



# **Lasallian Vocabulary**

# 1. The Founder

## – SJBDS:

An acronym for Saint John Baptist de La Salle (1651 to 1719), a French priest, founder of the Brothers of the Christian Schools, a lay Institute dedicated to the "human and Christian education" of children and the young. The Brothers often refer to him as the "Founder."

The Church celebrates his feast day on April 9 (the date of his death in 1719), but the Institute tends to celebrate it on May 15 (the date on which the Holy See proclaimed him the "Universal Patron of Teachers" in 1950), or on a date close to that one (in schools).

## – Institute of the Brothers of the Christian Schools:

A lay religious Institute of consecrated life, of pontifical right, founded by Saint John Baptist de La Salle in 1680, and dedicated to the teaching and integral formation of the young, preferentially the poor. Its members are called "Brothers" because they live in a religious community where fraternity is one of its fundamental traits. According to the Rule of 1987: *"The Brothers should be, at the same time, brothers among themselves, brothers of the adults they deal with and older brothers of the young people confided to their care."*

- Currently (December 31, 2011) there are about 4,600 Brothers who live in 740 communities and who carry out their mission in 1,055 schools throughout the world, attending to nearly 1,000,000 students of both sexes. Of this number of Brothers, about 1,700 are involved in educational or administrative tasks along with nearly 90,000 lay teachers, priests or other religious. They carry out their ministry in all kinds of school settings: primary schools, middle schools, secondary schools, and universities.

- The Institute is found in nearly 80 different countries. After France, the first country to have Lasallian schools was Italy, in 1702. Later on the Brothers went to Switzerland, Martinique and Belgium, and then to Africa in 1817 on the Island of Reunion. The Institute reached America in 1837 with a foundation in Canada. The first works in Asia and Oceania were opened in Malaysia and Australia in 1852 and 1906, respectively. Today the Institute is present in 18 countries in Europe, 22 in Africa, 22 in the Americas, 15 in Asia and 3 in Oceania.

## – FSC:

Latin acronym for "Fratres Scholarum Christianarum" or Brothers of the Christian Schools. It was the name given by Saint John Baptist de La Salle – by agreement with the rest of the Brothers – to the newly-formed congregation in 1684. It is customary in ecclesial language to differentiate members of religious institutes or congregations by adding the acronym in Latin after the institutional name. It was adopted officially at the 37<sup>th</sup> General Chapter of 1946.

## – Brother:

A lay religious male who follows the Lord's call and is consecrated totally to Him by religious vows to devote his life to the mission of educating children and young people. He is, therefore, a religious educator. He lives in community with other members of the Institute and all are committed to keep, "together and by association," Christian schools, especially for the service of the poor and to carry out the ministry entrusted to them wherever they may be sent. The FSC Institute was the first formed exclusively of laymen in the Church. Abbreviations used include "Br." or "Bro."

## – Lay person:

In the Church, this term denotes all who do not belong to the clerical state. In turn, they can be lay religious or seculars.

## – Secular:

A person who does not belong to a religious order or congregation or to the clerical state. It comes from the Latin word "saecularis" (relating to life, state, habit or the world).

## – Community (of Brothers):

The basic unit of the FSC Institute. A community is led by the Brother Director, who is the canonical superior and he reports to the Brother Visitor. Traditionally, a community has been connected to one educational ministry but today more and more communities are connected to more than one educational ministry.

## – Lasallian

An adjective that refers to Saint John Baptist de La Salle or to something having to do with him. This term began to be used in the 1950's.

## – Literary works of Saint John Baptist de La Salle:

Collection of writings by Saint John Baptist de La Salle written throughout his life. There are 20 works that can be categorized into three types: ascetical, pedagogical and catechetical. The majority of them were published during the Founder's lifetime and were re-edited starting in 1956 in the *"Cahiers Lasalliens"* collection using the photostatic technique. Complete collections have been published in French (in one

volume) and Italian in 1993; Spanish in 2000 (in three volumes); English in 2002 and Portuguese in 2010.

**– Following are abbreviations for these works:**

– Ascetical works:

- RC: Common Rule

- RD: Guide for the Brother Director

- Col: Collection of Various Short Treatises

- D: Directories

- EMO: Explanation of the Method of Interior Prayer

- M: Meditations

- MD: Meditations for all the Sundays of the Year

- MF: Meditations for the Principal Feasts of the year

- MTR: Meditations for the Time of Retreat

- Let: The Letters of John Baptist de La Salle

- Other: other personal writings: (Testament, Memoir on the Origins, Memoir on the Habit, Heroic Vow, Formula of Vows, Personal Rules I have imposed on myself)

– Pedagogical works:

- Con: The Conduct of the Christian Schools

- Rules: The Rules of Christian Decorum and Civility

– Catechetical works:

- DC: The Duties of a Christian to God

**– Educational Works of Saint John Baptist de La Salle:**

Throughout his life SJBDSL set up various types of schools. The most common ones were gratuitous primary schools established in many towns and cities but he also devised Sunday schools (for young workers), industrial schools (such as textile workshops), a boarding school (for nobles), re-education centers (and even prison schools, for delinquents...) as well as a seminary for teachers for lay teacher training (this was a precursor to teacher training schools) and houses of formation for the Brothers (novitiate).

**– Normal School:**

Teacher training. SJBDSL is considered the creator of this type of school given the fact that three times he attempted to open a "Seminary for Teachers" that would serve for the training of lay teachers that could later work in villages that were too small to support a community of Brothers (which were made up of at least three persons). The three attempts, in 1685, 1699 and 1707, failed for various reasons but they were the seed of what would later be called "Normal Schools."

**– The "Conduct of Schools":**

De La Salle's pedagogical work which is the essential pillar of the Lasallian enterprise. It was the result of several years of teaching practices coming from the Founder and the first Brothers. The first known manuscript dates from 1706, although the first print edition is from 1720. For three centuries this work has served as the point of reference to assess the educational and teaching activity of the Brothers; the proof of its worth lies in the successive editions it has undergone, and not only on the part of Lasallians.

**– Lasallian Charism:**

Charism is a gift that the Holy Spirit gives to a person to help him or her contribute to the service or mission of a community. It is the foundational spirit of the Lasallian Family that the Spirit of God granted to the Church through the person of SJBDSL. In his time the idea of "charism" did not exist nor did the notion of "Lasallian," but today the "Lasallian charism" is spoken of as the connecting axis of Lasallian identity in that it "imprints" its own proper style, with special sensitivity to the educational needs of children and young people, with preference for the poor and it is lived out in community.

The charism is made explicit in three ways: the spirit of faith, ardent zeal and the spirit of community.

**– The Spirit of the Institute"**

This is the fleshing out of the spirituality of a specific charism. In the case of the FSC Institute, according to SJBDSL, it is composed of faith and zeal. It has come to be the principal trait that defines Brothers and differentiates them from other religious.

**– The Spirit of Faith:**

Along with the spirit of zeal, this is one of the characteristics that, according to SJBDSL, defines the spirituality proper to the members of the FSC Institute. According to SJBDSL, *"this spirit moves the Brothers to look upon nothing except with the eyes of faith, to do nothing except with God's gaze and to attribute all to God."* Its [faith] acquisition, says the Founder, is essential for new members and its growth is a duty for everyone else. To obtain it, the *"Brothers are continually nourished by the Word of God, their 'first and principal Rule,' they grow in the spirit of prayer and in attention to the presence of God."*

**– The Spirit of Zeal:**

Along with the spirit of faith, this is one of the characteristics that, according to SJBDLS, defines the spirituality proper to the members of the FSC Institute. Here zeal is understood as the care and interest that the Brother puts into his educational task. According to the current Rule, *"the spirit of faith is made visible by the ardent zeal of those to whom it is entrusted. This zeal, encouraged by the Holy Spirit, inspires their prayer and all their actions in the educational ministry."*

**– Mission:**

In Lasallian terminology, this is the work of the "human and Christian education of the young, especially the poor," which is shared by Brothers and lay partners, principally by means of formal and non-formal education. For SJBDLS, this mission constituted a "true ministry in the Church" (MTR 199.1).

**– Ministry:**

This is the carrying out of the mission of the Church, according to a charism recognized by the Church. Ministry is the way of carrying out the mission. Lasallian ministry is a particular way of living and carrying out the educational mission (whose center is evangelization and the educational service of the poor), inspired by the Lasallian charism.

**– Habit:**

A cassock proper to ecclesiastics, normally composed of a soutane and a mantle. In the Institute, and from the time of SJBDLS and the brothers "they wear the habit that is proper to them as a sign of their consecration and as a witness to poverty," according to the Rule. The habit of the Brothers was adopted in 1684 and it consisted of a black soutane, without buttons, closed by clasps (hook and eye) down to the waist and extending to within about 6 ½ inches from the floor. Along with that, there was a white collar or bib ("rabat"), a cape or mantle with long sleeves that "floated" as they walked in the street (such as those used by the farmers in the Champagne Region), attached to the collar with one eye hook, a skullcap and a tri-corn hat which ceased to be used in the middle of the 20<sup>th</sup> century.

Beginning with Vatican II and the 39<sup>th</sup> General Chapter of 1966-1967, the norms for its use were modified, according to local conditions and customs: in some countries the Brothers continue to wear it and in others its use is optional.

- Around 1689-1690-, SJBDLS wrote a brief document entitled *"Memoir on the Habit,"* in which he defined the habit proper to the Brothers as opposed to what clerics wore. This document is the first known summary of the Brother's identity and of the Community of the Christian Schools.

**– Rabat:**

A two-piece white collar that is part of the FSC habit. In French it is called "rabat." In the time of SJBDLS it was commonly worn by ecclesiastics and by many other people, including the laity (lawyers, for example).

**– The Signal:**

A wooden instrument that was used in Lasallian classes to maintain order. It was made of two wooden wands, one thick and one thin. The thinner piece was connected to the other one by catgut and it struck against the thicker piece, producing an unusually sharp, loud sound. In the *"Conduct of Schools"* it was recommended that the teacher speak only when absolutely necessary and this instrument was used to call on another student or to give directions in terms of writing, lessons, catechism, prayers, meals or punishments. The first thing a student needed to learn upon entering the school was the language of the Signal.

**– Coutumier:**

A French word that came to mean "book of customs." It was a document that used to exist in each community and it dealt with customs and traditions proper to each place, the local regulations.

**– The Relics of SJBDLS:**

The mortal remains of SJBDLS rest in a reliquary in the Generalate. Since his death in 1719, his remains have been in various places: first, they were in the chapel of Saint Susanna in the parish of Saint Severo (Ruan). In 1734 they were moved to the chapel in Saint Yon, in the name of the same city until it closed in 1792. They then went to various Brothers' houses, in Ruan, until June 1906 when they were brought to Lembecq-lez-Hall in Belgium. Finally, they were moved to the Generalate in Rome on January 26, 1937 where they are currently venerated.

**– "Universal Patron of Teachers":**

This title was given to SJBDLS on May 15, 1950 by Pope Pius XII in the Pontifical Brief "Quod ait," in which he is named the Patron and Protector of all Christian teachers.

**– "Apostles of the Catechism":**

This title was given to the FSC Institute on July 11, 1907 in a pontifical brief by Pope Saint Pius X in which he encouraged the Brothers in "their principal role."

**– Patron of the Institute:**

From its foundation, SJBDLS wanted the FSC Institute to be under the protection of Saint Joseph and he

stated this in his testament so that *"the Brothers find in him a model for their life [...] as they respond, in trust and in faith, to the fidelity of God for his people, and they cooperate with Mary in the saving work of Jesus,"* according to the Rule.

**– Letters Patent:**

The name of the civil document by which, in the 18<sup>th</sup> century, France juridically recognized the existence of a religious congregation. This contract was the step prior to ecclesial approval. The second successor to SJBDLS, Brother Timothy, was the one who received this recognition in 1724.

**– Bull:**

A pontifical document, issued by the Holy See, relating to a matter of faith or to the concession of a privilege or administrative issue. In the Lasallian case, and although normally religious congregations are not approved by a Bull, it is the document used by Pope Benedict XIII to approve the FSC Institute on January 26, 1725. Said Bull begins with the Latin words *"In apostolicae dignitatis solio."*

**– Rules and Constitutions:**

The Rule of life for the FSC Institute. The Rule is the most vital and defining document of a religious congregation, and it must be approved by the Holy See. The first Rule was composed by SJBDLS – with contributions by the Brothers – in 1705 and updated in 1715 (but there was a manuscript edition in existence since 1694). With canonical approval granted to the Institute in 1725, some points were changed but it remained more or less intact until the middle of the 20<sup>th</sup> century. With the renewal promoted by the Second Vatican Council (1965) it was almost entirely reformulated and after existing in "ad experimentum" form for almost 20 years, it was definitively approved by the Holy See on January 26, 1987.

- The current Rule has 149 articles and statutes, divided in two parts ("The Vocation of the Brother" and "The Government of the Institute") plus a conclusion, and there are 10 Chapters. Modification of the Rule is up to a General Chapter, and it must then be submitted to the Holy See for definitive approval. It is normative for all Brothers and, as it says, it is "the faithful expression of the charism of De La Salle." It is abbreviated "R."

**– Declaration:**

*"The Brother of the Christian Schools in the World Today: A Declaration."* This document was drawn up by the 39<sup>th</sup> General Chapter (1966 - 1967) in which the Brother's identity and his new role in the modern world were defined. It was a very clarifying text in the years following the renewal promoted by the Second Vatican Council and even today it is very current. It consists of 53 numbers, divided into an introduction, eight chapters (in three parts) and a conclusion. It is abbreviated "D."

**– Parmenie:**

A small village in the Alps, near the town of Grenoble, in the southeastern part of France, where SJBDLS was in 1713-1714, recovering from an illness. There he met Sister Louise who helped him to discern his future as regards the ministry he had created. Although his stay there was brief, among Lasallians it has come to be the place of the "dark night" where the Founder was in crisis. Currently there is a farm there which has been the property of the Brothers since 1964 and a retreat house is located there.

## 2. The Government of the Institute

**– Generalate:**

This is the Central House (Mother House) of the Institute which has been located in Rome since 1936. This is the home of the Superior General, his Council and the General Services of the Institute. It is also where CIL (Lasallian International Center) is located. Institute General Chapters are held here.

- Throughout history, the Generalate has been located in different places: Rheims (1680), Paris (1688), Ruan (1705), Paris (1771), Melun (1780), Rome (1792), Paris (1821), and Lembecq-lez-Hal (in Belgium) from 1905 until 1936. In 1920 it was decided to move the Generalate to Rome in order to be closer to the Holy See, at Via Aurelia, 476, its current location.

**– Brother Superior General:**

He is the highest authority of the FSC Institute. He exercises his authority according to the norms of Canon Law and Institute legislation. He is elected by the General Chapter. His mandate was for life until that was changed by the General Chapter of 1966-1967. From 1966 until 1986 his mandate was for 10 years. Currently, the Superior General's mandate is for 7 years and he can be re-elected.

Since the time of SJBDLS there have been 23 Superior Generals and 3 Vicar Generals who took over from the Superior General. All were French except five: there was one Belgian (Brother Denis), two North Americans (Brothers Charles Henry and John Johnston), one Spaniard (Brother José Pablo Basterrechea),

and one Costa Rican (Brother Álvaro Rodríguez). (cf. Annex 1).

**– Brother Vicar General:**

This Brother is elected by the General Chapter to take the place of the Superior General in his absence or in the event of his death until the next General Chapter. In the history of the Institute, on three occasions (1795, 1940 and 1952) a Brother Vicar had to substitute for Brother Superior. Before the official creation of his post at the 37<sup>th</sup> General Chapter (1946), they were appointed by the Holy See and would serve until the next General Chapter.

**– Brother General Councillor:**

He is elected by the General Chapter and his mission is to collaborate with Brother Superior General in the central governance of the Institute. Each Councillor is usually in charge of a geographic area and/or a specific task. Previously this position was known as Brother Assistant.

**– Brother Assistant:**

This name was in use until 1976 and it referred to the Brothers who were part of the "Regime" or General Council of the FSC Institute.

**– General Council:**

This is the community of Brothers entrusted with the central governance of the Institute. It is headed by Brother Superior General and is currently made up of nine other Brothers in addition to the Superior, one of whom is the Vicar General. Since 2007, half of the them reside permanently in Rome and the rest live in their respective Regions. Previously this group was known as the "Regime."

**– Regime:**

This name was used to describe the General Council until 1976.

**– Brother Visitor General:**

This is the title of the Brother who, in the past, would visit and inspect FSC houses of formation. This title disappeared at the 39<sup>th</sup> General Chapter (1966 - 1967).

**– General Services:**

In accordance with the recommendations of the 44<sup>th</sup> General Chapter, the Secretariats and Services have as their purpose to aid the Brother Superior and his Council in the governance and leadership of the Institute. There are four central Secretariats and two Services. Each of them has an International Council made up of Brothers and lay persons from the various Regions (Circular 456).

**Secretariats:** Being Brothers Today, Lasallian Family and Association, Lasallian Educational Mission and Solidarity and Development.

**Services:** Communications and Lasallian Research and Resources.

In addition, within the Generalate there are other services such as translation, the office of personnel and statistics, the business office, the central archives, the library, documentation.

**– Brother Secretary General:**

This Brother is in charge of administrative aspects of the Institute. He is a member by right of the General Chapter and he acts as its secretary.

**– Brother Postulator General:**

He is the Brother whose primary responsibility is to follow the causes of beatification and canonization of those considered to be "Servants of God."

**– Brother Procurator General:**

This Brother is concerned with the relationship between the FSC Institute and the Holy See.

**– Brother Bursar General:**

This Brother is concerned with the Fiscal Administration of the FSC Institute.

**– Lasallian Studies:**

A group of experts in Lasallian issues from all over the world who work at the Generalate to publish studies on SJBDS and his charism. Among other publications is a collection of essays of the same name.

**– General Chapter:**

This assembly of Brothers has the ultimate authority in the FSC Institute. It is held every seven years to study the running of the Institute and draw up lines of work for the next period. Its delegates, freely chosen from among the Brothers, elect the Brother Superior General and his Council.

Until 1946 this group was convoked whenever the Superior General thought it necessary or in case of his death. From 1946 until 1986 a Chapter was held every 10 years. The Chapter of 1986 decided that it would take place every seven years. It is held at the Generalate and it is convoked two years before it is held. The last General Chapter was the 44<sup>th</sup> and it took place in 2007.

**– Chapter member:**

A Brother or lay person who participates in a General or District Chapter.

**– Intercapitular Assembly:**

This meeting is held between two General Chapters (held every seven years) and it is held at the Generalate, convoked by Brother Superior and his Council. All Brother Visitors, Regional Coordinators, Presidents of Delegations and those in charge of Institute General Services participate in it. It is not a normative body. Its objective is to evaluate how the decisions taken by the most recent General Chapter have been put into practice and it studies the life of the Institute on all levels. Up to the present time these sessions were held in 1961, 1971, 1981, 2004 and 2011.

**– International Assembly for the Mission:**

This is an assembly made up of Brothers and lay persons, convoked by Brother Superior, to deal with topics about the Lasallian Mission. It is a place of encounter on the world level between Brothers and lay partners to propose responses to the new needs of the mission, to share experiences on association and to present some action plans to the following General Chapter. The first meeting of this kind was held in Rome in 2006 and the second one is scheduled to be held in 2013. Two-thirds of the participants are lay persons.

**– MEL:**

An acronym for the "Lasallian Educational Mission." This concept was coined at the 43<sup>rd</sup> General Chapter (2000) to designate all those educational and pastoral activities that make up the Lasallian Mission.

**– Special Years:**

Exceptionally, a General Chapter may suggest to the General Council to have a year devoted to a particular theme: 1950 - 1951 was the "Lasallian Year," 1958 was the "Year of Poverty," 1980 was the year of the Lasallian tercentenary, 1995 was the "Year of Prayer," and 2002 was the "Year of the Rights of the Child."

## 3. Organization of the Institute

**– District:**

This is a territorial division into which the FSC Institute is divided. It is equivalent to what other religious congregations call a "Province." Although at one time there were nearly 100 Districts throughout the world, over time they have regrouped and currently there are 36. The Brother Visitor is at the head of the District and he reports directly to Brother Superior General. Districts in the same area are grouped together in a larger entity, called a Region, but, unlike Districts, Regions have no canonical authority.

**– Sub-District:**

This territory belongs to a District but for practical reasons (for example, located in a different country) it is organized autonomously. A Brother Auxiliary Visitor is in charge of a Sub-District. Currently, there are none in the Institute.

**– Delegation:**

This is a territory that is smaller than a District and due to special circumstances, it is under the direct supervision of the Superior General by means of a Delegate who acts as the canonical superior. There is also a Brother President of the Delegation who is the onsite person in charge of resolving current issues. Currently in the FSC Institute there are only two Delegations (India and Rwanda).

**– Sector:**

This is a territory that is within a District that is made up of various communities and ministries with special peculiarities due to language, history or socio-cultural traits that are normally connected to geographical limits. Although it is recognized within the Rule (125b) it is only in recent years that it has been used as an area within a very large District (for example, ARLEP) or as different geographical units (for example, Malta is a Sector of the District of Great Britain and Hong Kong, Japan, Malaysia, Myanmar, the Philippines, Singapore and Thailand are Sectors of the District of LEAD).

**– Region:**

An entity into which Districts of the world are grouped. It is not a structure of government, but a means of collaboration and coordination between District of the Institute with the same origin, culture, language or geographical affinity that decide to join together. In the past these were known as "Assistancies" and the Brother Assistant was in charge. Currently there are 5 Regions (RELEM, RELAF, RELAL, PARC, and RELAN since in 2006 the five that had been in Europe (ARLEP, France, Italy, REBIM, and RELEC) merged into one (REL) and in 2007 the Middle East joined REL thus becoming RELEM. In 2012 USA-Toronto and Canada merged to form RELAN. Each Region is headed by a Brother Regional who, according to the specific case, may or may not have certain effective competency over the Region.

**– Brother Regional:**

This is the colloquial way to refer to the Brother General Councillor for the Region (the official name). Up until

the 44<sup>th</sup> General Chapter, according to the Region, this person could have full powers (like a Brother Visitor) or he could have a basic administrative role.

**– RELEM:**

The acronym stands for "Lasallian Region of Europe and the Mediterranean." It was created on May 8, 2007 as the Middle East joined REL. It includes the Districts of ARLEP, North Belgium, South Belgium, Central Europe, France, Great Britain, Ireland, Italy, Poland and the Middle East. This Region is headed by Brother Jacques D'Huitemau, a General Councillor from France.

**– RELAF:**

The acronym for "Lasallian African-Madagascan Region" which includes the Districts of Antananarivo, West Africa, Congo-Kinshasa, Douala, the Gulf of Benin, Lwanga and Rwanda. This Region is headed by Brother Gabriel Somé, General Councillor.

**– PARC:**

The acronym for "Pacific Asian Regional Conference." This Lasallian Region includes the Districts of Australia-New Zealand-Pakistan-Papua New Guinea, Colombo, India, LEAD (Lasallian East Asia District) and Vietnam. This Region is headed by Brother David Hawke, General Councillor.

**– RELAL:**

The acronym for "Lasallian Latin-American Region" which includes the Districts of Antilles-South Mexico, Argentina-Paraguay, Bogota, Bolivia, Brazil-Chile, Central America-Panama, Equador, Medellin, North Mexico, Peru and Venezuela. This Region is headed by Brother Edgar Nicodem, General Councillor.

**– RELAN:**

The acronym for "Lasallian Region of North America" which includes the Districts of the United States and Canada: French-speaking Canada, Eastern North America (DNA), Midwest, New Orleans-Santa Fe, and San Francisco. This Region is headed by Brother Robert Schieler, General Councillor.

## 4. Organization of the District

**– Brother Visitor:**

The Brother Visitor is the canonical superior of a religious Province or District. According to the Rule, he is the guarantor of the unity and vitality of his District, the one in charge and its leader. He is appointed by Brother Superior General, normally for a mandate of four (or three) years, with the possibility of re-appointment. In general, the Brothers of a District vote two times (the first is a straw vote and the second vote is sent uncounted to Rome) from which a short list is generated and the Brother Superior makes the appointment of the Brother Visitor.

**– Provincialate:**

This is where the Brother Visitor and his District team work. Sometimes a provincial residence is also attached to the Provincialate which serves as the community house.

**– District Chapter:**

This is an assembly of Brothers with pastoral ministry and administrative character which constitutes the maximum authority of a District. It is convoked every three or four years to study the running of the District and to draw up lines of work for the period until the next District Chapter. Its members may be by right (Brother Visitor, Brother Auxiliary Visitor and the members of the District Council), or they may be elected (from among the Brothers), or appointed/invited by the Brother Visitor. It must be convoked after the appointment of the Brother Visitor and the holding of a General Chapter.

**– MEL Assembly or Mission Assembly:**

This is an Assembly that is the greatest expression of participation and representation of Brothers and lay partners for discussion and adoption of common objectives and lines of action for the District regarding the mission of educational institutions of the District. Its members may be by right (Brother Visitor, Brother Auxiliary Visitor and the members of the District Council), or they may be elected (from among the Brothers and lay partners), or appointed/invited by the Brother Visitor. It is normally held after a District Chapter and it is convoked by the Brother Visitor.

**– District Council:**

This is a normative and collegial government organ of the District and its functions are, according to the Rule, to promote the unity of the District and to assist the Brother Visitor in the carrying out of his duties: to draw up projects with regard to the running of the District and to study problems that are raised. In order for certain acts to be valid, the Brother Visitor must obtain the consent or the opinion of the Council. The District Chapter



is elected according to the norms established by the District Chapter and the Brother Visitor and Brother Visitor are members of the District Council by right. The District Council is headed by the Brother Visitor and must meet at least once per quarter.

**– Mission Council:**

This Council assists the Brother Visitor to carry out the decisions made by the Mission Assembly at the District level. Brother Visitor and Brother Auxiliary Visitor are members by right. It is headed by the Brother Visitor and normally meets on a quarterly basis.

**– District Commissions:**

Within a District, these are commissions that meet to carry out decisions made by the District Chapter, to study some topic or to advise someone in charge of a particular area. Its members, Brothers and/or lay persons, are appointed by the Brother Visitor.

**– District Statutes:**

An administrative document, approved by the District Chapter and the Brother Superior General, in which norms and criteria are established for those who run the District.

**– Brother Director of Community:**

The Brother Director is the canonical superior of a community. According to the Rule, *"he is at the service of his Brothers to help them progress spiritually and to carry out their personal and community vocation."* He is in charge of the community and its unity and he administers the goods of the community and sees to the good running of common services. In addition, he acts as a link between the local community and the District. He is appointed by the Brother Visitor.

**– School CEO/Principal/Headmaster:**

This person is the ordinary representative of an educational institution who is responsible for seeing that the Lasallian Educational Mission is carried out within the school.

**– Brother Sub-Director:**

This person assists, advises, and, if necessary, takes the place of a Community Director.

**– District Bursar:**

The District Bursar is an Administrator who, acting under the authority of the Brother Visitor, administers the goods of a District or Sector. This person is assisted by an Finance Commission. A local community may also have a Bursar.

**– Community Council:**

In a relative numerous community, a group of Brothers may advise the Brother Director at his request regarding specific issues.

**– Community Annual Program (CAP):**

A document drawn up annually by each Community to spell out how it intends to live the Rule. It must be approved by the Brother Visitor. This came into common use after the 40<sup>th</sup> General Chapter (1976).

**– Personal Annual Program (PAP):**

This annual document is drawn up by each Brother to make explicit those aspects he wishes to work on as regards his concrete situation in life. This came into common use after the 41<sup>st</sup> General Chapter (1986).

## 5.- The Lasallian Charism

**-- De La Salle Guadalupana Sisters:**

A religious institute of women founded in 1946 in Mexico by the French Brother Jean Fromental, based on the charism of SJBS and placed under the patronage of Our Lady of Guadalupe, patron of Mexico and Latin America. It is a religious institute of pontifical right approved by Pope Paul VI. Currently it is made up of some 240 Sisters in Mexico, Colombia, Brazil, Peru, Ecuador, Bolivia, USA, Italy, Madagascar and the Philippines. It was recognised by the 43rd General Chapter (2000) as Associated in the Educational Mission ([www.hgs.org.mx](http://www.hgs.org.mx)).

**-- De La Salle Sisters of Vietnam:**

A religious institute of women founded in 1966 in Vietnam by Brother Bernard Le-Van-Tam, based on the charism of SJBS. It is an institute of diocesan right approved in 2002, and it is currently composed of some 60 Sisters in Australia, the Philippines, Thailand, USA and Vietnam. It was recognised by the 43rd General Chapter (2000) as Associated in the Educational Mission ([www.thelasallesisters.org](http://www.thelasallesisters.org)).

**-- Union of Catechists Jesus Crucified and Mary Immaculate:**

This is a canonical Association of the Faithful with a mission of catechising in schools and in parishes, based on a spirituality inspired by devotion to Christ Crucified and Risen. It was founded in Italy by Brother Teodoretto Garberoglio and was officially recognised by the Church in 1914. In the course of time, some of its members came to profess vows of poverty, chastity and obedience, so giving rise in 1948 to a Secular Institute aimed at practicing Christian perfection in the world through an apostolate of catechesis and social action in daily life and work.

- Currently there are 110 members, consecrated and associated. They are in Peru and Eritrea but above all in Italy, where they have 30 centres of professional formation employing 200 teachers. The movement was recognised by the 43rd General Chapter (2000) as associated to the educational mission. ([www.unionecatechisti.it](http://www.unionecatechisti.it)).

**-- Signum Fidei:**

This is a Fraternity of lay Lasallians created in 1976. It brings together men and women who promise to dedicate their lives to Christian education in the Lasallian spirit in the context of their married lives and their work. In their way of life, the members are Christian lay adults with a special call from God. The Fraternity operates through local communities of varying sizes, in which they support one another. It began in Belgium and today counts more than 1.000 members in 32 countries.

- The name Signum Fidei is taken from the shield of the Institute, thus underlining the close links with the Brothers and the desire to be 'signs of faith' in the world of education.

- It was this Lasallian movement which pioneered formal association, when 11 of its members from various European countries made their consecration in the presence of the Brothers gathered for the 40th General Chapter (June 1976). Its principal promoters were Brothers Paulus Adams and Manuel Olivé. It was recognised by the 43rd General Chapter (2000) as associated to the educational mission.

**-- The Lasallian Family:**

This term was adopted by the 40th General Chapter (1986) and in the "Letter to the Lasallian Family" (1989) to refer to those persons who are closet o the Lasallian charism, including Brothers, teachers, other staff, pupils, parents, and former pupils. The term refers to something that is not very specific. It is used without differentiation to refer to all Lasallian organisations and groups to indicate that they belong to the Lasallian world and live out its charism.

**-- Shared Mission:**

This term was adopted by the 41st General Chapter(1993) to refer to the process by which certain people, especially lay teachers, share in the Lasallian educational mission along with the Brothers.

**-- Association:**

This is a much used term in Institute tradition (especially in the phrase "together and by association"). It was given new life by the 43rd General Chapter (2000) as a way of referring to the new forms of commitment to the Lasallian mission. Its origin goes back to the profession of vows made by SJBS and twelve Brothers, 6 of June 1694 when they bound themselves by vows of association, obedience and stability, to maintain the Society of the Christian Schools. This initial act of association was the basis for the association of thousands of Brothers in the Institute over three centuries.

- Association means uniting oneself to all those who are involved in the Lasallian Mission of Education (Brothers, Sisters and Lay People), accepting joint responsibility for pursuing the goals of that mission, especially for the poor, guided by the charism inherited from SJBS. Above all, it is a process of personal development by which each individual appropriates the Lasallian identity, although the ways of living it out in concrete may be very varied. The Brothers, for example, do it through their vow of "association for the educational service of the poor".

- The 43rd General Chapter three different kinds of association and associates:

- There are "co-workers" (those who actually join in the work of that mission) and "associates" (people who have a very close bond with the Brothers and are strongly committed to the Lasallian mission with an idea of living it as a vocation. They may or may not have made an explicit, public act of Association).

- There are those who associate on grounds of sentiment (as are many of the Associations of Former Pupils). There are those who associate for spiritual motives, as a way of developing their Christian life (the Lasallian Christian Communities). Some associates participate in the educational mission (either on a temporary basis, like the Lasallian Young Volunteers, or on a life-long basis in an official capacity as teachers, animators, heads of establishments etc.). Some associates have a legal standing and responsibility for the government of schools (such as members of the "Association La Salle" in France).

**-- Associates:**

Individuals who have made a public expression of Association with the Lasallian Educational mission. They may live in a specific community or be in permanent contact with a nearby Lasallian community (of Brothers or Lay Lasallians).

**-- Affiliated Members:**

This title is conferred by the Institute on those individuals who identify with and show an appreciation of Lasallian spirituality over a long period of time, and who have assisted the Institute in its mission, either through their personal dedication, or in a material/financial way. Affiliated members may use the letters "AFSC" after their names.

**-- Benefactors:**

This title is conferred by the Institute on certain individuals in recognition of their services, which may vary greatly in nature.

**-- Canonisation:**

A liturgical celebration by which the Holy See declares the sainthood of servants of God who have already been beatified. They are thereby added to the liturgical calendar of saints.

- Up to the present, those canonised include SJBS (in 1900), Brother Benilde (1967), Brother Miguel Febres (1984), Brother Muciano María (1989,) the eight Spanish Brothers of the Community of Turón (Brother Cirilo Bertrán and companions) martyred together with Brother Jaime Hilario (1999).

**-- Beatification:**

A liturgical celebration by which the Holy See declares 'Blessed' a servant of God, whose virtues have been recognised and who may subsequently be honoured in liturgical cult. In the case of martyrs, there is no need establish proven miracles. Official recognition of martyrdom is sufficient.

- Up to the present, those beatified include Brothers. Arnolde (1987), Scubillion (1989), Rafael Rafiringa (2009), various groups of martyrs of the French Revolution (Brother Solomon in 1926 and the three martyrs of the prison ships in 1995) and various groups of martyrs of the Spanish Civil War (seven Brothers of Almería in 1993; five Brothers of Valencia in 2001; 58 Brothers of different dioceses in 2007).

**-- Brother Martyrs:**

These are Brothers who have given their lives for their faith. During the course of the Institute's three hundred and more years, there have been some two hundred martyrs. Besides the 165 Brothers martyred in the French Revolution and the Spanish Civil War, two others were killed in Mexico in 1914, three in Poland (between 1939 and 1943), 16 in the Philippines during World War II (1945), two in Vietnam in 1968 and two others in Latin America (Guatemala and Colombia in 1982 and 1991).

**-- Venerable:**

This is the first title accorded by the Church to those who die "in the odour of sanctity". It usually leads to beatification and ultimately to canonization.

- up to now, a number of Brothers have been declared venerable as part of the process of their: Brothers Alpert Motsch (d. 1898), Exuperien Mas (d.1905), Gregorio Bühl (d. 1973), Teodoreto Garberoglio (d. 1954), Théofanes Léon Châtillon (d. 1929), and Andrés Hibernón (d. 1969).

Other Brothers whose causes of beatification have been initiated are Brothers Jean Fromental Cayroche (d. 1978), Adolfo Lanzuela (d. 1976), Victorino Arnaud (d. 1966) and James Miller (d. 1982).

**-- Servant of God:**

In the Church this term is used to refer to anyone who died with a reputation for holiness and whose cause of beatification has been initiated

**-- "Signum Fidei":**

This is the Latin motto on the shield of the Institute, inscribed around a star with five points. It means "The Sign of Faith". It refers to the spirit of the Institute, the faith which inspires all its actions and sustains its apostolic zeal.

**-- Shield of the Institute:**

It consists in a five-pointed star with the legend "Signum fidei". The star symbolises the apostolic ideals of the the Brother and also the field of his apostolate, which is the earth and its five continents. It was formally adopted by the General Chapter of 1751. Before that date, an image of St Joseph and the Child Jesus with a *fleur de lys* was used as the seal.

**-- "Indivisa Manent":**

The motto of the Founders' coat of family arms. It is frequently used in the emblems of organizations of former pupils. It means literally "things that are undivided endure". It is often interpreted, mistakenly, as referring to people (*indivisi*), to indicate the world-wide unity of Lasallians.

**-- The Shield of the Association of Former Pupils:**

It contains three broken chevrons, as contained in the family arms of De La Salle. apparently, the emblems are related to a coat of arms of families from the region of Urgel, in Spain, which contain the same motto and, for the most part, the same number of chevrons. Tradition has it that one of the ancestors of SJBS, a knight called Johan Salla, accompanied King Alfonso II the Chaste, and died after his legs were crushed by a boulder. The chevrons represent the fractured limbs. It contains the motto "Indivisa manent" and the five-

pointed star symbolising apostolic zeal and faith.

**-- Chevrons:**

Strong pieces of timber used as beams in a building. In heraldry, they are symbols of nobility that were highly prized in a coat of arms. They were awarded to knights who had attained a rank of distinction, as did the Founder's ancestor, Johan Salla.

**-- Former Pupils:**

This includes anyone having studied in a Lasallian establishment. Since the end of the XIX century, a move to form associations has developed in various European countries, encouraged by the Brothers, and many associations of former pupils emerged, including Christian trade unions.

**-- World Confederation of Lasallian Former Pupils:**

This Organisation was created in 1958 to join together the various associations and federations of former pupils that existed in various parts of the world. Its statutes were approved in 1960. Congresses or World Assemblies have taken place in: Barcelona (1964), Canada (1967), Buenos Aires (1972), Malta (1976), Paris (1980) and México (1984). As a result of the guidelines of the 41st General Chapter (1986) the Confederation redefined its objectives and was replaced in 1990 by the organisation of UMAEL.

**-- U.M.A.E.L.:**

This is the abbreviation for the "*Union Mondiale des Anciens Elèves Lasalliens*" (World Union of Lasallian Former Pupils). It was set up in December 1994, replacing the previous Confederation. It has organised Congresses in Jerez de la Frontera (1994), Rome (1999), Mexico (2003), Panama (2007) and Manilla (2011). The current President is Dr Henry Atayde, of the Philippines ([www.uma-el-lasalle.org](http://www.uma-el-lasalle.org)).

**-- O.M.A.E.C.:**

This stands for "*Organización Mundial de Antiguos Alumnos de la Educación Católica*", (World Organisation of Former Students of Catholic Education) to which UMAEL belongs. It is an international association and a non-profit organisation created in 1967. It Brings together the various associations and organisations of former pupils of Catholic education.

([www.omaec.info](http://www.omaec.info)).

## 6.- Formation Structures

**-- Initial Formation:**

This is the basic period of formation for anyone wishing to enter the Institute. During this time, they study and absorb the charisma of the Founder so as to be able to live according to the vocation to which the Lord is calling them. It is usual to divide this period into separate stages adapted to suit the age of the candidate. It currently includes a Postulancy, a Novitiate and a period of temporary vows. This last period is again divided into three phases: the years immediately after the Novitiate (usually called "the Scholasticate"), the first years in Community and the preparation for perpetual profession. Some Districts still include a pre-novitiate stage called the Aspirancy or Minor Novitiate.

**-- Postulancy:**

According to the Rule, this is a period of initial formation with its own structures. It precedes and prepares for the Novitiate. It provides the candidate (or postulant) with the means of advancing in personal development by enriching his faith and discerning the authenticity of his vocation as a Brother, so that he can come to a mature decision about entering the Novitiate. At the same time, he has an experience of the community and apostolic life in the Institute. In some Districts it is called the pre-Novitiate

**-- Novitiate:**

According to the Rule, this is the period of initial formation which constitutes the "privileged experience" of initiation into the religious life of a Brother. During this period, the animators help the novices to "*acquire gradually the basic spiritual attitude of a disciple of SJBS, the dedication of oneself to God, following Christ, in a community service of evangelisation and education open to all but giving preference to the most disadvantaged*". The novitiate ends with the pronouncing of first vows.

**-- Scholasticate:**

This is the stage of formation which immediately follows the novitiate. During this time, the Brother completes his professional formation through the higher studies necessary for his work in education, without neglecting further theological and Lasallian studies. The student Brother sometimes participates in apostolic engagements which will prepare him for later work.

**-- Formator:**

The person responsible for the organising and developing the formation for those being initiated into the religious life. Formators belong to the Communities which animate formation: Postulancy, Novitiate, Scholasticate.

**-- Taking of the Habit:**

A ceremony (in those regions where the habit is worn) whereby the Brother begins the Novitiate and marks his entry into the religious life. During a Eucharistic celebration, the habit is given to the postulant who is accompanied by a more experienced Brother acting as his sponsor. Before the Second Vatican Council, it was customary to give the new novice a 'religious' name as a sign of his break with his former life. In those places where the habit is no longer used, the start of the novitiate is marked by a Ceremony of Initiation into the religious life.

**-- Chapter of Vows:**

This refers to the meeting which considers a Brother's request to be admitted to vows. It normally includes those members of the District Council who have made perpetual vows. Sometimes the term is incorrectly applied to a meeting of the Brothers in the candidate's Community who prepare an evaluation report to be presented to the Chapter of Vows.

**-- First Profession:**

A religious ceremony at the end of the Novitiate, in which a Brother pronounces his first vows of religion. In the Institute, the person who receives the vows is the Brother Superior General or his representative. In the District, it is the Brother Visitor or his representative.

**-- Consecration:**

This is the interior attitude of adherence to and total commitment to God and to a radical following of Jesus Christ. In the context of Lasallian association, consecration is a fundamental aspect of association, which is thereby linked to its source, namely God. In this view, consecration is understood as a commitment. The word 'consecration' may also be used to refer to the act by which an individual signifies his belonging to a religious Institute through the canonical vows of poverty, chastity and obedience.

**-- Vows:**

Promises which the Brothers make as a sign of their religious consecration. At the time of the Founder, the Brothers made only the vows of association, stability in the Institute and obedience. In 1726, at the time of the approval of the Institute by the Holy See, the traditional religious vows of poverty, chastity and obedience were introduced. In the formula of vows in the Rule of 1987, the vows made by the Brothers are chastity, poverty, obedience, association for the educational service of the poor and stability in the Institute.

In 2008, at the request of the 44th General Chapter, the Holy See authorised a change in the wording of the formula of vows, allowing the vow of association to be placed first so as to make it the key to understanding the nature of 'being a Brother' in line with the tradition of the Institute.

There is a tradition in the Institute that the Brothers renew their vows on the Feast of the Holy Trinity, in a symbolic recollection of the fact that, on that day in 1686, SJBS and twelve Brothers pronounced their vow of obedience for the first time, and on the same day in 1694 they first pronounced perpetual vows of obedience, association and stability.

**-- Temporary Vows:**

These are vows made by the Brothers for a specific period of time. They may for one, two or three years, but normally they are annual vows.

**-- Perpetual Vows:**

These are vows made by the Brothers for their whole life. In other religious Institutes, they are also referred to as 'solemn vows'.

**-- Perpetual Profession:**

The act of pronouncing perpetual vows by which a Brother consecrates himself for life to God in the context of the Institute. To be allowed to take this step, a Brother must be at least 25 years old, with at least five years in temporary vows, and having lived three years in a community involved in some apostolic commitment. Normally there is a period of preparation lasting one year prior to perpetual profession.

**-- Leave of Absence:**

This is the permission that may be granted to a Brother, allowing him to live outside of community for a specified period up to one year. During this time he retains all his rights as a Brother.

**-- Exclaustration:**

This situation occurs when a Brother is allowed to live outside of the communities of the Institute and to undertake work outside the establishments of the Institute. He nevertheless continues to be a member of the Institute and retains all his rights as a Brother. The maximum period allowed for exclaustration is three years.

**-- Jubilarians:**

These are Brothers who celebrate the jubilee anniversaries (silver gold or diamond) of their taking of the habit or making perpetual profession. It is normally celebrated at a special day in the District or Sector.

**-- C.I.L.:**

The abbreviation for "Centre International Lasallien" (International Lasallian Centre). It is based in Rome in the Generalate.. It is one of the structures for Lasallian formation. It replaced the 'Second Novitiate' and was originally intended for Brothers, but it is now open to lay Lasallians from all over the world. Its duration may vary according to the aims of a given session.

It is a service provided by the Centre of the Institute, designed to promote a living unity and revitalisation of the Institute in a diversity of cultures. Consequently, it is directed towards the spiritual renewal of the participants and "the preparation of those who will assume positions of responsibility in the Institute". (R 101i)

**-- S.I.E.L.:**

The abbreviation for "Session Internationale d'Études Lasalliennes" (International Session for Lasallian Studies). This is a specifically Lasallian formation structure of extended duration which takes place in the Casa Generalizia. So far sessions have taken place in 1988-89, 1990-91, 1998-99, 2000, 2009-10 y 2012-13. The last four of these were also open to lay Lasallians.

**-- Jesus Magister:**

The Pontifical Institute Jesus Magister was an institute of higher studies in theology which operated in Rome from 1957 to 1971 providing studies in theology and catechesis to an international group of lay religious. It was formally affiliated to the Theology Faculty of the Lateran University in 1960.

**-- Lasallianum:**

This was the name given to the Community of student Brothers in the Casa Generalizia, begun in 1949, parallel to similar groups in other religious Institutes (Gregorianum, Angelicum, Salesianum...).

It was also the name given to a publication which was a collection of studies on the Founder written by those student Brothers.

**-- AIUL / IALU:**

"International Association of Lasallian Universities". Created in 1998, it acts as a link between all the Lasallian establishments of higher education, fostering joint activities, facilitating exchange of information and organising meetings and joint seminars. ([www.lasalle-ialu.org](http://www.lasalle-ialu.org)).

Currently there are some 70 Lasallian university establishments worldwide: 7 in the USA, 35 in Latin America, 2 in Africa, 14 in Asia and 8 in Europe.

**-- Educational Centres other than Schools:**

They are also called "socio-educational centres". They include all those projects outside the formal educational system in which Brothers and Lay Lasallians are active. They are an expression of the desire to uphold the Lasallian tradition of giving priority of attention to those in greatest need and responding to the new kinds of poverty that are emerging in society.

They are a creative but varied group of establishments, and they all have different legal set-ups. Their areas of work are also varied: supervised residences for young people, programmes of Social Security, pre-work centres for young people at risk, literacy programmes for adults, centres for former drug addicts, day centres to support the schools, job programmes for adults etc. In some cases, their trusteeship rests wholly with the Institute, but very often it is shared with other agencies.

There are more than 300 such centres registered with our Secretariat for Solidarity and Development, all of them directed towards the needs of young children at risk.

## 7.- Educational and Pastoral Structures

**-- The Daily Reflection:**

A characteristic Lasallian practice dating from the time of the Founder. At the start of the morning classes, a few minutes are spent giving a short reflection, generally based on daily events, followed by a prayer of thanksgiving.

**-- I.C.Y.L.:**

Abbreviation for the International Council of Young Lasallians. It was set up in 2003 in response to a suggestion made by the Young Lasallians who attended the World Youth Days in Quebec. It aims to animate and support the commitment made by Young Lasallians throughout the world in various kinds of youth movements. It was initially composed of 11 young people from different Districts, coordinated by the Brother Vicar General. Since 2003, it has organized further international meetings: 2002 in Quebec, 2006 in Rome,

2012 in Madrid.

The coordinator is a member of the Institute's Secretariat for the Lasallian Family and Association. One of its most prominent activities is the promotion of the Lasallian International Days of Peace, every October since 2007. It publishes a digital bulletin for Young Lasallians under the title of "Lumen".

**-- NGO:**

Non-Governmental Organisations for development. Any group of altruistic people, local, national or international, who freely come together with non-profit intentions under the direction of persons with like-minded interests. NGO's carry out a variety of humanitarian services. They make known to governments the concerns of ordinary citizens; they monitor policies and promote political support for local communities. Some are organized according to specific topics such as human rights or the environment or health.

The Lasallian NGO's include: ÉDDÉ (Éducation et Développement) in France, PRODESSA (Proyecto de Desarrollo Santiago) in Guatemala, SECOLA (Servicio de Cooperación Educativa Latinoamericana) in Latin America and PROYDE in Spain.

**-- SECOLI:**

Abbreviation for "SErviceio de COoperación Lasaliana Internacional" (Lasallian Service of International Cooperation). Set up in 1966, its brief is to coordinate the missionary tasks of the Institute, especially by channeling aid in finance or personnel for the benefit of Third World countries. Its office is in the Casa Generalizia ([www.lasalle.org/secoli](http://www.lasalle.org/secoli)). Since the 44th General Chapter, it is linked with Development and is under the direction of the Secretariat for Solidarity and Development.

**-- De La Salle International Solidarity - ONLUS:**

Founded in November 2010, it has its official office in Rome.

The initial constituent bodies were the following: the Centre of the Institute, RELAL, RELAF, PARC, French Canada, Italy, EDDE (France), ARLEP and the La Salle International Foundation (USA). These were joined in 2012 by the Lasallian Foundation Australia and PROYDE. The President of the Foundation is the Superior General, Brother Álvaro Rodríguez Echeverría.

The goal of the foundation is to serve as the link mechanism for coordinating the various efforts in solidarity and development promoted by Lasallians in different parts of the world and to encourage the exchange of experiences and information in the framework of a single promotional image of the world-wide Lasallian Shared Mission.

Its aims and activities follow the lines of action proposed by the Secretariat for Solidarity and Development, summarized under the two following headings.

- Working together for the development of the needy populations of the world, protecting their civil rights through the promotion of education, human wellbeing, justice and peace;
- Promoting volunteer movements to develop awareness in people of both the developed and the developing countries, promoting a civic conscience that will ensure international solidarity for the development of peoples.

**-- Lasallian Volunteers:**

In some Districts there exist programmes for Lasallian Volunteers, which offer opportunities for responding to a call to serve the poor by making short-term commitments (of one to three years) in the field of education, during which time the Volunteers cooperate in a Lasallian activity, sharing in its community life and apostolic activity.

**-- The Rights of the Child:**

In order to underline the importance of the Declaration on the Rights of the Child (approved by the UN in 1989), the 43rd General Chapter (2000) decided that the year 2002 would be the "Year of the Rights of the Child" within the Lasallian world, given that our establishments have many opportunities for promoting awareness of these rights, for defending them and for putting them into practice. The initiative for this step came from the former Superior General, Brother John Johnston, who had seen the complexity of this problem in many countries and had frequently drawn attention to it in his writings.

**-- La Salle International Foundation:**

This Foundation was set up in 2009 with initial donations received from the "Brother John Johnston Fund for Childhood". The head office is in Washington DC. Its purpose is the promotion of inter-dependency in the Lasallian world through the development of projects world-wide (Haiti, Burkina Faso etc.), with the financial collaboration of various individuals, businesses, organizations and foundations of all kinds ([www.lasalleinternational.org](http://www.lasalleinternational.org)).

**-- ASSEDIL:**

The abbreviation for "Association Européenne des Directeurs des Institutions Lasalliennes" (European Association for Lasallian Headteachers), linking all the Lasallian schools of Europe. It aims to promote unity among them and to foster united action in various educational matters. It began in 1990 in Ostia Italy, and

holds annual Congresses in different European cities: Strasbourg (1994), Paris (1996), Vienna (1997), Valencia (1998), Malta (1999), Rome (2000), Dublin (2001), Tarragona (2002), Ipswich (2003), Beauvais (2004), Budapest (2005), Malta (2006), Padua (2007), Palma de Mallorca (2008), Ipswich (2009), Alexandria (2010), Rheims (2011) Vienna (2012) ([www.assedil.eu](http://www.assedil.eu); [www.assedil.at](http://www.assedil.at)).

#### -- **Associations “La Salle”**

This is a generic term for various Lasallian groupings. In Spain it usually refers to associations of former students; in Great Britain it refers to an informal association of schools; in France it is an official organ of the Institute with legal existence holding the ‘tutelle’ of Lasallian establishments, which no longer have Brothers’ Communities in them.

## 8. - Publications and undertakings

#### -- **“Lasallian Studies”**

Name of a bureau created within the Generalate in 1956 under the responsibility of Bro Maurice Auguste with the aim of producing the “Monumenta Lasalliana” and a critical biography of the Holy Founder (cf. CL 5, p. 144). In Circular 456 of the year 2007 Brother Superior and his Council enlarged the ambit of responsibility of this bureau calling it the Service of Lasallian Research and Resources and stressing its responsibility for understanding and spreading knowledge of Lasallian identity and of serving the mission of Brothers and Lay Lasallians (Circ. 456, p. 30). Previously Lasallian Studies and now the Service of Lasallian Research and Resources are the bureaus that coordinate the production of the following Lasallian Collections: Lasallian Journals (Cahiers lasalliens), Lasallian Studies, Lasallian Themes and Lasallian Essays. In addition it has for the last two years published the Digital Journal of Lasallian Research.

#### --**“Cahiers lasalliens”**

“Lasallian journals” - non-periodic collection of over 65 books written by Brothers from around the world. They began publication in 1956 with the aim of making known the complete works of SJBDSL, and various studies on his life, spirituality and charism. At present they continue to be published in French with translations into the other official languages of the Institute, with work being coordinated by the Lasallian Studies team of the Generalate.

#### --**“Vocabulaire lasallien”**

“Lasallian vocabulary” – collection of nine volumes written in French with reference to all words utilised in the writings of SJBDSL and where they are to be found. They were published for the Region of France in 1984.

#### --**“Lasallian Themes”**

Collection of three volumes of themes concerning SJBDSL and his spirituality. They were published by the Lasallian Studies commission of the Generalate in 1992 and consist of 99 articles published in three tomes. They were produced by Brothers from around the world.

#### --**“Lasallian Essays”**

Collection of publications by various authors of brief Lasallian studies whose critical apparatus is not as extensive as that of other collections. Publication began in 2002 and up till now 4 volumes have appeared.

#### --**“Lasallian Information”**

Bimonthly publication that appeared on the occasion of the Tercentenary of the birth of SJBDSL in 1950. There were 12 numbers published up till 1951 with the aim of making known the work and spirituality of the Holy Founder and the various events of the tercentenary throughout the world. Its creator was Bro Claudio Gabriel.

#### --**“Rivista Lasalliana”**

Quarterly Italian pedagogical review published in Turin from 1934 and in Rome since 2006. It centres on studies about the figure of SJBDSL and his time, on interpretation of his educational insights and his influence on modern pedagogy ([www.lasalliana.com](http://www.lasalliana.com)).

#### --**The “Sinite” collection**

Collection of studies of SJBDSL in Spanish begun in the latter years of the 50s with the purpose of deepening and making known various aspects of the life, spirituality and charism of the Founder. Its contributors were various professors and students of the “San Pio X” Institute. Up till the present 16 books have been published of which the majority are doctoral theses, the first of these - the work of Bro Saturnino Gallego - being published in 1958 and the last entitled “*El laico en la obra de San Juan Bautista de La Salle y la Misión Compartida*”, (The Layperson in the work of Saint John Baptist de La Salle and Shared Mission) by Bro. Abelardo Arriba.



### --The "CELAS" collection

Collection of Lasallian books published originally by the CVS (Centro Vocacional La Salle) afterwards by SPX (Instituto San Pio X) and currently by "La Salle" publications. They cover formational, educational and spiritual topics and also programmes. Up till now 26 books have been published.

### --MEL bulletins

Collection of small-format monographs published since 2001 by the MEL Secretariat based in Rome which attempt to deepen various topics connected with the Lasallian Educational Mission and to present its great variety and vitality throughout the world. Up till the present 44 booklets have been published.

### --"The Bulletin"

Publication of the FSC Institute. It has gone through various forms over time. It began to be published in 1907 under the name of "*Bulletin des Ecoles Chrétiennes*", until 1939. It was published quarterly in French from the Generalate (at first in Lembecq and then in Rome). From 1947 to 1957 it was called "*Bulletin de l'Institut des Frères des Ecoles Chrétiennes*" and had the same periodicity. From 1957 it was called "*Bulletin des Frères des Ecoles Chrétiennes*" and was published in Rome (at first every three months, then every six months and at present once a year). Since 1970 it is published in three different languages. Currently it has reached number 253.

### --"Intercom"

Newsheet of the FSC Institute (currently bearing the sub-title "Magazine of the Lasallian Family"). It was born in 1977 in four language editions (Spanish, English, French and Italian) and comes out four times a year. Currently it has reached number 138.

### --"Lasalliana"

"Lasallian pages" Educational publication of the FSC Institute published from 1983 to 2000. These were various pages of Lasallian formation developed over five major themes and with independent but cumulative numbering: (a) Saint John Baptist de La Salle: history, spirituality and writings; b) the Institute of the Brothers today; c) Reflection on educational practice; d) Collaboration between Laypersons and the Institute; and e) Reports, activities and celebrations.

### --"Digital Journal of Lasallian Research"

(or DJLR) Online semester publication of the FSC Institute whose purpose is the spreading of research articles, essays, documents, reviews of books and events by Lasallians and in general by all those engaged in human and Christian education of children, youth and adults around the world. It began publication in 2010 and up till now has published 4 numbers ([http://revista\\_roma.delasalle.edu.mx](http://revista_roma.delasalle.edu.mx)).

### --Pastoral letter:

Document written by Brother Superior General to the Brothers in which he shares his thinking and outlooks, his hopes and desires with respect to the Institute. It is traditional that he writes this letter for Christmas so as to recall events of particular relevance that have occurred during the year that is ending and to consider in some depth a certain topic deemed important. It is a way that Bro. Superior has of keeping close to the Brothers.

### --Circular:

Administrative document published by a canonical Superior. In the FSC Institute each Bro. Visitor publishes circulars in his District while Bro. Superior General and his Council publish such for the whole Institute. They serve to make important events known, indicate the situation of the Institute with regard to important topics or present short biographies of deceased Superiors.

The Institute circulars have been published since the time of SJBDS in four series: from the beginning until 1805 (some 100) presented without numbering; from 1805 to 1822 when a further 100 were published; from 1822 to 1875, around 400; and from 1875 to the present under the name "Instructive and Administrative Circulars". The last published is N° 463 in December 2011.

### --"Memento":

Booklet appearing annually (since 1969) with street addresses, telephone numbers and email addresses for all Communities and Lasallian centres around the world. Data about other Lasallian institutions are included.

### --Directories:

After the approval of the new Rule by the Holy See in 1987 the FSC Institute published a series of directories and guides which aim at gathering together practices of daily usage in: various administrative areas (Administrative Directory, 1989) formation (Formation Guide, 1991) community (Guide for the Brother Director, 1996) and finance (Guidelines for Financial Administration, 1998).

### --Necrological Notices:

Brief published biographies of deceased Brothers. Their origin reaches back to 1822 when there began to be published in French the "Rélations mortuaires", for all the deceased Brothers of the Institute. From 1873 to 1963 they were entitled "Notices nécrologiques" and from 1964 to 1968 "In memoriam".

**--“Señor de La Salle”:**

Film made in 1964 on the life of SJBDS directed by Luis César Amadori with the actor Mel Ferrer in the leading role. Subsidised by the Spanish Districts and premiered during the 3<sup>rd</sup> Congress of Lasallian alumni of Barcelona.

## 9. Other

**--Canon Law:**

Collection of official norms (or canons) for the government of the Church gathered together in the “Code of Canon Law”. It was published for the first time in 1917 and was updated in 1983. It contains 1752 canons, some of which have reference to Religious Congregations and as such to the FSC Institute.

**--U.S.G.:**

Acronym of the Union of Superiors General. This association with its seat in Rome gathers together the Superiors General of all the male Religious congregations. It has important influence in the offices of the Vatican for matters concerning consecrated life. From 2003 to 2006 its president was Bro. Álvaro Rodríguez, Superior General of the FSC Institute.

**--Synod:**

Episcopal assembly convoked by the Pope to deal in collegial manner with various topics of the life of the Church. At times Religious and Laypeople have been invited so as to enrich the development of topics by their contributions. Recent Brothers Superior General have taken part making contributions as Auditors in some of these: Bro Charles Henry in 1974 (in the synod on evangelisation in the modern world) Bro José Pablo Basterrechea, in 1977 (synod on catechesis), Bro. John Johnston, in 1990 (synod on priestly ministry), 1994 (synod on the consecrated life) and 1997 (synod on the American continent), and Bro. Álvaro Rodríguez, in 2001 (synod on the ministry of the bishop in the Church) and 2005 (synod on the Eucharist). Auditors are appointed by the Pope in view of their competence and their responsibilities. They have the right to assist at plenary sessions and at the various group meetings ([www.vatican.va/roman\\_curia/synod/index\\_sp.htm](http://www.vatican.va/roman_curia/synod/index_sp.htm)).

**--BICE:**

French acronym for the “International Catholic Office for Children” (Bureau International Catholique de l'Enfance), This was created in 1948 to defend the rights of children, with special attention being paid to children exploited for their labour and for sex, to street children and victims of war. It is an international NGO present in more than 30 countries and formally recognised by UNICEF, the European Council and UNESCO. The FSC Institute has belonged to it since its formation ([www.bice.org](http://www.bice.org)).

## 10.- Annex

### ***General Chapters and Superiors of the Institute***

<b>Nº</b>	<b>Year</b>	<b>Place</b>	<b>Superior General</b>	<b>Mandate</b>
1º	1694	Vaugirard (Paris)	Saint John Baptist de La Salle	1680-1717
2º	1717	San Yon (Rouen)	H. Barthélemy	1717-1720
3º	1720	San Yon (Rouen)	H. Thimothée	1720-1751
4º	1725	San Yon (Rouen)	H. Thimothée	
5º	1734	San Yon (Rouen)	H. Thimothée	
6º	1745	Reims	H. Thimothée	
7º	1751	San Yon (Rouen)	H. Claude	1751-1767
8º	1761	San Yon (Rouen)	H. Claude	
9º	1767	San Yon (Rouen)	H. Florence	1767-1777
10º	1777	Reims	H. Agatón	1777-1798
11º	1787	Melun	H. Agathon / H. Frumence	1798-1810
12º	1810	Lyon	H. Gerbaud	1810-1822
13º	1816	Lyon	H. Gerbaud	
14º	1822	Paris	H. Guillaume-de-Jésus	1822-1830
15º	1830	Paris	H. Anaclet	1830-1838
16º	1837	Paris	H. Anaclet	
17º	1838	Paris	H. Philippe	1838-1874
18º	1844	Paris	H. Philippe	
19º	1853	Paris	H. Philippe	
20º	1854	Paris	H. Philippe	
21º	1858	Paris	H. Philippe	
22º	1861	Paris	H. Philippe	
23º	1873	Paris	H. Philippe	
24º	1874	Paris	H. Jean-Olympe	1874-1875
25º	1875	Paris	H. Irlide	1875-1884
26º	1882	Paris	H. Irlide	
27º	1884	Paris	H. Joseph	1884-1897
28º	1894	Athis Mons	H. Joseph	
29º	1897	Athis Mons	H. Gabriel-Marie	1897-1913
30º	1901	Athis Mons	H. Gabriel-Marie	
31º	1905	Lembecq-lez-Hal	H. Gabriel-Marie	
32º	1907	Lembecq-lez-Hal	H. Gabriel-Marie a	
33º	1913	Lembecq-lez-Hal	H. Imier-de-Jésus	1913-1923
34º	1923	Lembecq-lez-Hal	H. Allais-Charles	1923-1928
35º	1928	Lembecq-lez-Hal	H. Adrien	1928-1934
36º	1934	Lembecq-lez-Hal	H. Junien-Victor / H. Arèse-Casimir	1934-1940 / 1946
37º	1946	Roma	H. Athanase-Emile / H. Denis-van-Jezus	1946-1952 / 1956
38º	1956	Roma	H. Nicet Joseph	1956-1966
39º	1966	Roma	H. Charles Henry	1966-1976
40º	1976	Roma	H. José Pablo Basterrechea	1976-1986
41º	1986	Roma	H. John Johnston	1986-2000
42º	1993	Roma	H. John Johnston	
43º	2000	Roma	H. Álvaro Rodríguez	2000-...
44º	2007	Roma	H. Álvaro Rodríguez	