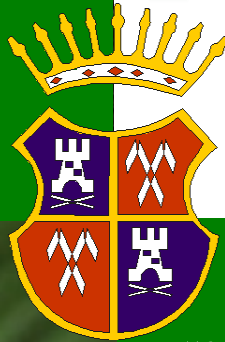


ONE

LASALLE

Newsletter of the



NZ Lasallian Family

*"Is your faith such as to enable
you to touch the hearts of your students and
to inspire them with the Christian Spirit?"*

- St. John Baptist de La Salle

**"Bonum certamen certavi,
cursum consumavi
et fidem servavi"**

***I have fought a good fight,
I have finished the course,
I have kept the faith***

Blessings everyone!

As our three Lasallian College's celebrate Founder's Day 2011, we are reminded of John's struggle to establish the Christian Schools. Through his stoic battles with loss of family, conflict with his early brothers and hostility from the church, De La Salle was able to overcome all. His love of God and seeing Jesus in the child gave him the strength to continue day after day. As teachers in Lasallian schools, we can draw comfort from the knowledge that John found some days pretty tough. Like him we can try to fight a good fight, finish the course and keep the faith.

Live Jesus in our Hearts. Forever.

**Kane Raukura - Editor / Lasallian Facilitator
De La Salle College**



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DE LA SALLE COLLEGE, AUCKLAND



*DLS Founders Day
9 May 2011
"Bonum Certamen Certa"
Fight the Good Fight*

On the 9th May the College Community, staff, students and invited guests gathered in the schools Multipurpose Centre to celebrate mass in honour of our Founder - St. John Baptist De La Salle. As the students filed into the building, you could sense their anticipation around this special event. Led by Br. David, our college principal, the boys had spent a number of practice sessions learning new hymns and songs for this occasion. As the entrance hymn began, our statue of the Founder was led down the centre aisle and placed in a position of homage at the front of the stage. The mass went extremely well and the students did themselves proud by singing with gusto and mastering the new songs.

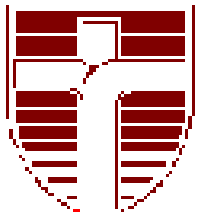
At the conclusion of mass, the school took the opportunity to recognise those people within the college who had contributed substantially to the Lasallian Mission, who live daily the gospel values and who we consider walk strongly in the footsteps of St. John Baptist De La Salle. Nine Lasallian Awards were given in total and we were able to show our appreciation to Susanna & Soane Nofo'Akifolau (parents), Lima Pailate (PTFA), Cheryl Weijermars (Principals Assistant), Amanda Chapman (Literacy Centre), John Singh (long serving staff), Nick Tauiliili (Y13 student), The Redemptorist Fathers (college benefactors), Fr. Brian Prenderville (college chaplain), Br. Declan Thompson (De La Salle Brother). Finishing with a very loud and proud school song, the morning proceedings came to end and finished with a wonderful morning tea for the awardee's and special guests.

The students had a quick break and then headed for their house areas to prepare for a fun filled afternoon of house competition and camaraderie, to be followed by Lasalle's Got Talent! Heated practice focussed on the two major house competitions to be held in the Multipurpose Centre - The House Chant Off and Lasalle Duke box. Students got really involved and a great time was had by all, we even had "The Rock" make an appearance in the form of Y13 student Eric Aiolutepa, which was hilarious. A break for lunch was taken and the homerooms all shared food together. Gathering back in the MPC, it was time for Lasalle's Got Talent, a multitude of performances by students and staff ensued, and we all got to see how little or how great some people's talent actually was! The judges were tough and pulled off a great Simon Cowell impersonation. The school screamed and clapped applause to some and to others were very harsh critics! It was a fantastic chance for bonding between everyone in the college community.

Our Founders Day ended with every student and staff member forming a guard of honour from the MPC doors to the school chapel on the drive, as the statue of De La Salle was returned to its resting place. It was a moving event, as the Founder was greeted by 40 students performing a haka as he reached the Chapel. Another Founders Day over and good memories to take away. LIVE JESUS IN OUR HEARTS!

Kane Raukura - Lasallian Facilitator De La Salle College.





JOHN PAUL COLLEGE, ROTORUA



*John Paul College Day
9 May 2011
"Ma te Pono, Me te Aroha"
Through Faith and Love.*

Each May the students and staff celebrate John Paul College Day, which commemorates the amalgamation of MacKillop and Edmund Rice Colleges which took place in May 1987. The Lasallian charism has been a feature of John Paul College since 1996 when the De La Salle Brothers were invited by Bishop Denis Browne, to form a community in Rotorua.

On 19 May 2011 we celebrated being a multi-cultural community embracing our Catholic Faith which is complemented by the Lasallian charism of Faith, Service and Community. Bishop Denis Browne and Father Mark Field led our Eucharistic celebration which incorporated the theme "In Diversity there is Unity."

Head Boy Liam Walsh welcomed the visitors to Mass which included Brother Ambrose Payne, Provincial of the De La Salle Brothers. Liam spoke about our school being rich in spiritual role models. We are fortunate to have St Mary of the Cross MacKillop, Blessed Edmund Rice, St John Baptist de La Salle and more recently Blessed John Paul II as our source of inspiration for models of Christian leadership. Throughout their lives these courageous individuals demonstrated a deep love for Jesus through prayer and reflection. They devoted their lives to the service of people, especially young people. We are proud to call each of them our heroes. This John Paul College Day, the Indian community lead us by welcoming Bishop Denis Browne and Father Mark with the traditional Aathi, led by Surbh Patel, School Prefect and Academic Captain for 2011. The girls performed a traditional dance for the offertory procession, followed by a procession of candles, food and flowers from family members. During the Mass members of the Signum Fidei Community were commissioned in their mission as mentors to the students of John Paul College. Brother Ambrose spoke to the school community about being people of zeal who nurture and support young people in their journey towards adulthood. Signum Fidei members meet monthly for prayer, formation and fellowship while providing resources and pastoral care plans for individual students and families.

Following Mass the students changed into costumes for a day of fun and activity. The Year 13's organised several activities including the Haunted House, the Horizontal Bungee, a dance party, ending the day with a concert which featured a band of staff musicians and singers! The day was fine and sunny, which enhanced our day of fun and enjoyment as we celebrated, our unity in diversity. Another celebration of talent was showcased the following evening with the opening performance of JPC's musical "All Shook Up." This musical showcased a wide range of talented students who had spent many months rehearsing songs from Elvis and dances to match the beat!

Bernadette Fredricksen - Campus Minister / Lasallian Facilitator John Paul College.





FRANCIS DOUGLAS MEMORIAL COLLEGE, NEW PLYMOUTH



On the morning of Friday June 2011, the Francis Douglas Memorial College community gathered in the St Josephs church in New Plymouth to celebrate the lives of both Francis Vernon Douglas and Saint John Baptiste De La Salle. As the boys pushed against the walls of the church anxiously waiting for the service to begin, there was a unique and different feel in the air to previous Founders Days. Father Craig's voice seemed to explode out the speakers surrounding the church while the boys sat in absolute awe of everything that was happening. Year 7's through to year 13's, everyone became part of the greatest showing of appreciation a human could possibly give. Singing voices circulated the church and shook the very foundations we stood among. People were stuck for words at the conclusion of the mass when the boys from Loreto 5 gathered their mountainous pile of food to offer to the Taranaki Food bank.

When all the formalities were finished, the college was bused back to school for the traditional entertainment part of our founders day. We gathered in the hall and listened to amazing speeches by Ricky Ricitelli and Paulo Kiriffi before we were introduced to Barney and Erin, the judges of the traditional House singing competition. La Salle full of confidence were up first. However, 365 days before they had won the competition, and this year they were not prepared for the gorgeously tuned voices of the other houses. Mighty Benildus sang their hearts out with a uniquely choreographed dramatic performance by the year 13's bringing x-factor to the performance. Solomon went for the funky laid back approach and Loreto blew everyone away with an entirely acoustic song.

After our Head Boy Teihorangi Walden lead a fierce school haka in the gym, the judges stepped onto the stage, all eyes penetrating their authoritative positions. La Salle were put in 4th place, followed by Solomon, and the word Benildus echoed around the hall as the crowned house singing champions for 2011, closely followed by Loreto in second. Friday pie day was the final highlight of the day as all students got a pie and the opportunity to go home early to enjoy the long weekend. I think we are all in agreement that this was a Founders day to be remembered and people will speak of it for years to come.

B J Monk
Lasallian Youth Captain
Francis Douglas Memorial College.



The Lasallian Heritage Series

The Need for Lasallian Schools

Volume 1 ★ Number 2

The need for this Institute is very great because the artisans and the poor, being usually little instructed and being occupied all day in gaining a livelihood for themselves and their families, cannot give their children the instruction which they need and an honest and Christian education. It was therefore deemed necessary that other persons replace their mother and father to instruct these children as much as is necessary in the mysteries of religion and the principles of a Christian life. It was in order to give this advantage to the children of artisans and of the poor, that the Christian Schools were established.

- Common Rule of 1705, articles 4 and 5

A 17th Century Perspective of the Need

When La Salle instituted his schools in the latter part of the 17th century, the purpose for which he instituted the gratuitous schools was explicitly to suit the needs of the children of the artisans and of the poor. Who were the artisans? Who were the poor?

The artisans were the working class of France, the backbone of pre-industrial France that enjoyed a storied history from the beginning of the Middle Ages and still possessed vigor and discipline even up to Louis XIV's reign. However, during this part of the 17th century the very beginnings of the industrial revolution began to uproot centuries of tradition, culminating in the abolition of the guilds during the French Revolution.

As members of the artisan class one had to move through the various stages of proficiency starting with apprenticeship, to the salaried, and finally the level of Master. Long hours, typically, 16 to 18 during the summer and 11 hours in the winter marked the typical day of the artisan, who worked 190 days a year. This figure was calculated by subtracting the 52 Sundays of the year, 38 religious and/or secular holidays as well as 50 days of bad weather or of frost for certain trades.

The promotion of an artisan through the ranks was neither automatic nor easy. However, heredity and family influence played important roles in the progression of one's trade. In the case of others, attaining the proficiency of master or even salaried proved to be long and difficult and was often nearly impossible to achieve.

This structure of the Guild relied on its link with a certain economic system, still of the medieval type, in a

society that was Christian, unitarian and non-pluralistic.

There existed, besides, another type of wage-earning class: the workers who were given a job although they did not belong to the guild of the same trade, as "odd men," to distinguish themselves from the "tradesman." In general, these were immigrants or people recruited in the countryside when a shortage of manpower occurred in town.

The Lasallian schools, rooted in an urban environment, as a result of a deliberate choice, opened themselves to these categories of persons, that is to say the artisans. It is not easy to define workers who attended Lasallian schools, because the definition varied according to the category they belonged to (apprentice, salaried, Master), on the condition of the market, or the economic crises

brought about by wars and famine.

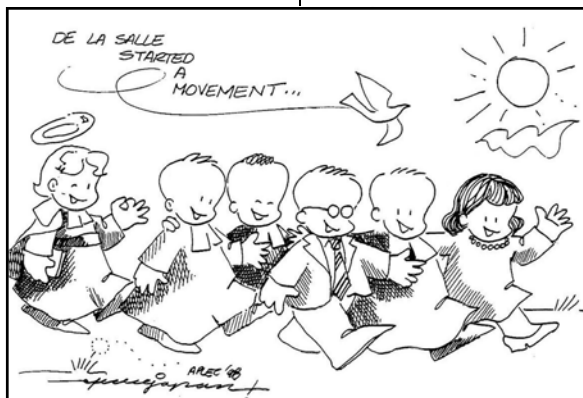
The town certainly held the best prospects for employment in most of the trades, but suffered backward surges owing to the precarious economy. The master himself is not always guaranteed a totally independent job or assured of a sound economic future, for circumstance may compel him to work for others as an em-

ployee or to become a salaried worker himself.

Apprenticeship began between the ages of eight and thirteen. This makes it easier to understand the Lasallian school curriculum which, according to Yves Poutet, was completed normally at the age of twelve. It states in *The Conduct of Schools* that it is with the sons of tradesmen that they were dealing. The following shows their genuine attendance at school: "Parents often pull their children out of school to start working. They must be told that to make them earn a little bit of money, they make them lose a much greater advantage; for that reason, one must stress with them the importance for a tradesman to be able to read and write, since, however limited his intelligence, if he knows how to read and write, he is able to do anything. The same problem is tackled in a very different manner in the case of the children of the poor."

The Artisans and the early Brothers

Of course, La Salle had to confront the corporative structure of his time, not only in connection with the social origin of many of the children of artisans, but even more with those organizations which constituted the in-



Designed by Br. Joseph Juliano, FSC

frastructures of society. He did not have only the corporations during the court cases in which he had to face the Master Writers or those of the Small Schools about registrations, but also the very idea of corporation as a social structure concerned with schools. However, religious life opposed the idea of profitability in trade, which lay at the root of the corporate system.

The corporate solution gave the individual more freedom in his work than the vow of obedience, by means of which the Brothers bound themselves to obey a social body to "hold schools by association."

When La Salle began to build up the Community of Masters, he could have taken as a model the corporations, as the Writing Masters did, since his objective was of a professional order: the Christian education of children. On the contrary, from the start, he decided that his community would have nothing to do with corporations. Besides, communitarian and celibate life, gratuitous teaching which rejected any personal salary, the lack of interest in every form of earthly ambition, stimulated him to choose a communitarian form of religious life which differed considerably from a corporate association.

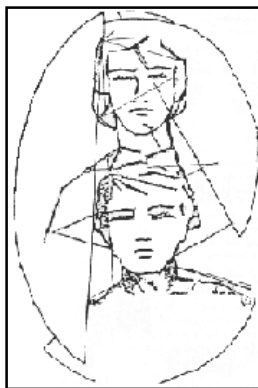
This does not mean that we should entirely exclude the influence of the corporations on Lasallian organization. The discipline enforced in his schools, the rigid syllabus and timetables of the school, the meticulous organization of the "lessons" and of the "orders within the classroom, the responsibilities or 'duties' shared out among the pupils reflected an attitude which also believed in the division of work of the statuses of the corporation." (Yves Poutet)

Jean-Baptiste Blain, La Salle's biographer, speaks likewise of the choice of artisans as pupils, even though in his biography of the Saint, the social question is only of marginal interest. He was more keen on searching from spiritual attitudes and consequently on dwelling on the ascetic life which was a characteristic of the sanctity of the person.

De La Salle' Vision and Practice Today

It need hardly be said that this not 17th century France and that De La Salle could not have foreseen the kinds of situations schools of today encounter on a daily basis. Mass media, technology, modern transportation, and a secular, pluralistic society are major factors that schools of today take for granted. Add to that compulsory education, liability lawsuits, and economic necessities, and it all adds up to a picture of the Lasallian school that is about as far removed from its namesake in the 17th century as a candle is from a light bulb. Yet the light remains.

To do justice to De La Salle's charism in the contemporary world, one must do justice both to the nature of that charism and to the nature of the contemporary world, placing them in critical dialogue with each other. Having presented De La Salle's own story and the vision and practice that resulted from it in the September issue, the challenging task of articulating what that vision and practice look like today remains. In today's terms, we articulate this vision in terms of spirituality.



When one looks at Lasallian spirituality, one must look at it from two perspectives: (1) Lasallian spirituality is intimately associated with Lasallian pedagogy and (2) Christ's life lies at the heart of Lasallian spirituality.

What is this reality?

(1) Lasallian spirituality has the school as its setting, the teacher as its focus, and the salvific potential of education as its inspiration. De La Salle emphasizes in his writings that the educator's life with his or her students constitutes the center of his or her religious experience. For the Lasallian educator, the school is the privileged place where God is to be encountered. There is no separation between professional journey and spiritual journey. Both are aspects of a single vocation and commitment to education. Likewise,

Lasallian pedagogy is Lasallian precisely *because of, not in spite of or along with*, its spiritual dimensions. The life of faith ultimately shapes and motivates Lasallian pedagogy.

De La Salle's spirituality is focused on the specific approach, implementation, and context of the activity of education. And the way he came to describe that spirit[uality] was in terms of faith and zeal, a single spirit consisting of two parts that are intimately related to one another. Both come to fruition in the ministry of teaching and the work of education.

(2) The life of Christ lying at the core of De La Salle's commitments also lies at the core of Lasallian spirituality. Christ is to be found in the teacher: "you are ambassadors and ministers of Christ ... representing Christ himself. He wants your disciples to see him in you and receive your instructions as if he were giving them to them." Lasallian educators have been chosen to be "cooperators in the salvation of souls," precursors of Christ, even apostles. They make Jesus a reality in the lives of their students.

Christ is to be found in the student: "recognize Jesus [in] ... the children whom you have to instruct. Adore him in them." Would it make a difference, do you think, if teachers treated their students as "living images of Jesus Christ" and "as children of God himself?" De La Salle calls each soul a living plant in the field of the church, the Body of Christ, a soul for which the educator is responsible.

Christ is to be found in the work of education: the task is "to help your disciples to save themselves ... you must lead them to unite all their actions to those of Jesus Christ." The work of salvation, the proclamation of the Gospel, is truly encountered and practically enacted in the day-to-day activities, relationships, and realities that make up school life. The goal is nothing less than "to establish and maintain the reign of God in the hearts of your students."

Christ is to be found in the prayer of education: "Constantly represent the needs of your disciples to Jesus Christ, explaining to him the difficulties you experience in guiding them." Prayer obtains all that one needs for effective teaching, drawing "upon yourself the

light you must have to know how to form Jesus Christ in the hearts of the children entrusted to your guidance.”

The Lasallian Operative Commitments

Bearing in mind the definition of *spirituality* that comes from De La Salle’s own spiritual experience (the dynamic integration of foundational convictions, basic operative commitments, and consistent practices), we can best describe that spirituality as a set of basic operative commitments that turn convictions into practice that integrate faith and zeal. As with all commitments, these ten Lasallian operative commitments express directions: they provide an operative structure by which fidelity may be measured. They are presented in the form of attributes, qualities that identify the specific commitments of Lasallian character. As such, they become operative when joined with particular activities. Remember that they are components of a *dynamic* reality.

The first five set of commitments are more directly related to the spirit of faith; they speak of inner dynamics of Lasallian pedagogical spirituality. The second set of five commitments is more directly related to the spirit of zeal; they speak of exterior dynamics of Lasallian pedagogical spirituality, ones that effectively color the mission flowing from Lasallian identity.



The Spirit of Faith

Centered in and nurtured by the life of faith. Christian faith provided the motivation for the context, the direction, and the support for the mission of Lasallian education.

Trusting Providence in discerning God’s will. God guides those engaged in the

Lasallian mission with absolute trustworthiness. The work is God’s; we are but God’s instruments.

With creativity and fortitude. When the invitation to the Lasallian mission is clear, God blesses and supports that which is done with imagination and determination, ingenuity, and endurance.

Through the agency of the Holy Spirit. The Spirit of Christ affects the work of salvation through prayerful persons open to God’s dynamic presence both within their souls and in expressing their Lasallian mission.

Incarnating Christian paradigms and dynamics. The Lasallian mission brings alive and makes present Gospel realities and the essential elements of Christian life within the world of education.

The Spirit of Zeal

With practical orientation. Lasallian education strives to be realistic in its approach, its ends, and its goals. Prayer is put to work; practicality counts.

Devoted to accessible and comprehensive education. Lasallian education must be accessible to all who desire it, and it must include all that constitutes a complete Christian education.

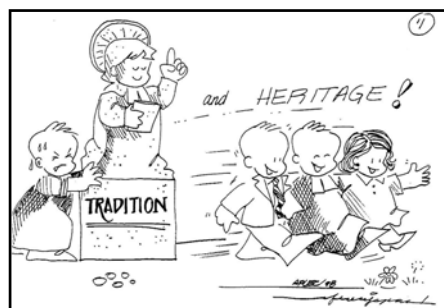
Committed to the poor. Lasallian education makes every effort to be of service to the poor, to make educational service of the poor an effective priority.

Working in association. Lasallian education is accomplished as a common dedication to the church-wide mission of education, one marked by cooperation, collaboration, and complementarity.

Expressing a lay vocation. Lasallian education is a lay vocation expressing, enlivening, and encouraging common baptismal realities as followers of Jesus Christ.

Rationale and Consequences

A first reading of these ten commitments will not cause most people to become very excited. After all, aren’t these commitments ones that are found in all sorts of other places? In fact, some of them are things what we should be doing as Christians whether we’re at a Lasallian school or not. Wouldn’t this list look pretty much the same if it referred to a school run by Dominicans, or Franciscans, or Jesuits, or Benedictines, or dedi-



cated lay people?

The short answer is no. The long answer is maybe. What must be remembered is that Christian life is not split into discrete units that have their own character. We’re dealing with a living reality here; a reality that has a *dynamic presence* at work in its midst, the Holy Spirit. Education within that reality will always be of a certain kind if it is to remain authentic to its source. Hence, Lasallian education must always be Christian education and, as such, will be the same as any other authentic Christian education. Where the difference lies is in the particulars. “God is in the details” said Mies van der Rohe, a German architect. This is as true here as it is in the blueprint of details - real people encountering the practicalities of real situations with real intentionalities.

Take jazz piano as an example. One pianist can take a tune and do an improvisation on it that immediately identifies his or her style. Another pianist can take the same tune and make it sound in a different way. Yet both pianists have only the 88 keys to choose from and only the one tune to work with. The difference lies in the particulars, not in the tune. Similarly, other Catholic schools, but the particulars for how that tune is played can vary rather significantly. There may be only so many commitments that those of us in education can choose from. Yet the ones chosen with these particulars emphases give the tune of Catholic Christian education a Lasallian personality.

the above cited from Touching the Hearts of Students: Characteristics of Lasallian Schools. George Van Grieken, FSC

A continuation of the Rationale and Consequences of the Need for Lasallian schools will continue in the November issue.