for you to develop them—in classes, residence halls, or study groups in your major. All around you will be groupings that are rich with relationships, such as the 120 or more different organizations on campus that you can learn about at the Activities Fair, held at the beginning of each semester.

At La Salle, relationships are not limited to those with other students. You will find that you can develop life-long friendships with faculty, staff, and administrators. You will also have opportunities to explore what it means to be part of the global community by considering study-abroad options, travel/study courses, or a minor in the Leadership and Global Understanding Program.

Being part of a community and figuring out who you are often requires help. If you are a resident student, your resident assistant and resident coordinator are two individuals you might consult. Your adviser, an instructor, or the University Ministers are also individuals you can talk to. Student Health Services and the Counseling Center are places where you can go and talk about anything.

Union in a community is a precious gem which is why Our Lord so often recommended it to his apostles before he died. If we lose this, we lose everything. Preserve it with care, therefore, if you want your community to survive.

St. John Baptist de La Salle

I never look at the masses as my responsibility; I look at the individual. I can only love one person at a time—just one, one, one. So you begin. I began—I picked up one person. Maybe if I didn't pick up that one person, I wouldn't have picked up forty-two thousand. ... The same thing goes for you, the same thing in our family, the same thing in our church, your community. Just begin—one, one, one.

Mother Teresa

Every single person has at least one secret that would break your heart. If we could just remember this, I think there would be a lot more compassion and tolerance in the world.

*Anonymous quote from
PostSecret by Frank Warren*

The Journey

The metaphor of life as a journey is a common device in all forms of writing. If you've already read Mark Twain's *The Adventures of Huckleberry Finn*, you know that Huck's journey is about more than just his life with Jim on the Mississippi. As Huck travels, he grows and makes decisions based on what he believes is right. Similarly, in the movie *Star Wars*, Luke Skywalker's journey is a struggle with his own identity and the choices that he feels compelled to make to confront the forces of good and evil.

Your journey may not be as dramatic as Huck's or Luke's, but the metaphor rings true nonetheless. You will encounter unexpected twists and turns, fits and spurts, highs and lows as you progress in the next four years and beyond. Like De La Salle, who was preparing himself to go down one road only to make a conscious decision to go down another, your journey might also change unexpectedly.

Life is ambiguous and uncertain. How will you deal with those ambiguities? How will you make choices? What will get you engaged? What will matter to you? How will you find meaning?

You will develop skills here that will help you to make choices and to judge events and opinions critically so that you can see the meaning behind numbers and separate facts from opinions. Beyond that, though, what beliefs and values will help you on your journey—help you to decide what routes to pursue?

In one way or another, the development of those beliefs and values is already well along in your life. College is the time to sharpen those values, to question, to clarify, and to reflect. Be open to change. Involve yourself in community life here.

The Road goes ever on and on
Down from the door where it began.
Now far ahead the Road has gone,
And I must follow, if I can,
Pursuing it with eager feet,
Until it joins some larger way
Where many paths and errands meet.
And whither then? I cannot say.

J.R.R. Tolkien

The solution of a geometry problem does not in itself constitute a precious gift, but the same law applies to it because it is the image of something precious. Being a little fragment of particular truth it is a pure image of the unique, eternal, and living Truth, the very Truth that once in a human voice declared: "I am the Truth." Every school exercise thought of in this way is like a sacrament.

In every school exercise there is a special way of waiting upon the truth, setting our heart upon it, yet not allowing ourselves to go out in search of it. There is a way of giving out attention to the data of a problem in geometry without trying to find the solution or to the words of a Latin or Greek text without trying to arrive at the meaning, a way of waiting, when we are writing, for the right word to come of itself at the end of a pen, while we merely reject all inadequate words.

Simone Weil

It's not so much that we're afraid of change or so in love with the old ways, but it's that place in between that we fear It's like being between trapezes. It's Linus when his blanket is in the dryer. There's nothing to hold on to.

Marilyn Ferguson, American Futurist

In the preceding pages, you may have realized that this little book is more than a story about a man and a school. It has a larger message, one dealing with questioning and searching for answers, with making life choices buttressed by the ideals of liberal learning, traditional Catholic values, and the distinctive Lasallian spirit. Use your gifts and what you will learn here to begin a successful and satisfying career. Work to achieve greater justice for those less fortunate than yourself. Participate in a faith community. In the words of Brother Edward Sheehy, F.S.C., professor of history at La Salle, live a life of “passion and compassion.”

The choice of what you do well is yours, but remember the story of St. La Salle and how faith was a real force in his life. Whatever religious tradition you are in, his example can serve you well in navigating your life’s journey. Although your college years can be the best opportunity for you to think about your sense of purpose and about the role faith will play in your life, this contemplation will never really end. Nonetheless, it can be cultivated here and become an indispensable compass to give your life direction.

For I know the plans I have for you, plans to prosper you and not to harm you, plans to give you hope and a future. Then you will call upon me and come and pray to me and I will listen to you. You will seek me and find me when you seek me with your heart.

Jeremiah 29:11-13

He has showed you, O man, what is good.
And what does the LORD require of you?
To act justly and to love mercy
and to walk humbly with your God. (NIV)

Micah 6:8

Saints of La Salle University

In the first part of this book, you read about who we are as a family. Like all families we have our story, our family history. There are key figures in our story, and just like your family, they range from the amusing to the profound and serious. Our family portraits can be seen in the series of icons that are being written for the De La Salle Chapel, but we are also constantly reminded of them when we talk about the buildings on the main campus here at La Salle.

Since 1953, when the first residence hall was opened, most of the buildings on campus have been named after Saints of the Roman Catholic Church. While it may be convenient to remember them alphabetically we can also look at them chronologically and discover something of who we are as a family.

If we look at them chronologically we are also looking at the tradition that shapes us both as Catholic and as Lasallian. Tradition, after all, is a way of respecting the wisdom of those who have gone before us. Our faith traditions interpret themselves as stories because they teach us how to embrace hope over fear and love over isolation. In telling these stories, we share with each other what moves us to act—one of the ways that we motivate each other.

Our first set of family members go back to the very beginning of Christianity. They are the individuals on whose shoulders the rest of the story stands. Some of these individuals died for what they believed in. They were the first to articulate the faith in language that we know. The Apostles' Creed as well as the Nicene Creed is part of their gift to us. Over the centuries, the Church has always returned to the writings and teachings of these individuals as the touchstones against which latter developments were seen and judged.

St. George: Pictures of Saint George usually show him slaying a dragon to rescue a beautiful lady. The dragon stands for wickedness. The lady stands for God's holy truth. George was a favorite soldier in the army of the Roman Emperor Diocletian who was a bitter enemy to Christians. He put to death every Christian he could find. George, a devout Chris-

In the Saints, we can see the Gospel lived out in various circumstances and states in life for thousands of years. Their message isn't that holiness is unattainable, but that you and I are called to become Saints.

St. George he was for England
And before he killed the dragon
He drank a pint of English ale
Out of an English flagon.

G.K. Chesterton

Now order the ranks, and fling wide the banners, for our souls
are God's and our bodies the king's, and our swords for Saint
George and for England!

Arthur Conan Doyle

tian, scolded Diocletian for his cruelty. He resigned his position, and for this he was tortured and finally beheaded. So boldly daring and so cheerful was George in declaring his faith and in dying for it that Christians felt courage when they heard of it. We all have some “dragon” we have to conquer. It might be pride, or anger, or laziness, or greed, or something else. With God’s help, we can fight these “dragons.” Then, we can call ourselves real Christians.

St. Cassian of Imola: Martyr of Imola, near modern Ravenna, Italy. He was a teacher arrested for being a Christian. His students hacked him to death when he refused to deny Christ. Prudentius recorded Cassian’s grisly martyrdom, noting that the students could not wield mortal blows, thus prolonging the martyr’s agony.

St. Denis: Denis (or Dionysius as he is also called) was born and raised in Italy. He was sent as a missionary to Gaul (now France) circa 250 A.D. by Pope St. Clement along with five other bishops. Denis made his base of missionary activity an island in the Seine near the city of Lutetia Parisorum—what would become Paris. For this reason, he is known as the first bishop of Paris. There, he was captured by the Parisians along with two companions. After a long imprisonment and several aborted executions, the three were beheaded and their bodies were thrown into the river. Denis’ body was retrieved from the Seine by his followers and buried. The chapel that was built over his tomb grew into the abbey of Saint Denis. Denis is the patron saint of France.

St. Hilary of Poitiers: Known as the first great Christian thinker from France, he was noted as a defender of the faith and a scholar who helped to change the course of religious history in the West. He wrote the first lengthy study of the doctrine in Latin, introduced Eastern theology to the West, and contributed to the development of hymnology. The son of pagan parents, he was received into the church at the age of 30 and later was named Bishop of Poitiers, in central France. He died in 366.

St. Jerome: Patron of Librarians. A lawyer in Rome, he later became a priest in Antioch after spending four years in prayer, study, and penance in the Syrian Desert. Often called the Father of Biblical Science, he

Your total ignorance of that which you profess to teach merits the death penalty. I doubt whether you would know that St. Cassian of Imola was stabbed to death by his students with their styli. His death, a martyr's honorable one, made him a patron saint of teachers.

*Ignatius Reilly, in John Kennedy Toole's,
A Confederacy of Dunces*

In God, love is outgoing, ecstatic. Because of it lovers no longer belong to themselves but to those whom they love.

St. Denis

Keep this piety of my faith undefiled, I beseech you, and let this be the utterance of my convictions even to the last breath of my spirit: that I may always hold fast to that which I profess in the creed of my regeneration when I was baptized in the Father, Son, and Holy Spirit, namely, that I may adore you, our Father, and your Son together with you, and that I may gain the favor of your Holy Spirit who is from you through the only-begotten. He is a suitable witness for my faith who says: "Father, all things that are mine are thine, and thine are mine," my Lord Jesus Christ, who always abides as God in you, from you and with you who is blessed forever and ever. Amen.

St. Hilary of Poitiers

Be at peace with your own soul, then heaven and earth will be at peace with you.

St. Jerome

translated the Hebrew Scriptures into Latin and revised the existing Latin translation of the Christian Scriptures to produce the Vulgate version of the Bible. He died in 420.

St. Basil the Great: Basil was one of the giants of the early Church. St. Basil the Great was born in 330 in what is now modern Turkey. He was one of ten children of Basil the Elder and Emmelia. His parents as well as several of his brothers and sisters are honored among the saints. In 370, he was made bishop of Caesaria. He was a man of vast learning and constant activity, genuine eloquence and immense charity. This earned for him the title of “Great” during his life and Doctor of the Church after his death. He was responsible for the denunciation of Arianism at the Council of Constantinople in 381-82. Basil fought simony (paying for positions in the Church), aided the victims of drought and famine, strove for a better clergy, insisted on a clerical discipline, fearlessly denounced evil wherever he detected it, and excommunicated those involved in prostitution traffic. He was learned, a man of great personal holiness, and one of the great orators of Christianity.

The second group of family members whose stories are part of our tradition comes from the Middle Ages. These men and women helped the Church to further define who it was. Their writing is part of the intellectual heritage of the Church. In their lives we see that faith is built on reason and thought. They teach us how to integrate knowledge as a basis for true wisdom in the living of our lives.

St. Edward the Confessor: Edward the Confessor was the son of King Ethelred III, the Anglo-Saxon King of the English in the 11th century. He was born at Islip, England, and sent to Normandy with his mother in 1013. Edward remained in Normandy and was brought up a Norman. In 1042, he was acclaimed king of England. His reign was a peaceful one characterized by his good rule and remission of odious taxes. Edward became more interested in religious affairs and built St. Peter’s Abbey at Westminster, the site of the present Abbey, where he is buried. His piety gained him the surname “the Confessor.” He was canonized in 1161 by Pope Alexander III in a ceremony at Westminster Abbey presided over by Thomas Beckett. Prior to Saint George, he was considered the patron saint of England.

The bread that you store up belongs to the hungry; the coat that lies in your chest belongs to the naked; the gold that you have hidden in the ground belongs to the poor.

St. Basil the Great

Not the power to remember, but its very opposite, the power to forget, is a necessary condition for our existence.

St. Basil the Great

Blessed Lord, Saint Edward was one of the most popular English kings, because he trusted in You and greatly loved his people. By relying on You, he was able to rule wisely and maintain peace. I ask him to pray for world leaders and for those serving in my nation's governmental offices. Lord, help us to elect Godly men and women and guide our politicians to make wise decisions inspired by the Holy Spirit. Bless the leaders of every country and all religions and fill them with a high sense of values. Raise up new leaders who build peace, protect life, and promote the fair and just treatment of all people. Saint Edward, pray for us. Amen.

Author Unknown

St. Bernard of Clairvaux: St. Bernard, Abbot and Doctor of the Church St. Bernard was born of noble parentage in the Burgundy region of France. At an early age, his parents sent him to a college at Chatillon, where he was conspicuous for his remarkable piety and spirit of recollection. He embraced the newly established and very austere institute of the Cistercian Order. His superior sent him with twelve monks to found a new monastery, which afterward became known as the celebrated Abbey of Clairvaux. St. Bernard was at once appointed Abbot and began that active life which has rendered him the most conspicuous figure in the history of the 12th century. He founded numerous other monasteries and composed a number of works for the honor of God. The reputation of St. Bernard spread. Popes were governed by his advice. He was commissioned by Pope Eugene III to preach the second Crusade. In obedience he traveled through France and Germany and aroused the great enthusiasm for the holy war among the masses. The failure of the Crusade raised a great storm against him, but he attributed it to the sins of the Crusaders. He died on Aug. 20, 1153.

St. Albert the Great: Albert the Great was one of the Church's greatest intellects. He entered the Dominican order, studied at the University of Padua and taught at Regensburg and Strasbourg in Germany. He later taught at the University of Paris where he received his doctorate in 1245. He was among the first and greatest of the natural scientists, gaining a reputation for expertise in biology, chemistry, physics, astronomy, geography, metaphysics, and mathematics. He was also very learned in biblical studies and theology. He and his most famous student, Thomas Aquinas are credited with incorporating the philosophy of Aristotle into the Christian West.

St. Katherine of Siena: The 25th child of a wool dyer in northern Italy, St. Catherine started having mystical experiences when she was 6. She became a Dominican tertiary when she was 16, and continued to have visions of Christ, Mary, and the saints. Catherine was one of the most brilliant theological minds of her day, although she never had any formal education. She persuaded the Pope to return to Rome from Avignon, in 1377, and when she died she was endeavoring to heal the Great Western Schism. St. Catherine's letters and a treatise called "a dialogue" are considered among the most brilliant writings in the his-

Remember, O most loving Virgin Mary, that never was it known that anyone who fled to your protection, implored your help, or sought your intercession was left unaided. Inspired by this confidence, we fly unto you, O Virgin of virgins, our mother. To you we come, before you we stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not our petitions, but in your mercy hear and answer.

St. Bernard

The greater and more persistent your confidence in God, the more abundantly you will receive all that you ask.

St. Albert the Great

To a brave man, good and bad luck are like his right and left hand. He uses both.

St. Katherine of Siena

Let the truth be your delight ... proclaim it ... but with a certain congeniality.

St. Katherine of Siena

tory of the Catholic Church. She died when she was only 33.

St. Francis de Sales: Authored *The Introduction to the Devout Life*. For Francis, the love of God was like romantic love. For him, the key to love of God was prayer. For busy people of the world, he advised “Retire at various times into the solitude of your own heart, even while outwardly engaged in discussions or transactions with others and talk to God.” The test of prayer was a person’s actions: “To be an angel in prayer and a beast in one’s relations with people is to go lame on both legs.” He died on Dec. 28, 1622, after giving a nun his last word of advice: “Humility.” St. Francis developed a sign language in order to teach a deaf man about God. Because of this, he is the patron saint of the deaf. He is also the patron saint of journalists because of the tracts and books he wrote.

St. John Neumann: Bishop of Philadelphia, who was gifted with outstanding organizational skills. He encouraged a number of religious orders, including the Christian Brothers, to teach in the city and built more than 80 churches. He pioneered the organization of the parochial school system and wrote a catechism. He died in 1860.

St. Teresa of Avila: Teresa was born in 1515 in Spain. As a teenager, Teresa cared only about boys and clothes and flirting and rebelling—like other teenagers throughout the ages. When she was 16, her father decided she was out of control and sent her to a convent. At first she hated it but eventually she began to enjoy it—partly because of her growing love for God, and partly because the convent was a lot less strict than her father. Still, when the time came for her to choose between marriage and religious life, she had a tough time making the decision. When she finally chose religious life, she did so because she thought that it was the only safe place for someone as prone to sin as she was. In her books, she analyzed and dissects mystical experiences the way a scientist would. She is the founder of the Discalced Carmelites. In 1970 she was declared a Doctor of the Church for her writing and teaching on prayer, one of two women to be honored in this way. St. Teresa is the patron saint of headache sufferers.

The last three members of the family are especially close. If everyone

Never be in a hurry: do everything quietly and in a calm spirit. Do not lose your inner peace for anything whatsoever, even if your whole world seems upset.

St. Francis de Sales

All people of whatever race, condition or age, in virtue of their dignity as human persons, have an inalienable right to education. This education should be suitable to the particular destiny of the individuals, adapted to their ability, sex and national cultural traditions, and should be conducive to amicable relations with other nations in order to promote true unity and peace in the world. True education aims to give people a formation which is directed towards their final end and the good of that society to which they belong and in which, as adults, they will have their share of duties to perform.

Pope Paul VI
(Declaration on Christian Education, 1)
Austin Flannery translation

Nada te turbe;
nada te espante;
todo se pasa;
Dios no se muda,
la paciencia
todo lo alcanza.
Quien a Dios tiene,
nada le falta.
Solo Dios basta.

Santa Teresa de Avila

else is a second and third cousin, these three men are first cousins, if not brothers. Each of them is a Christian Brother and so their stories tell us something very special about what it means to be Lasallian. While only two residence halls and one other building on campus are named after Brothers, over 100 Brothers have been declared Blessed or Saints in the last 40 years. These individuals, along with all of those we have already named are “a cloud of witnesses” who constantly surround us, support us, and challenge us to be individuals of integrity, who work for the common good, and seek to make the world a better place because we have been here.

Saint Brother Miguel: Francisco Febres Cordero was born into a family that has always been prominent in Ecuadorian politics. Crippled from birth, he had to overcome family opposition to realize his vocation to be a lay religious, the first native of Ecuador to be received into the Institute. Brother Miguel was a gifted teacher from the start and a diligent student. When he was not quite 20 years old, he published the first of his many books, a Spanish grammar that soon became a standard text. In time, his research and publications in the field of literature and linguistics put him in touch with scholars all over the world and he was granted membership in the National Academies of Ecuador and Spain. Despite high academic honors, teaching remained his first priority, especially his classes in religion and for the young men he prepared for first communion. His students admired his simplicity, his directness, his concern for them, and the intensity of his devotion to the Sacred Heart and the Virgin Mary.

Saint Brother Benilde: Pierre Romançon was born in the village of Thuret in south-central France. He was so far ahead of his classmates in elementary school that when he was only 14 years old the Brothers engaged him as a substitute teacher. Despite the objection of his parents, who wanted to keep him at home, and the reluctance of the superiors, who thought he was too short of stature, he was finally admitted to the novitiate. From 1821 to 1841 he taught successfully in the network of elementary schools conducted by the Brothers out of the administrative center at Clermont-Ferrand. In 1841 he was appointed Director of a school that was opening in Saugues, an isolated village on a barren plateau in southern France. For the next 20 years he worked

Our first reaction in dealing with others should always be to find something about them worthy of praise.

San Miguel

The heart is rich when it is content, and it is always content when its desires are fixed on God.

San Miguel

GLORY be to God for dappled things—
For skies of couple-colour as a brinded cow;
For rose-moles all in stipple upon trout that swim;
Fresh-firecoal chestnut-falls; finches' wings;
Landscape plotted and pieced—fold, fallow, and plough;
And áll trádes, their gear and tackle and trim.
All things counter, original, spare, strange;
Whatever is fickle, freckled (who knows how?)
With swift, slow; sweet, sour; adazzle, dim;
He fathers-forth whose beauty is past change:
Praise him.

Gerard Manley Hopkins, S.J

quietly and effectively as teacher and principal to educate the boys in the village and some from the neighboring farms, many of whom were in their teens and had never been to school before. Small as he was, he was known as a strict but fair disciplinarian. In time, the little school became the center of the social and intellectual life of the village, with evening classes for the adults and tutoring for the less gifted students. Brother Benilde's extraordinary religious sense was evident to everyone. At his beatification, Pope Pius XII stressed that his sanctification was attained by enduring "the terrible daily grind" and by "doing common things in an uncommon way."

St. Mutien Marie Wiaux: After two years teaching elementary classes, he was assigned to the boarding school at Malonne, where he would spend the next 58 years. He had difficulties at first coping with the demands of both teaching and prefecting. However, he was given a new assignment in which he did very well teaching courses in music and art. From then on, Brother Mutien was not only an effective teacher, a vigilant prefect, and a catechist in the nearby parish, but also a tremendous influence on the students by his patience and evident piety.

St. John Baptist De La Salle: John Baptist de La Salle was born into a world very different from our own. He was the first son of wealthy parents living in France over 300 years ago. Born at Reims, John Baptist de La Salle received the tonsure at age 10 and was named Canon of the Reims Cathedral at 16. Though he had to assume the administration of family affairs after his parents died, he completed his theological studies and was ordained a priest on April 9, 1678. Two years later he received a doctorate in theology. Meanwhile he became tentatively involved with a group of rough and barely literate young men in order to establish schools for poor boys.

At that time a few people lived in luxury, but most of the people were extremely poor: peasants in the country, and slum dwellers in the towns. Only a few could send their children to school; most children had little hope for the future. Moved by the plight of the poor who seemed so "far from salvation" either in this world or the next, he determined to put his own talents and advanced education at the service of the children "often left to themselves and badly brought up."

He lived in the love of God from morning until evening.

Student of St. Benilde

God is everything

St. Mutien Marie

Come Holy Spirit!
Take possession of my heart,
And so guide my actions
That I may be able to say that they are the work
of your hands
rather than mine;
and that my whole being in each of its functions, is entirely
dependent on your good pleasure.
Blessed will I be when I no longer live or act but by the Spirit
of God.
Then will I be able to say,
“It is no longer I who live, but Jesus Christ and His Holy
Spirit who live in me.”

*St. John Baptist De La Salle
Method of Interior Prayer*

To be more effective, he abandoned his family home, moved in with the teachers, renounced his position as Canon and his wealth, and so formed the community that became known as the Brothers of the Christian Schools.

His enterprise met opposition from the ecclesiastical authorities who resisted the creation of a new form of religious life, a community of consecrated laymen to conduct gratuitous schools “together and by association.” The educational establishment resented his innovative methods and his insistence on gratuity for all, regardless of whether they could afford to pay. Nevertheless De La Salle and his Brothers succeeded in creating a network of quality schools throughout France that featured instruction in the vernacular, students grouped according to ability and achievement, integration of religious instruction with secular subjects, well-prepared teachers with a sense of vocation and mission, and the involvement of parents. In addition, De La Salle pioneered in programs for training lay teachers, Sunday courses for working young men, and one of the first institutions in France for the care of delinquents. Worn out by austerities and exhausting labors, he died at Saint Yon near Rouen early in 1719 on Good Friday, only weeks before his 68th birthday.

De La Salle was a pioneer in founding training colleges for teachers, reform schools for delinquents, technical schools, and secondary schools for modern languages, arts, and sciences. His work quickly spread through France and, after his death, continued to spread across the globe. In 1900, John Baptist de La Salle was declared a Saint. In 1950, because of his life and inspirational writings, he was made Patron Saint of all those who work in the field of education. John Baptist de La Salle inspired others how to teach and care for young people, how to meet failure and frailty with compassion, how to affirm, strengthen and heal. At the present time there are De La Salle schools in 80 different countries around the globe. La Salle University is named after Saint John Baptist de La Salle.

O God, early in the morning I cry to you.
Help me to pray
And to concentrate my thoughts on you:
I cannot do this alone.
In me there is darkness,
But with you there is light;
I am lonely, but you do not leave me;
I am feeble in heart, but with you there is help;
I am restless, but with you there is peace.
In me there is bitterness, but with you there is patience;
I do not understand your ways,
But you know the way for me . . .
Restore me to liberty,
And enable me to live now
That I may answer before you and before me.
Lord, whatever this day may bring,
Your name be praised.

Dietrich Bonhoeffer

CONDUITE

DES
ECOLES CHRETIENNES

DIVISE'E EN DEUX PARTIES.

*Prenez-garde à vous, & ayez soin d'en-
seigner les autres; Perseverez dans ces
exercices, car par ce moyen vous vous
sauverez vous-mesme, & vous sau-
verez ceux qui vous ecoutent 1. Epir.
à Timoth. 4. 16.*



A AVIGNON; !

Chez JOSEPH CHARLES CHASTANIER, Im-
primeur & Libraire, proche le College des
R. R. P. P. Jesuittes.

M. D. CC, XX.

AVEC PERMISSION DES SUPERIEURS

The title page of the first edition of the Conduct of the Schools published in 1720. The Conduct was the first curriculum and method of instruction for elementary schools, written by Saint John Baptist de La Salle and the first Christian Brothers.



PART II

PRAYER

The Parable of the Good Shepherd ... Jesus' Word in the Gospel of John 10: 11-16

I am the good shepherd, and the good shepherd gives up his life for his sheep. Hired workers are not like the shepherd. They don't own the sheep, and when they see a wolf coming, they run off and leave the sheep. Then the wolf attacks and scatters the flock. Hired workers run away because they don't care about the sheep.

I am the good shepherd. I know my sheep, and they know me. Just as the Father knows me, I know the Father, and I give up my life for my sheep. I have other sheep that are not in this sheep pen. I must bring them together too, when they hear my voice. Then there will be one flock of sheep and one shepherd.

De La Salle's Word on the Parable of the Good Shepherd (Meditation 32)

It is also necessary, says Jesus Christ, that the sheep know their shepherd in order to be able to follow them. Two qualities are needed by those who lead others and should be particularly evident in them. The first is a high level of virtue in order to be models for others who would not fail to go astray following their guides, if the guides themselves did not walk in the right way.

The second is a great tenderness must be shown by them for those entrusted to their care. They must be very alert to whatever can harm or wound their sheep. This is what leads the sheep to love their shepherds and to delight in their company, for there they find their rest and comfort.

Do you wish your disciples to do what is right? Do it yourself. You will persuade them much more readily through your example of wise and prudent behavior than through all the words you could speak to them.

Meditation on the Modern Good Shepherd/Leadership

Many of us have a mental image of Jesus as the Good Shepherd. Those images color how we think and why we see God as a benevolent God. There are several gospel stories about the good shepherd, one of finding the lost sheep, one guarding the sheep gate, one giving up his life for his sheep. We have merged all of them here into one version of the story of the Good Shepherd. In all of them, Jesus is there to take care of us.

In considering the meaning of the parable, De La Salle takes us to a different place. He asks us to put aside our preconceived views of the Good Shepherd and to see the parable with fresh eyes. De La Salle asks his Brothers – and us – to consider being good shepherds too; consider being good shepherds to those who are lost and who need help.

De La Salle would have known that the Hebrew Scriptures saw the Kings of Israel as shepherds. They were God's representative among the people; they were responsible for shepherding the people in God's name, for finding the lost and giving their lives for their people.

De La Salle's vision is like the kings of old. All of us, he says, are shepherds—shepherds to all entrusted to our care. Most of us have no idea what it means to be a shepherd in the modern sense of the word. But instead of the metaphor of the shepherd, think of the concept of leader. The role of a leader in today's world is an image that may be easier for us to see than that of a shepherd.

Each of us has the potential of being a leader. Sometimes that is very clear because of our position: president of a sorority, captain of a team, being an RA. Often it is less clear. We can be leaders when a friend is struggling with a problem and asks for our advice. We are leaders when we challenge someone to stop and think about what he or she is doing. We are leaders when we spend time with someone who is having a tough time.

What is our responsibility to others? Is it superficial? Or do you spend time listening to them when they have something to say? In the parable, the shepherd is willing to give his/her life up for the sheep. Most

likely we will not be asked to give our lives for a teammate or for someone we work with or someone we live with on a floor in a dormitory. But are we willing to be inconvenienced, to make a choice that may not be what a friend wants to hear but that clearly is in his or her best interest? This is a dimension of being a leader (a shepherd) too.

Reflecting on the Good Shepherd/Leader

Who have been good shepherds in your life? Who has been willing to lay down their lives for you? Who has gone after you to bring you back when you were lost? As a leader, do you see yourself as one who safely shepherds those you have the privilege of leading? Do you lead them by modeling appropriate ways to be in the world, to be at La Salle? What do your friends and colleagues know about you from the way you act? Are you about what is best for yourself at the expense of others or what is best for the common good? As leaders, we have many opportunities to influence a situation around us. We can't help but do that by our very presence.

A Lasallian Prayer

Let us remember...we are in the Holy Presence of God.

Voicing this little prayer is a tradition that has been followed by graduates of La Salle University and students at other Lasallian schools throughout the world—the traditional prayer of all Lasallians. The prayer frequently used at the beginning of classes taught by the Christian Brothers and their associates is ... “Let us remember that we are in the Holy Presence of God.” This prayer, or rather this invitation, derives from St. John Baptist de La Salle himself, who prescribed that it be invoked at certain times throughout the school day.

It is significant that in the founder’s time it was used in the school situation as a reminder—usually voiced by a student, to the teachers and students—of the significance of what they were doing in the educational enterprise. Remembering that we are in the holy presence of God during prayer and work can help us accomplish great things. At La Salle University we too share De La Salle’s enthusiasm for prayer and are constantly aware of the holy presence of God.

How did this tradition begin? How did it lead to our identity at La Salle University? When we say this prayer, we are invited to take a moment to pause and reflect about our God and Creator—the One from whom all good things come.

De La Salle prayed constantly for guidance in his work with the Brothers and the education of his students. In the tradition of “Lasallian” heritage, we too begin many classes with our prayer and use it as a springboard to guide us into our formal prayer. Because prayer was important to De La Salle, its importance will be reflected in this little book. Prayer, as this book hopefully will help you understand, can take on various forms—the type of prayer is up to us.

Let’s take a moment to look at the parts of this prayer. Brother Luke Salm has written about this prayer in these words:

The problem with any formula that is repeated so often is that it loses its meaning and may become something that cannot be taken lightly or treated as routine. A moment's thought might open up the implications of what the brief exhortation is asking us to do.

Let us remember. The word "remember" presumes that one is not addressing the presence of God for the first time. It implies that we have forgotten something, and of course we have. In the business of running a classroom or a school, in the rush to get to a staff meeting on time, or while preparing to participate in a workshop, God can hardly be at the forefront of our immediate concerns. Time out, then, to remember what and Who is central to the entire enterprise.

We are in the holy presence. "We" means each one of us, individually and together as a community. "We" also implies that we are persons and therefore the presence is a personal presence. Personal presence differs from the way we are present to things (the furniture) or even to other people with whom there is no personal relationship (as in a crowd). Our awareness of the presence of God is the sort of person-to-person presence that Martin Buber would call an I-Thou encounter. And the presence is holy, in another word "awesome," because of the Person to whom we are present is holy and we are made holy by recalling it.

The holy presence of God. We, who are limited in space and time, are being asked to grasp in faith and experience as real the presence of God who is outside space and time; God who is present not only to us, but to God's entire created universe; the God who is absolute mystery and at the same time is at the very ground of our existence; the God whose very self is communicated in grace to us who are God's rational creatures. To remember the presence of God in that sense puts us in touch with the source of our identity as human persons and with the ultimate goal that is our eternal destiny.

Ways to Pray

Prayer of the Heart

We can pray to God in our hearts in very many different ways, but especially in five ways:

1. We can pray to God through our SILENCE: this is what we do when we simply place ourselves in the presence of God with sentiments of respect and adoration but without expressing anything or asking for anything. This way of praying seems to be what Cassian speaks of in his ninth Conference when he remarks that sometimes in prayer the Spirit hides himself in us in a profound silence.
2. We can also pray by our THOUGHTS without making use of any words. Saint Chrysostom speaks of this kind of prayer as perfected by our fervor of spirit.
3. We can pray to God also by our AFFECTIONS when we ask something of him simply by the movement of our hearts. This according to Saint Cyprian is how Anna, the mother of Samuel, prayed.
4. We can pray by our ACTIONS when they are good and when we have the intention of fulfilling some duty or obtaining some grace.
5. But one of the best ways of praying to God in our hearts is when we pray through our SUFFERINGS. We do this when we patiently support the sorrows sent us by God with our intentions of honoring God or of obtaining some spiritual benefit.

St. John Baptist de La Salle, Duties of a Christian, Volume I

An Evening Examen

Here is a practice used by many at the end of the day to see what lessons can be learned and how God was present and active through the day. Set aside 15 to 20 minutes at the end of the day for prayer and review of your day. A suggested format is described below:

1. Take a few moments of quiet. Breathe deeply. Ask God to help you see yourself as you truly were during the day.
2. Look back over your day—not to see what you did wrong but to honestly acknowledge what was going on with you and others.
 - * What happened? What did I do today?
 - * How did I feel? Why did I feel that way?
 - * Were my expectations and beliefs reasonable?
3. Affirm the healthy things you recognize.
4. Admit to yourself and God the unhealthy things. Ask God's forgiveness, believe it is yours, then decide if you need to apologize or make amends.
5. Use creative visualization to grow stronger. Honestly acknowledge the troubling situations of the day. See and feel yourself acting honestly and lovingly in these situations. Ask God for the grace to help you act in this new way.
6. Close with simple awareness of the sights and sounds around you, grateful for the good things in your life. This process can be undertaken as a daily journal exercise or by prayerfully reviewing your day in your own mind. The important thing is to do it. It is a discipline, to be sure, but a very important one.

Morning Prayers

My God, I offer you all my thoughts, words, and actions this day, that they may be wholly consecrated to you and that they may procure for me your holy love, which is all I desire. I offer you the new life, which you have given me by waking me from sleep. Let it, I ask you, be to me a life of grace so that I may henceforth be able to say that it is no longer I who live but that it is Jesus Christ who lives in me.

*Adapted from St. John Baptist de La Salle
Manual of Piety, p. 4*

Lord Jesus, I give you my hands to do your work. I give you my feet to go your way. I give you my eyes to see as you do. I give you my tongue to speak your words. I give you my mind that you may think in me. I give you my spirit that you may pray in me. Above all, I give you my heart that you may love in me, your Father, and all mankind. I give you my whole self that you may grow in me, so that it is you, Lord Jesus, who lives and works and prays in me.

Prayer from The Grail

Lord, help me today to realize
that you will be speaking to me
in various ways.
Give me ears, eyes and heart to perceive you,
however veiled your presence may be.
Give me insight to see through what is exterior
to what is within.
Give me your spirit of discernment.
O Lord, you know how busy I must be this day.
If I forget you, do not forget me.
Amen.

Sir Jacob Astley

Lord, help me to remember
that nothing is going to happen today
that you and I can't handle together. Amen.

Author Unknown

Dear Lord,
So far I've done all right.
I haven't gossiped,
haven't lost my temper,
haven't been greedy, grumpy, nasty, selfish,
or overindulgent.
I'm really glad about that.
But in a few minutes, God,
I'm going to get out of bed.
And from then on,
I'm going to need a lot more help.

Author Unknown

Evening Prayers

Watch, O Lord, with those who wake,
or watch, or weep tonight,
and give Your Angels and Saints
charge over those who sleep.
Tend Your sick ones, O Lord Christ.
Rest Your weary ones,
Bless Your dying ones,
Soothe Your suffering ones,
Pity Your afflicted ones,
Shield Your joyous ones,
And all for Your love's sake. Amen.

St. Augustine

You alone, Father,
can change the false notions I have of you:
many thoughts from my own experience
of which I may now be unaware,
Reach deep within me and liberate me
from whatever may distort
your true likeness.
Bring me back—time and time again—
to Jesus, your Son,
in whose attitude and words and actions
I can see clearly
the perfect image of you, O God. Amen!

Brother Nicholas Hutchinson, F.S.C.

It is night after a long day.

What has been done has been done;
what has not been done has not been done;
let it be.

The night is dark.

Let our fears of the darkness of the world and
of our own lives rest in you.

The night is quiet.

Let the quietness of your peace enfold us,
all dear to us,
and all who have no peace.

The night heralds the dawn.

Let us look forward expectantly to a new day,
new joys,
new possibilities.

In your name we pray.

Amen.

Author Unknown

Send me some light—I need it.

Elvis Presley

Daily and Other Prayers

Our Father, Who art in heaven,
Hallowed be Thy Name.
Thy Kingdom come.
Thy Will be done, on earth as it is in Heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil. Amen.

I believe in God, the Father Almighty, Creator of Heaven
and earth;
and in Jesus Christ, His only Son Our Lord,
Who was conceived by the Holy Spirit, born of the Virgin
Mary, suffered under Pontius Pilate, was crucified, died, and
was buried.
He descended into Hell; the third day He rose again from the
dead;
He ascended into Heaven, and sits at the right hand of God,
the Father almighty; from thence He shall come to judge the
living and the dead.
I believe in the Holy Spirit, the holy Catholic Church, the
communion of saints, the forgiveness of sins, the resurrection
of the body and life everlasting. Amen.

Hail Mary,
Full of Grace,
The Lord is with thee.
Blessed art thou among women,
and blessed is the fruit
of thy womb, Jesus.
Holy Mary,
Mother of God,
pray for us sinners now,
and at the hour of death. Amen.

Hail, holy Queen, Mother of Mercy,
our life, our sweetness and our hope.
To thee do we cry, poor banished children of Eve;
to thee do we send up our sighs,
mourning and weeping in this valley of tears.
Turn then, most gracious advocate,
thine eyes of mercy toward us;
and after this our exile,
show unto us the blessed fruit of thy womb, Jesus.
O clement, O loving, O sweet Virgin Mary.

Hermann Contractus

Lord, make me a channel of thy peace,
that where there is hatred, I may bring love;
that where there is wrong,
I may bring the spirit of forgiveness;
that where there is discord, I may bring harmony;
that where there is error, I may bring truth;
that where there is doubt, I may bring faith;
that where there is despair, I may bring hope;
that where there are shadows, I may bring light;
that where there is sadness, I may bring joy.
Lord, grant that I may seek rather to
comfort than to be comforted;
to understand, than to be understood;
to love, than to be loved.
For it is by self-forgetting that one finds.
It is by forgiving that one is forgiven.
It is by dying that one awakens to Eternal Life.

St. Francis of Assisi

The LORD is my shepherd, I shall not be in want.
He makes me lie down in green pastures,
 he leads me beside quiet waters,
 he restores my soul.
He guides me in paths of righteousness
 for his name's sake.
Even though I walk
 through the valley of the shadow of death,
 I will fear no evil,
 for you are with me;
 your rod and your staff,
You prepare a table before me
 in the presence of my enemies.
 You anoint my head with oil;
 my cup overflows.
Surely goodness and love will follow me
 all the days of my life,
 and I will dwell in the house of the LORD
 forever.

Psalm 23

Happy are all who fear the Lord, who walk in the ways of
God.
What your hands provide you will enjoy; you will be happy
and prosper:
Like a fruitful vine your wife within your home,
Like olive plants your children around your table.
Just so will they be blessed who fear the Lord.
May the Lord bless you from Zion, all the days of your life
that you may share Jerusalem's joy and live to see your
children's children.

Psalm 128:1-6

A Lasallian Daily Offering of Self

This is a way of praying that Saint John Baptist de La Salle taught the early Brothers.

First Movement

Pause for a few minutes to quiet yourself and to remember that God is, even in this very moment, present to you.

*In all of creation, everything around you.
In your very self, keeping you alive.
In the midst of those with whom you are praying.
In the Eucharist and in the Word of God.
In you by God's Grace at work in your life,
In the chapel as God's dwelling place.
In the young and the poor.*

Ask for the graces necessary to understand better what God's will is for you and that you might give yourself wholeheartedly to a more conscious accomplishment of this will ... to God's plan.

I consecrate myself entirely to you to procure your glory as far as I am able and as you will require of me. (De La Salle, 1694)

Second Movement

Contemplate the mystery of God's love at work in the world.

Read today's Gospel a few times slowly. What word or words especially catch your attention? Listen to what is being said; watch what happens; try to become part of the mystery; lovingly contemplate Jesus. Reflect on the Mystery of God's love at work in your own life.

Does today's Gospel have any relevance to your life?

How do you try to share the message of this Gospel with those with whom you live and work, with those who have been entrusted to your care?

If you chose to allow this Scripture passage to come alive in you now, what would you have to change in your life? What are the obstacles to this change?

Third Movement

Resolve to be open to the Spirit working in and through you today.

Where is the Spirit drawing you to sacrifice yourself today that others might have a happier, fuller, holier, and more love-filled life?

Take a few minutes now to thank God for this time you have spent in prayer and to reoffer yourself, as far as you are able, to the accomplishment of God's will ... God's plan.

Directions adapted from De La Salle's "Method of Interior Prayer" by Brother William Mann, F.S.C.

Notes

¹ *La Salle University Undergraduate Catalog*, 2008-09, 4.

² T. S. Eliot, *Quartet No. 4, Little Gidding*, (San Diego, Houghton Mifflin Harcourt Publishers, 1968), 59.

³ "The France of De La Salle," *Sign of Faith* [Brothers of the Christian Schools, San Francisco District], 2, no. 1 (Fall, 2000): 9.

⁴ Luke Salm, F.S.C., *Lasallian Values in Higher Education*, address given at La Salle University, March, 1993.

⁵ Luke 24: 13-35.

⁶ Salm, *Lasallian Values in Higher Education*.

⁷ Luke Salm, F.S.C., *Together for Mission*, address given at Lewis University, 1999.

⁸ Salm, *Together for Mission*.

⁹ Voltaire said of De La Salle that "he put pens into the hands of plowmen."

¹⁰ "Institutions and Activities," *De La Salle Brothers of the Christian Schools*, <http://www.lasalle2.org/English/Institutions/in.php>.

¹¹ Portions of the description of the University's founding are drawn from a section of the 1985 La Salle University Self Study, vi-vii.

¹² Villanova University was founded in 1842 and St. Joseph's in 1851. However, both were closed at the time of La Salle's founding. [David R. Contosta, *Saint Joseph's: Philadelphia's Jesuit University, 150 Years* (Philadelphia: St. Joseph's University Press, 2000), 36 and David R. Contosta, *Villanova University 1842-1992: American-Catholic-Augustinian* (University Park, PA: The Pennsylvania State University Press, 1995), 24.]

¹³ Thomas J. Donaghy, F.S.C., *Conceived in Crisis* (Philadelphia: Walther Printing House, 1966), 87.

Acknowledgments:

There are many individuals who made the publishing and distribution of this book possible. Brother Michael J. McGinniss, F.S.C., President of La Salle University, has been the centerpiece of support and encouragement from its conception through the final printing. This book would not be in your hands without him. The De La Salle Community of the Christian Brothers was especially generous with both its time and resources. University Communications has been invaluable in providing assistance every step of the way. Finally, there are many individuals who have contributed their favorite prayer or quotation. Hopefully, they recognize their contribution. To each of them, much thanks. This little book would not be as rich as it is without your input.

Brother Robert Kinzler, F.S.C.
Brother Miguel Campos, F.S.C.
Raymond Ricci

