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A Process to Develop a Model That Will Assess the Lasallian Charism in Christian Brother Secondary Schools

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LOYOLA UNIVERSITY CHICAGO

A PROCESS TO DEVELOP A MODEL THAT
WILL ASSESS THE LASALLIAN CHARISM IN
CHRISTIAN BROTHER SECONDARY SCHOOLS

A DISSERTATION SUBMITTED TO
THE FACULTY OF THE SCHOOL OF EDUCATION
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF EDUCATION

DEPARTMENT OF EDUCATIONAL LEADERSHIP AND POLICY STUDIES

BY

JAMES M. GAY

CHICAGO, ILLINOIS

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CHAPTER ONE

INTRODUCTION TO THE STUDY

Saint John Baptist de La Salle was born on April 30, 1651 to Louis de La Salle and Nicolle Moet of Reims, France. De La Salle's parents gave birth to eleven children; only four survived, of whom De La Salle was the eldest.¹ De La Salle grew up as a member of the upper middle class in France, attending the best schools. As a young man, John Baptist, with the advice and blessing of his parents, chose to enter the priesthood, and his continued attention to his studies earned him a Doctorate in Theology. He was finally ordained as a priest on April 9, 1678. De La Salle was a wealthy man who was fortunate enough to have the best education available in 17th Century France; however, he was unable to ignore the thousands of young people who were not getting a proper education because they were economically disadvantaged.

De La Salle was attracted to the education of the poor by his spiritual advisor, Nicolas Roland, who in the 1670's attempted to organize a community of Religious Sisters for the sole purpose of educating poor girls in Reims, France. It was not surprising that Roland met

with much difficulty when he tried to get approval for the community of the Sisters of the Child Jesus because women's religious orders were not typically founded in order to educate poor young women. Roland died on April 27, 1678, leaving his unfinished work to John Baptist de La Salle, who was then only 30 years of age.

After much prayer and consultation with the church leaders, De La Salle, in August of 1678, was able to get the consent of the Archbishop, pastors, and religious superiors in Reims to officially establish the house and community of the Sisters of the Holy Child Jesus for the purpose of education.²

While De La Salle was arguing for the future of the Sisters and for the importance of educating the poor, it became apparent to him that the impoverished young men of his own town were not getting an adequate spiritual or intellectual education. De La Salle did not let the knowledge he had obtained from his work with the Sisters go to waste as he continued to study their approach to the education of the poor. While there were other religious orders to study in France--the Jesuits, the Ursuline Sisters and the Visitation Sisters to name just a few--these orders mainly attracted the children of wealthy families, and De La Salle was more interested in establishing schools for the education of poor young men.

De La Salle's dedication to bringing formal Christian education to the poor and working classes of his community brought about his establishment of The Institute of the Brothers of the Christian Schools in 1680.³ The sole purpose of this religious community was to produce excellent teachers and provide education with a Christian dimension to the children of the working class. De La Salle's community has flourished for over three hundred years, in more than eighty countries throughout the world, providing education to hundreds of thousands of children around the world.

One of the many cornerstones of De La Salle's philosophy was his belief that teacher training was an essential component in establishing successful schools. De La Salle decided to have his male teachers live together, in community, so that they would become one in association, sharing the values of the Gospel.⁴ Over the years, the Institute grew into a world-wide educational mission, one in which Brothers still live in community, sharing the values of the Gospel with their students and each other.

However, change has still come to the Institute. Over the past forty years the number of Brothers entering the Institute has decreased while the number of lay colleagues joining the Brothers' mission has increased.

The Brothers are proud to have laid the foundation necessary to continue De La Salle's work well into the 21st Century. The Brothers have allowed lay men and women to share in the vision and charism of St. John Baptist de La Salle, becoming active associates in the future planning of the Institute.

In order to maintain the mission, the Institute of the Brothers of the Christian Schools gathers as a large community once every seven years in Rome, Italy, in order to evaluate itself, to establish a vision or mission statement for the next seven years, and to elect a Superior General of the Order. The Superior General's role is to oversee the entire Institute in order to insure that the mission of the Founder is still obvious throughout the organization.

In 1993, the 42nd General Chapter of the Brothers of the Christian Schools met in Rome, Italy. This Chapter made Institute history because for the first time lay men and women were invited to share in the future planning of the Institute. One of the most powerful statements of the Chapter read:

"At special, powerful moments in our lives the past takes on a new meaning, the events of the present have a stronger impact, and the future is faced with renewed determination. We should like to share with you a conviction we reached as a result of our interaction, namely, that God is calling each one according to his or her own vocation to accomplish

together the mission confided to St. John Baptist de La Salle and to the Institute he founded In light of the experience of the last twenty years, the 42nd Chapter reaffirms the irreplaceable role of those men and women--laypersons, priests, religious --who carry out this mission. The Institute brings them together to work in association 'to procure a human and Christian Education for young people and especially the Poor.'"⁵

The mission of the 42nd General Chapter is "To give a human and Christian education to the young, especially in schools, with the service of the poor as a priority, in order to evangelize and catechize, to promote peace and justice, accomplished together as a 'shared mission.'" This statement has become the marching order for the Lasallian schools in the Institute.⁶

In order to better carry out this creed, the Provincial of The Brothers of the Christian Schools of the Midwest District decided that each school would have both a President, who would be charged with guaranteeing that the Lasallian charism and mission remain alive and well in the school, and a Principal, who would be charged with the day-to-day activities that reflect the Lasallian mission. For many schools the President of the school is a Brother; however, with the ever-decreasing number of vowed Christian Brothers, this option is not available in all schools. Because of this dilemma, many questions are being brought forth for discussion. For example, if the

number of Brothers continues to decrease, or in the event there are no Brothers in the school at all, can the school call itself a Christian Brothers school rooted in the spirit of St. John Baptist de La Salle? Likewise, does the number of Brothers working in a school guarantee that the mission of the Brothers is being carried out? Of equal concern is the question of whether within a Lasallian school, the lay community alone can guarantee that the spirit of St. John Baptist de La Salle will remain alive within the faculty and student body. Finally, there is the worry that the three hundred and sixteen year tradition of the Brothers of the Christian Schools will end with the decline or termination of vowed Christian Brothers.

Many educators, Brothers and lay, are concerned for the future of Lasallian schools in the Region of the United States and Canada. Numerous people work very diligently to safeguard and cultivate the mission of the Christian Brothers established by St. John Baptist de La Salle. In the spirit of action and initiative, those concerned wondered if a tool could be developed to measure the Lasallian charism within a Christian Brother secondary school in order to help the administration and staff maintain and possibly increase the Lasallian spirit, thereby moving the mission well into the 21st

Century. The information gathered from such a tool would benefit the current and potential administrators of the Midwest District in that it would give them a better understanding of the future of Lasallian Schools and the role they must play in that future.

The overall purpose of this study was to develop a model that could be used to assess the Lasallian charism in individual Christian Brother schools throughout the Midwest District. This study would be shared with other districts throughout the region. To more specifically address this purpose, the study proceeded through the following stages:

1. An in-depth study of St. John Baptist de La Salle, primarily focussing on his teachings and his vision of the Institute of the Brothers of the Christian Schools.

2. A collection of data from other religious secondary education organizations that have already developed a model to assess their particular charism.

3. A synthesis of the study of Lasallians as well as other secondary religious organizations in order to develop a model for the purpose of evaluating the charism of Christian Brothers High Schools in the Midwest District.

4. A test of this model which will include a three day on-site visit to five Christian Brother High Schools located in the Midwest District.

5. The revision of this model which will then be presented for possible future use by the Midwest District or any other district in the Region of the United States and Canada.

DEFINITION OF TERMS

In dealing with the Institute of the Brothers of the Christian Schools, as well as with many topics in the Roman Catholic Church, there are a number of terms and concepts that may be unfamiliar to the reader. The following are terms and concepts that will be used throughout the study, described below in alphabetical order.

Apostolate: schools, retreat centers, child welfare centers, and other places where the Mission is realized.

Catechize: to instruct in the faith.

Charism: the foundation inspiration of the Lasallian Family given to the Church by the Spirit of God in the person of St. John Baptist de La Salle.

Circular: an official communication to the Brothers from the headquarters in Rome.

Colleagues: persons who share with the Brothers in the Lasallian Mission.

District: a territorial division of the Institute with its own council and Brother Visitor.

Evangelize: to spread the Gospel message.

Formation: a process by which people can learn about the Founder and live according to his teaching.

General Chapter: international authoritative and legislative body of the Brothers. The General Chapter currently meets every seven years.

Institute: the Institute of the Brothers of the Christian Schools (De La Salle Christian Brothers).

Lasallian Family: all people, groups, and movements that have found their inspiration in the educational approach and spirituality of St. John Baptist de La Salle.

Lasallian Spirit: spirit of faith and zeal (faith dynamically expressed in the works of apostolic communities).

Lasallian Youth: organizations of students who learn, explore, and act in the spirit of John Baptist de La Salle, with a focus on service to youth and the poor.

Mission: "To give a human and Christian education

to the young, especially in schools, with the service of the poor as a priority, in order to evangelize and catechize, to promote peace and justice, accomplished together as a shared mission" (42nd General Chapter of the Brothers of the Christian Schools).

Partners: Brothers and colleagues in mission.

Personal Conversion: an individual's journey of change in order to more fully live in faith.

Rule: officially describes and defines the life of a Brother of the Christian Schools.

Vocation: the call an individual experiences from God to live life as a responsible baptized person.

RESEARCH DESIGN

This study involved a five-step procedure for data gathering and analysis. In the study, a model was designed for the purpose of evaluating the charism of Christian Brother High Schools in the Midwest District. The five Christian Brother High Schools in the Chicagoland metropolitan area and the one in northwest Wisconsin constitute the Midwest District. Permission was received from the Provincial of the District and the administrators of the schools to visit their schools. Visiting each of the five schools for two-to-three days, "A Model for Evaluation Lasallian Schools" was used as a guide to evaluate the Lasallian charism in each particular school. The model utilized the Likert Scale which asked individuals to respond to a series of statements by indicating whether they strongly agreed, agreed, were undecided, disagreed, or strongly disagreed with each statement. Responses were associated with a point value, and a school's score was determined by adding the point value for each statement.

Scores from each school were not compared to each other but were shared with the administration of each school, the Director of Ministries and the Provincial of

the Midwest District. The model was also discussed with the administration, Director of Ministries and the Provincial for possible revision and use in the future. The model and its results for the five schools were used to promote the success of Lasallian charism in individual schools and suggest changes for better understanding and sharing of the Lasallian charism within their communities.

LIMITATIONS

The dissertation dealt with examining the life and vision of St. John Baptist de La Salle. It produced a model to assess whether his mission is currently being carried out in Christian Brother secondary schools. The study was limited to five schools located in Illinois and Wisconsin. During the on-site visit, the study was limited to the participants available at the school. The results of the study and adaptations to the final model were determined based on feedback from administrators, teachers, and students representing five of the seventeen Christian Brother secondary schools associated with the Midwest District.

CHAPTER TWO

FOUNDATION

The purpose of this section is to summarize the principles of St. John Baptist de La Salle's vision of education. An additional objective is to create a foundation or history of other religious orders and their particular vision of education in order to produce a model to evaluate the Lasallian charism in Christian Brother schools in the Midwest District of the United States.

This chapter begins with an in-depth study on the writings of St. John Baptist de La Salle centering around three major works: (1.) The Rules of Christian Decorum and Civility; (2.) The Conduct of Christian Schools, and (3.) Meditations for a Time of Retreat. Following this section is a review of four religious orders or denominations that have a clear and documented model for evaluating the specific charism in their schools. The four major documents reviewed for this study were Foundations of the Jesuits, "Validating our Christian Mission Self-Study and Evaluation of Lutheran Schools,"

"The Friends Council on Education," and "Network Commission on Goals for the Sacred Heart Schools."

The chapter concludes with a review of documents of recent General Chapters of the Brothers of the Christian Schools in Rome and works of contemporary writers on the vision and expectations of Lasallian education for the 21st Century.

Writings by John Baptist de La Salle

The Rules of Christian Decorum and Civility

The Rules of Christian Decorum and Civility was written by De La Salle between 1694 and 1702 and first published in 1703 near the end of King Louis XIV's seventy-two year reign of France.⁷ When the first edition came off the presses of Pierre Bourgoing in Troyes, France in 1703, it was a small book written in Gothic form, 252 pages with the appropriate authorization from the King of France and the Holy Church.⁸ Paul Hazard, a historian and social commentator wrote of De La Salle's book: ". . . one of the most significant symptoms of this 35-year crisis in European conscience was the disappearance of the 'gentleman,' the person of

culture and refinement. It is neither out of place nor pretentious to consider De La Salle's book a courageous effort to preserve and to perfect that type of human being by giving decorum and civility a religious motivation."⁹

De La Salle's work was directed to the working class and the poor of his area. His ideal can be summarized as a simple and God-centered program to integrate the Gospel into all of life.¹⁰ It is clear that De La Salle would not separate people from their faith. Good people are faith-filled people who are strengthened by the values found in the Gospel and able to live them out in their daily lives.

What became evident in The Rules of Christian Decorum and Civility was that De La Salle was adding the Christian element to the proper purpose, motivation, and development of a true gentleman.

When De La Salle first wrote The Rules of Christian Decorum and Civility it was primarily for poor young boys who were being educated in Christian schools. The book was to be a daily text for the class as well as for the instructor. It was not long before this book was also used in Christian schools which were teaching young girls. It became apparent by the third edition of the book in 1719 that the contents of De La Salle's book were

universal for all students. Over the years, the book has been used less frequently in the classroom as a reader and more often by instructors and Brothers who were being trained to teach in Christian schools.

De La Salle's book shed light on his values and thinking. It described what he considered to be acceptable behavior and condemned what he considered vulgar. Throughout the book, De La Salle's convictions about the proper code of conduct for civilized persons living in 18th Century France is abundantly clear. Many people today would consider this work too strait-laced and impractical; however, it is important to note that De La Salle did practice what he preached. He was brought up in comfortable surroundings in a family that treasured the values of the Gospel and Jesus Christ. For De La Salle it was second nature to behave correctly according to the situation at hand; however, he was all too aware of the number of people not as fortunate as he, and he wanted to make a difference in their lives. Many people today would consider his beliefs old-fashioned or out-of-date; nevertheless, there are many others who would welcome his beliefs. Some might even call them a return to "family values."

Throughout "Christian Decorum" De La Salle connected his rules of decorum and civility with the Sacred

Scripture and early writings of the church. De La Salle was specific when laying out his acceptable rules of behavior. A quick glance over his book's table of contents would substantiate the fact that no stone was left unturned. The book is divided into two unequal parts. The first is called "The Modesty You Should Show in Your Deportment and in the Care of the Various Parts of Your Body." There are fourteen chapters in this section ranging from the "Head and Ears," to the "Knees, Legs and Feet." A typical excerpt from Chapter Three entitled "The Hair" states "If Saint Peter and Saint Paul forbid women to curl their hair, they condemn with even greater reason this sort of behavior in men who, having naturally far less inclination than women to such vanities, should reject them all the more resolutely and be much less inclined to yield to them . . . Just as it is not proper to wear your hair too short, since that would contribute to disfiguring your appearance, it is also inadvisable to wear it too long."¹¹ This excerpt is quite simple and to the point, and many would accept this advice today.

The second part of "Christian Decorum" is entitled, "Decorum in Common Activities and in Ordinary Situations." Divided into seven parts, and accounting for 103 of the 143 pages in the book, this section

discusses areas ranging from "Rising and Going to Bed," to "Meetings and Conversations." An example of how De La Salle intertwines the values of both decorum and the Gospel can be found in the seventh section entitled "Meetings and Conversations." De La Salle wrote "An insult is most shocking to decorum as well as to charity. Our Lord very expressly condemns it in the Gospel. Such words should never be found on the lips of a Christian, since they are extremely improper for a person who has the least claim to being well-educated. You must never insult anybody, and you are never permitted either to say or to do anything that might lead to such conduct."¹²

Throughout the book De La Salle demonstrates his clear convictions in practice as well as theory. The book employs simple vocabulary and was intended for the use of the children of the Christian schools as well as for the instruction of the teachers.

Conduct of Christian Schools

In the second of De La Salle's writings entitled, Conduct of Christian Schools, De La Salle sets out a guide to a specific methodology for the Brothers who were teaching in his schools. It is a clear and descriptive

manual that can be used by instructors and administrators alike. The book is divided into three distinct areas. Brother William Mann FSC cleverly describes the three parts as follows: "Part One of the book deals with subject matter; it includes classroom management, daily lessons, and religious activities. It is designed to help the apprentice teacher successfully make it through the day. Part Two focuses on ways of creating a sense of community in the classroom. Especially concerned with the issue of problem children, a somewhat 'psychological' approach to obtaining order and discipline is enunciated. This section is designed to help the new teacher make it through the year. In Part Three the manner of teaching as presented in Part One and Part Two is solidified, supported, and reinforced by the offices of the Inspector of Schools and the Forming-Master of the New Teachers. This third section is designed to help launch the practicing teacher on the course of a successful career."¹³

When De La Salle made his way to the educational scene in late 17th and early 18th Century, there was an abundance of primary schools in France. In fact, for years De La Salle was studying the successes that religious sisters were having in their work with the young girls of France. As De La Salle's studies

continued, he realized that the weakest element in the formation of primary schools for young boys was the dearth of qualified male teachers. The lack of preparation of male teachers, the fact that teachers pay was unattractive, and the hard truth that many men who entered the field of teaching did so as a part-time job until they found full-time work, made it difficult to attract qualified teachers.

De La Salle's challenge was to mold young men into qualified instructors who were dedicated to teaching the poor young men of France. He believed that the education of these young men had to have the same strong element of Christianity that was evident in his own education. He was an educated man, receiving both his undergraduate degree and his Doctorate in Theology from the College of the University of Reims, and his religious preparation from The Seminary of St. Sulpice in Paris. He knew the dedication and hard work that were necessary in order to achieve a worthwhile goal. His challenge was to get the needed support of both the Holy Church and the government in order to establish a community of men whose sole purpose was to educate young men. De La Salle had many setbacks when trying to establish his community of Brothers; however, his spiritual leaders, Nicolas Barre'

and Charles Demia, guided him through the early, difficult years.

Because of his total dedication and spiritual belief in his project, De La Salle brought about the formation of the Institute of the Brothers of the Christian Schools in 1680. This Institute revolutionized education in Europe, and his success is regarded as one of the most important educational transformations in modern history. Throughout De La Salle's professional life he wrote books that were practical, books that would aid his teachers in and out of the classroom. He sincerely believed that conscientious teachers were always learning and improving their art.

"Conduct" was written as a guide for teachers in Christian Schools. It is one example of the many materials that De La Salle produced for his teachers in order to prepare them for everyday occurrences. "Conduct" deals with three distinct points: 1. it explains all the practices and procedures that must be done everyday in school from the morning bell to the closing prayer; 2. it sets forth the necessary and useful means by which the teachers should avail themselves in order to bring about and maintain order in the classroom, and 3. it sets forth the duties of the Inspector of Schools who is in charge of training new teachers.

Education is meant to be a practical and lived experience that must adapt to the attitudes and abilities of the students. "Conduct" deals with reality and hopes for a better educational setting for all children.¹⁴

In the last part of "Conduct," De La Salle is very clear and to the point when he describes the step-by-step routine of the school day to the apprentice teacher. An example of his straightforward approach is apparent when he discusses the importance of assigning the student to the correct place, level, and lesson. De La Salle makes it quite clear that if there is not profound attention paid to the placement of students, they will not meet with success in the classroom. The foremost duty of the Inspector of the Schools is the accurate placement of new students based on information obtained from the parent, the results of an interview, and the scores from a placement exam. No student's placement should be left to chance when deciding his entry into a new school.

The first part of "Conduct" delineates school practices and the manner in which they are to be carried out.¹⁵ It begins quite simply with the proper way in which students are to enter school. An excerpt from Chapter One, Article One of Part One provides a magnificent illustration of how clear De La Salle was to his Brothers: "Teachers will be attentive and take care

that all the students walk so quietly and so calmly while entering the school that their steps will not be heard, that they remove their hats before taking holy water, that they make the sign of the cross, and that they go at once directly to their classroom."¹⁶ It would be difficult for any teacher not to understand that directive and one could comprehend how those actions would eliminate any shenanigans on the part of the students. Part One concludes with Article III which explains the teachers' duties while the students are leaving the school. It also defines the final duties of the teachers at the end of their school day. They are all to assemble in one of the classrooms and are to kneel before the crucifix. If the school is in the community house where the teachers live, the Inspector of Schools or the Head Teacher will say, "Live Jesus in our hearts," to which others will respond, "Forever."¹⁷ This tradition of prayer continues in all Christian Brother Schools today.

The second part of Conduct of Christian Schools deals with establishing and maintaining order in the schools. According to De La Salle there are nine factors that can contribute to establishing and maintaining order in the schools: (1.) the vigilance of the teachers; (2.) the signals; (3.) the records or registers; (4.) the

assiduity of the students and their exactitude in arriving on time; (5.) the regulation of holidays; (6.) the rewards; (7.) the punishments; (8.) the appointment of several class officers and their faithfulness in fulfilling their duties, and (9.) the structure, quality, and uniformity of school buildings and suitable furniture.¹⁸ The entire second part of the book deals with these nine principles which De La Salle believed would produce an environment suitable for learning. De La Salle concludes Part Two by listing, "The Twelve Virtues of a Good Teacher: Seriousness, Silence, Humility, Prudence, Wisdom, Patience, Restraint, Gentleness, Zeal, Watchfulness, Piety, and Generosity."¹⁹

The final section in "Conduct" deals with the responsibilities of the Inspector of Schools. According to De La Salle the Inspector of Schools must do the following: 1. be vigilant over the schools, the teachers, and the students; 2. place the students in their classrooms and assign the lessons they are to be taught, and 3. promote the students from one lesson to another when they are capable of doing more advanced work.²⁰

Throughout Part Three of the text, De La Salle once again lays out precise procedures that should be adhered to when dealing with teachers, students and parents. An

example of how the Inspector of Schools would promote a student from the third to the fourth level is described as follows: "To deserve promotion from the third level of penmanship, when the students write one page of each letter of the alphabet, linked one to the other, to the fourth level, where they make a line of each letter, linked one to the other, the students should know how to give all the letters in the alphabet their proper form and how to link all the letters to one another in the proper manner."²¹

In reviewing the Conduct of Christian Schools it becomes apparent that De La Salle set forth a number of major characteristics that can now be titled "Lasallian." These qualities are attributed to De La Salle and the type of school that he dreamed of developing for the young boys of France and possibly around the world. De La Salle was a pioneer of the practice of teaching large numbers of students simultaneously. Before De La Salle, education was mainly for the elite, those who could afford private tutors. However, De La Salle believed that students learned as much from one another as they did from the instructor. Furthermore, he did not discriminate against the poor or against slow learners in the community. He made religious instruction the heart of the school and created a simple unified curriculum for

all students. The Brothers taught the classes in the boys' own language, French, instead of Latin which was used by the more elite schools in operation. Finally, De La Salle's vision of teaching was one of a Christian Ministry. He believed that the teacher/student relationship should be based on love and mutual respect and rooted in the Gospel values, a philosophy that explains why the teachers in his schools were not called "Master" but simply "Brother," as a title symbolizing family and community. He explained to his Brothers that they should be neat, clean, and easy to understand as well as sympathetic to the vulnerabilities of the young and the difficulties of growing up. In addition, he asked that they be concerned about the mental, physical, social and moral development of each individual student.

Meditations at a Time of Retreat

The third major work of De La Salle's is entitled Meditations at a Time of Retreat in which De La Salle describes sixteen religious reflections which demonstrate a new kind of teacher/student relationship based on love and mutual respect.²²

Written in the last years of his life, "Meditations" gave expression to the evangelical dimension of a teacher's life.²³ De La Salle's work was first translated into English in 1953 by Brother Clair Battersby FSC, without omission or change to the original text written by De La Salle. Prior to the 1953 edition, "Meditations" could only be found written in French. Brother Clair's translation did not come easily since De La Salle did not give any references to his quotations from the Holy Scripture. As a result it was difficult for Brother Clair to maintain complete accuracy.²⁴ De La Salle usually cites from memory, incorporating his own beliefs or other writings that have inspired him throughout his life. Many people believe that De La Salle was inspired by Father Giry who published Meditation for the Sisters of the Charitable Schools of the Infant Jesus for their retreat in Paris, France in 1696.²⁵

However, Meditations for a Time of Retreat was not always widely regarded over the past three hundred years. Between the years 1717 and 1901 there was no reference to De La Salle's "Meditations" in any of the General Chapters prior to his death.²⁶

The "Meditations" were not truly rediscovered until the 1960s with two distinct studies. First, Brother

Michel Sauvage FSC made reference to the "Meditations" in his 1962 dissertation entitled "Catechese et Laicat." Several years later Brother Luis Varela FSC also mentioned the "Meditations" in a study entitled "Biblia y Espiritualidad en San J. B. de La Salle."²⁷ Both studies described the importance of the Holy Scripture in Lasallian spirituality. In the 1966-67 General Chapter of the Brothers of the Christian Schools in Rome, there is mention of the "Meditations" of De La Salle as a way Brothers can better understand the charism of their Founder, St. John Baptist de La Salle.

The Meditations for a Time of Retreat are broken down into sixteen religious reflections with frequent references to St. Paul and his writings. There is nothing of the pious homily in these meditations. According to Brother Michel Sauvage, "Their language is even austere, their style without any effort at grace. Yet studying them it becomes clear that they present a very coherent doctrine, well thought out over a long period of time, each word carefully chosen to carry its full weight, so that analysis is difficult and synthesis practically impossible."²⁸

Throughout the "Meditations" it is clear that De La Salle desired to change both the way teachers viewed themselves and the way they viewed their students. De La

Salle believed that teachers should feel honored that they have been called to become teachers and they should win the hearts of their students by being both good instructors, and more importantly, good Christian role models. De La Salle truly loved his students as children of God and expected his teachers to do the same. He writes, "You ought to have for them the tenderness of a mother in order to receive them and to do for them all the good which depends upon you (M.101.3) . . . Regard your students as the children of God Himself. Have much more care for their education and for their instruction than you would have for the children of a King" (M. 133.2).²⁹ It is clear that De La Salle believed that all of God's children regardless of their station in life, deserved the rights and privileges, including education, that we identify as belonging to each member of God's family.

The sixteen religious reflections found in the "Meditations" were to be used during the Annual Retreat of the Brothers. "The Annual Retreat is a special time of the year when the Brothers consider their life in its entirety in order to get a better grasp on its meaning and its orientation before God. At this special time the focus in the mind of St. de La Salle is the work of the Brothers, that is, everything that makes up their very

substance of their day-to-day existence."³⁰ The annual retreat would last eight days with the Brothers studying two meditations per day. De La Salle's true reason for writing the "Meditations" was not to convince them of the importance of their ministry but rather to provide the Brothers with a stimulus to prayer.³¹

Today, the "Meditations" are used by the Brothers as well as other religious and lay people around the world as a tool to bring them closer to the Holy Scriptures and eventually to God. When reading the "Meditations" it is necessary to recognize that the main focus is God, the living God, Who calls, Who chooses, Who sends us on mission; it is the God of mystery.³² Throughout the "Meditations" there are continual references to God through the writings of St. Paul. In De La Salle's First Meditation, entitled "God in His Providence Has Established the Christian Schools" he writes "St. Paul says that God has a field which He cultivates, a building which He is constructing, that He has chosen you to help in this work by announcing to children the gospel of His Son and the truths that are contained in it. This is why you must glory in your ministry and keep trying to save some of these children . . . appeal to them as if God was appealing through you."³³ Once again De La Salle illustrates the importance of the schools which he has

opened and the enormous role the teacher plays in their success.

De La Salle's sixteenth meditation, "The Reward that a Brother of the Christian Schools Can Expect in Heaven, if He is Faithful in His Ministry," concludes the book with reflections on the afterlife. He closes his meditations by saying, "Oh, what glory there will be for those who have taught young people, when their zeal and devotion to procure the salvation of children will be made public before all the world! All heaven will resound with the thanksgiving these blessed children will render to those who taught them the road to heaven. To gain all these blessings, all these kinds of glory, for yourself, act with goodness and wisdom in the care of those who are entrusted to you."³⁴

The final words of De La Salle in his "Meditations" capture the true meaning of Lasallian values, the realization that teachers have one of the most important positions in life. It is the responsibility of teachers to portray God's love in the classroom and to be grateful to God for their many blessings.

Additional sources on John Baptist De La Salle

The topic of Lasallian educational principles has been studied over the years by such men as Othmar Wurth FSC, Luke Salm FSC, Lawrence J. Colhocker FSC, and William Edward Mann FSC to name just a few. There are other materials such as "The Rule of the Brothers of the Christian Schools" and The Letters of John Baptist de La Salle that enable the religious and educational communities to comprehend the scope and vision of education from the heart of St. John Baptist de La Salle.

The Rule of the Brothers of the Christian Schools

The text of "The Rule of the Brothers of the Christian Schools" includes two categories of articles: the first is the fundamental codes of rule for the Institute which are called the Constitutions and which cannot be modified without the authorization of the Holy See; the second category, called the Statutes, presents a complementary code which remains subject to the authority of the General Chapter.³⁵ Chapter Two of Part One is called "The Mission of the Institute." It is in

this chapter that the Brothers define their role in the educational mission of the Church. They recall that De La Salle was deeply concerned for "the children of the artisans and the poor," believing that these boys deserved a Christian education.³⁶ Therefore, "The Rule" of the Brothers states that education of the poor will be the number one mission of the Christian Brothers. Sections 12 and 13 of Chapter Two read as follows: "As ambassadors and ministers of Jesus Christ, the Brothers participate in the Church's mission by consecrating their lives to God in order to bring the Gospel to the educational world . . . by virtue of their mission, the Brothers establish schools and cooperate in creating educational communities inspired by the vision of St. John Baptist de La Salle."³⁷

The Lasallian School; Where Teachers Assist
Parents in the Education and
Formation of Children

In 1991, William Edward Mann FSC wrote, The Lasallian School; Where Teachers Assist Parents in the Education and Formation of Children. In Chapter Three of his book, Mann describes De La Salle's belief that

Lasallian schools were established to educate the children of the working class and the poor. Many of these children were left unattended to learn unacceptable habits while wandering the streets. Mann argues that today there is still a need for an educational community that concentrates on educating those in society who have great needs and humble resources. The role of Lasallian schools is today strengthened by a community of religious and lay faculty who find comfort in the words De La Salle related to his Brothers: "Consider Jesus Christ as the Good Shepherd of the Gospel seeking the lost sheep, placing it upon his shoulders, and bringing it back to the fold. Since you are taking his place, look upon yourself as obligated to do the same."³⁸

Mann proceeds to present five other characteristics of Lasallian schools. The first one deals with the type of curriculum found in Lasallian schools, a curriculum which is current and versatile enough to meet the different learning styles of the students. In De La Salle's time it was a challenge to keep his students in school; therefore, the curriculum had to be suited to the intellectual, cultural, religious, and vocational needs of the students in each particular school.³⁹

The second characteristic of Lasallian schools involves their intention to be, in part, an example of

responsible Christian living. For instance, students in De La Salle's classes were to bring their breakfast to school in order to guarantee that all students in fact ate breakfast. If students had leftover food they were able to share with those in the class who had no food or were still hungry. De La Salle repeated this exercise everyday for two reasons: first to make sure his students were eating, and second, to allow his students to experience the act of sharing.⁴⁰

The belief that students should be committed to the principles found in the Gospel is the third characteristic of a Lasallian school. Teachers and students alike must try to make a difference in the world regardless of their station in life. Teachers in a Lasallian school work toward making their students live a life animated by the Holy Spirit; they aim at making the young live in a Christian manner in the context of actual life.⁴¹

The fourth characteristic deals with the role of the teacher who must be a solid Christian role model for the students at all times. De La Salle believed that work habits, good or bad, would be noticed and possibly duplicated by students. As a result, teachers are obligated to constantly handle themselves in a professional manner when dealing with students and their

parents. De La Salle believed that the key to learning was the teacher/student relationship. He also believed that all students are children of God and he told his teachers: "Let it be an honor for you to . . . look upon those whom God has entrusted to you as the children of God Himself."⁴²

Finally, Mann says that the last characteristic of a Lasallian school is that it is well-controlled and conducive to learning. De La Salle believed that a school that maintains discipline will produce solid citizens for the community. However, De La Salle also believed that teachers will get further with students by employing rewards rather than punishments. When dealing with misbehavior, De La Salle believed that punishments should be tailored to each individual student, and he cautioned that too liberal a use of punishment could be a sign that the teacher is losing control of the classroom.

The major characteristics of Lasallian schools are still evident today. As Mann states, "A Lasallian school is not a building, a book, or even a program. A Lasallian school is people, people who are so imbued with the Gospel message of Jesus Christ and his example that they recognize Christ in each other and in the young people they serve."⁴³

John Baptist de La Salle and
Special Education of Saint Yon

Another prominent Lasallian historian is Othmar Wurth FSC who wrote John Baptist de La Salle and Special Education; A Study of Saint Yon in 1972. In his book, Wurth outlines De La Salle's vision of the role of the Lasallian school. He states that "In a Lasallian school, the poor, victimized by unfavorable economic conditions and consequent ignorance and lawlessness, would find in the Christian school, free and well-conducted, a way by which they could earn a decent living, live a good moral life, and serve society and the Church."⁴⁴

It is worth repeating here that De La Salle established his schools to protect the children of artisans and the poor by providing them with an education and thus a chance to surpass their parents in the class system of France. Wurth discusses De La Salle's way of dealing with the slow learner in regards to curriculum, behavior and discipline.

The Work is Yours: The Life of
Saint John Baptist de La Salle

Luke Salm FSC has also written many books on St. John Baptist de La Salle, including The Work is Yours: The Life of Saint John Baptist de La Salle in 1989. In this particular work, Salm discusses the legacy of the schools that were established by De La Salle. Salm lists five qualities that describe Lasallian schools during the life of De La Salle and today.⁴⁵ First, Lasallian schools provide a religious and value-centered education. They allow their students to be enriched and grow by experiencing and living the message of the Gospel of Jesus Christ.

Second, Lasallian schools are sensitive to important social issues operating in the world around them. Their schools do not exist in a vacuum; the mere fact that the first school even opened demonstrates De La Salle's compassion for the injustices faced by the poor because of their lack of educational opportunities. Today, Lasallian schools are concerned that issues of social justice are a part of the curriculum and that students

have an opportunity to provide Christian service to the poor and needy of their community.

Comprising the third quality of a Lasallian school is the unique teacher/student relationship. De La Salle encouraged the Brothers to treat each student as a Christian who had been entrusted to their care. Because he believed that true learning occurs only when the teacher/student relationship is one of mutual respect and love, De La Salle always reminded his teachers that they were teaching the children of God Himself.

The fourth quality involves the Brothers' decision to eschew the priesthood in favor of the lay ministry, which De La Salle believed was a powerful, effective way to carry out his mission.

Finally, it is the high quality of education that makes Lasallian schools unique. Because the only mission of the Brothers is that of education, it brings a strong feeling of commitment and permanence to the Lasallian school. The Brothers are proud that they have conducted quality schools for a diverse population for over three hundred years.

Luke Salm admits that these qualities are not foreign to other educational institutions; however, he states that "All of them taken together seem to describe that elusive something that people everywhere who benefit

from this aspect of the Lasallian legacy can recognize as the Brothers' school."⁴⁶

So Favored By Grace: Education in the Time of
John Baptist de La Salle

A book that provides great detail on the status of education during the lifetime of De La Salle is So Favored By Grace: Education in the Time of John Baptist de La Salle, edited by Laurence J. Colhocker. Colhocker's book focuses on the educational practices of De La Salle and his first teaching Brothers. One of the major innovations pertaining to De La Salle was his use of the vernacular when teaching reading to his students.

In So Favored by Grace it once again becomes clear that De La Salle was concerned with the practical aspects of education and with allowing the poor children of France a chance to succeed in life. A good example of De La Salle's concern can be seen in his decision to teach students using French reading and spelling books. For the first time students were not allowed to read Latin until they could read French perfectly. De La Salle said, "The first book which the students of the Christian Schools will learn to read will be composed of all sorts

of French syllables of two, three, four, five, six, and seven letters and of some words to facilitate the pronunciation of the syllables."⁴⁷ Until his day, children who came from illiterate families were usually trained in Latin, the language of the classics, even though they often still had difficulties with French. De La Salle objected to the Latin instruction since he felt it was only natural to educate the children in a language that was familiar to them. This concept was considered radical and senseless to people like Claude Joly, the Superintendent of the Schools in Paris, France, who believed that students should learn to read and write in Latin first and then French. Even the Bishop of Chartres questioned De La Salle's motive for teaching his students in French. De La Salle responded by saying: "The French language, being the child's natural tongue, is incomparably easier for him to learn than Latin, for he understands the former and does not understand the latter."⁴⁸

The Letters of John Baptist de La Salle

Another book that provides a look at De La Salle's philosophy is The Letters of John Baptist de La Salle, a

compilation of letters De La Salle wrote to his Christian Brothers, politicians, and lay men and women between 1698 and 1719. Many of the letters give support and direction to his Brothers while some have been written for the purpose of disseminating information. De La Salle always tried to be a comfort to his Brothers, a characteristic which is obvious in the way he concluded each letter: "I am, my very dear Brother, Devotedly yours in Our Lord, DE LA SALLE." Such an ending was his way of reminding them that regardless of the situation at hand, they were doing God's work.

Summary

Lasallian schools follow the mission and vision of St. John Baptist de La Salle which is evident in the Mission of Lasallian Education written during the 42nd General Chapter in 1993. It states: "To give a human and Christian education to the young, especially in schools, with the service of the poor as a priority, in order to evangelize and catechize, to promote peace and justice, accomplished together as a 'Shared Mission.'"⁴⁹

It is imperative that Lasallian schools remain committed to the mission of St. John Baptist de La Salle

and remember that they have been entrusted with the opportunity to educate the children of God.

Assessments models

The purpose of this study is to produce a model to assess the charism in Christian Brother secondary schools in the Midwest District. Studying other religious organizations which already have a model to assess their particular charism can facilitate the process by formulating a model for the Christian Brother schools. The four religious organizations that were chosen for this study--The Society of Jesus, The Lutheran Church--Missouri Synod, The Society of the Sacred Heart, and the Friends Schools--all have a long tradition in private education.

Society of Jesus

In 1970, the Society of Jesus, the Jesuits, formed a new Jesuit Secondary Education Association (JSEA), since the old Jesuit Education Association was to be dissolved in June of 1970. The Jesuits believed that the

enormous undertaking of developing a new Association "should be attempted only if educators in Jesuit schools are clearly committed to secondary education as a significant and effective apostolate, and only if this Association can provide those unique services which will further the specifically Jesuit character of their educational efforts."⁵⁰

One of the major objectives of the JSEA is to provide its member schools with bold new approaches in education and to insure that specific Ignatian qualities are being taught in their schools. There was a time where some Jesuits, lay teachers, students, parents, alumnae, and even the greater community questioned the legitimacy and advisability of current programs and practices in Jesuit secondary schools.⁵¹ Some thought that the Jesuit schools were not preparing their students for the changing social demands of society; others accused Jesuit schools of questionable theological orthodoxy, unwarranted permissiveness, and precipitous change.⁵² Finally, still others wondered why if the Jesuit schools were simply good college preparatory high schools, that need could not be fulfilled by the independent and public schools. The question that JSEA had to answer was, What makes us unique?

It is well known that Jesuit schools provide excellent education; however, the JSEA believes that they must go beyond academic excellence to provide their students with that which is truly Ignatian. They must move their students to become more involved in their community and evaluate their efforts according to specific Ignatian criteria. In order to produce a tool for evaluation, the JSEA had to realize that the continued success of their schools did not rest in the number of Jesuits in a particular school. In addition, it was up to the JSEA to educate their lay faculty and inspire them with the Ignatian charism. They believed that Ignatian charism could be derived and presented to their faculties from two Jesuit documents, the Jesuit Constitutions and the Spiritual Exercises of Saint Ignatius. Ignatius designed the "Exercises" to affect fundamental change in a person's life, that is, to achieve a profound and far-reaching "metanoia."⁵³ Ignatius believed that one of the best ways to service God was by educating His children. The JSEA hypothesized that if they focused on the central ideas brought forth in the Spiritual Exercises of St. Ignatius, they would be able to teach their students far more than physics and calculus.

Meeting in April, 1971 the first national convention of the JSEA asked their apostolates for assistance in testing the validity of their schools. Over the next three years, a number of documents were produced to examine and determine the validity of Jesuit schools. In June of 1974, the Board of Directors developed a document entitled, "Sixteen Criteria of a Jesuit High School," and between August and December of that year the committee went through a number of revisions, eventually arriving at the final document. In February of 1975, the Board of Directors of the JSEA approved the "Instrument of Self-Evaluation," a document which asked Jesuit educators to measure themselves by an internal search rather than by a set of external uniform requirements.⁵⁴

The "Instrument of Self-Evaluation" is arranged in four sections: three sections look at the nature of the school as **Catholic**, **Academic Center**, and **Community**; the fourth section, **Finances**, indicates very specific plans and developments in order to realize the priorities established in the other sections of "Instrument." The urgency the schools feel today to educate students concerning issues of justice permeates all four sets of Principles and Standards and Questions.⁵⁵

Used to further the Jesuit schools as Catholic academic centers, the "Instrument of Self-Evaluation"

would be a first step to aid schools as they go through a self-evaluation process participated in by all members of the school community. The second step would include visits from members of Jesuit and other private schools as well as the community at large. The visiting committee would review the self-study and make any recommendations to the school community that they feel would help them better meet the needs of their students. However, member schools must remember when going through the evaluation process that throughout his writings in the Spiritual Exercises, the Constitution of the Society of Jesus, and his letters, Ignatius stresses the means as well as the ends in education.⁵⁶

The Lutheran Church--Missouri Synod

A comparable model to the Jesuit self-evaluation might be found in a document jointly prepared by the Association of Lutheran Secondary Schools and the Board of Parish Services of The Lutheran Church--Missouri Synod. "Validating Our Christian Mission--A Guide for the Self-Study and Evaluation of the Christian Dimensions of Lutheran High Schools" is a useable self-study and tool for evaluation. It makes the following four assumptions:

that most Lutheran high schools have developed their own statements of philosophy, mission or purpose; that the Lutheran high schools have already developed a formal statement of objectives; that Lutheran schools do not need help formulating, writing or evaluating objectives; and finally, that Lutheran schools which have not developed their basic statements of philosophy, mission and objectives will refer to Bulletin No. 404 "A Guide for Evaluating Performance for Lutheran Secondary Schools" for assistance.⁵⁷

Created in 1970, by the Association of Lutheran Secondary Schools, Bulletin 404 was considered by many high schools to be lengthy and overwhelming. Though the Association was confident that the guide was a good basic reference for their high schools, they were concerned that, because of its size, it was not being used as frequently as they had anticipated. Therefore, the Association of Lutheran Secondary Schools produced Bulletin 27184, a streamlined resource which could be used in the self-evaluation of the Christian dimensions of a Lutheran high school and by visiting teams of evaluators.⁵⁸

Material from Validating Our Christian Mission is designed for use in two phases. Phase I consists of a self-study to be conducted by one or more committees

composed of faculty and administration while Phase II consists of a visit by an outside group of educators to review the faculty report.⁵⁹ All faculty and administrators are asked to study and report on one of the following major topics: 1. Worship Life; 2. Religion Curriculum; 3. Instruction in the Christian Faith; 4. Permeation of Christian Life and School Climate; 5. School, Parish, and Community, and 6. Guidance and Counseling.⁶⁰ Each group in the school answers a series of questions concerning their topic and then gives an oral presentation to the entire faculty. The school community at large has the opportunity to react to the group's presentation and, if necessary, ask for clarification. Once the entire school community has come to consensus on each topic, the discussion is typed and disseminated to the visiting committee. While it is important to prepare the self-study for the visiting committee, the school also has a responsibility to implement their own suggestions as soon as possible. Thus, there is no need to wait for the visiting committee to give permission in order for the school's administrators to began implementing change in the school. The administration may even decide to use the information found in the self-study as a tool in preparing staff development for its school community.

The second phase of the evaluation process is a two-to-three day on-site visit to the high school which selects its own visiting team of anywhere from seven to thirteen members. Team members are drawn from the local community as well as from the synodical district education office, the local synodical college and from other Lutheran or Christian high schools.⁶¹ The purpose of the visiting team is not to rate, grade or accredit the school nor to measure its Christian Faith. Rather, its goal is to encourage self-evaluation, stimulate new ideas, recognize and commend excellence and suggest improvements--all in the context of the school's own statement of purpose.⁶²

Utilizing the material that has been prepared for them by the faculty and administration, the visiting team has an obligation to review the self-study and either agree, disagree or make modifications to it. Typically, the visiting team will make specific recommendations to the school for continued growth in the areas of curriculum and faith development.

The prime value of the self-evaluation program lies in its process and in its interaction among people who are concerned with strengthening the religious impact of the school. A secondary value results from changes in attitudes, behaviors and practices which emerge and the

reinforcement and continuance of those attitudes, behaviors and practices which are already commendable. The ultimate goal of this program is to enhance and enrich the Christian growth experiences of high school students in the Lutheran Schools.⁶³

The Society of the Sacred Heart

The third religious organization to be discussed here is the Society of the Sacred Heart. The primary mission of this women's religious organization is that of education. In the early 1800s, St. Madeleine Sophie Barat founded the Society of the Sacred Heart in France. In 1805 St. Barat wrote the "Plan of Studies," which was a collection of guiding principles for her Sisters in the classroom. St. Barat was committed to the education of the whole person, utilizing a strong classical core of studies which included a formation in faith, personal growth, social responsibility, and the development of moral values.⁶⁴

Over the years, the "Plan of Studies" was revised to meet the changing needs of the Sisters' students. For example, in 1958 the "Plan of Studies" was replaced with the "Spirit and Plan of Studies" because of increasing

government control of some of the sisters' schools in European countries. Because it was not as detailed as the original document, the new plan allowed the schools to meet the requirements set forth by the governments and still maintain the Society's philosophy on education.⁶⁵

Significant changes also occurred in the 1960s and 1970s as the relationship between the Society and their six colleges changed radically. Ten elementary and secondary schools were closed between 1968 and 1972, and, in addition, many sisters began finding employment outside of the traditional field of education. Realizing that the Society was going through some turbulent times, the Provincial in the United States decided to take some proactive steps to preserve the charism and mission of the Society of the Sacred Heart.⁶⁶

To that end, the Provincial agreed in 1972 to work together with the remaining schools in the United States by first appointing a Coordinator for the Network Schools. In addition, the Society of the Sacred Heart worked to preserve the integrity of the philosophy begun by St. Barat for religious and lay educators alike by developing the "Goals and Criteria for Sacred Heart Schools" in 1975.⁶⁷ In the following year the Network Commission on Goals (NCOG) was created for the purpose of overseeing the evaluation process and training qualified

peer evaluators. Each of the remaining Sacred Heart schools was from then on to be evaluated on a five year cycle according to the principles written in the "Goals and Criteria."

Currently, there are nineteen Sacred Heart schools throughout the United States. In 1990, the administration and faculty of these schools worked with the Coordinator for Network Schools to revise the 1975 document, "Goals and Criteria." The religious and lay educators of Sacred Heart Schools are committed to educating their students according to the principles found in the revised "Goals and Criteria 1990." They expect their students to have a personal and active faith in God, a deep respect for intellectual values, a social awareness which impels them to action, a commitment to the building of Christian community, and a desire for personal growth in an atmosphere of responsible independent thought.⁶⁸ The Network Commission on Goals also went through a revision in 1990, then shifting their focus from the one-time school visit to an ongoing self-evaluation process within the school and a constant implementation of new action plans based on results from the self-study.

The 1990 "Goals and Criteria of the Society of the Sacred Heart" expresses the vision of the Sacred Heart

education: "The institutions we hope for today are made up of bonds of relationships between groups of various kinds which have a common value system and policies which allow the promotion of these values. Such institutions interact with the world at large and are able to be called into question from within or without in view of changes in the reality which they are to serve. Members are expected to take real responsibility and to be creative."⁶⁹

When a particular school begins preparation for the self-study, the head of the school appoints a steering committee composed of between five and eleven members including, but not limited to, the head of the school, a trustee, a middle manager, and a teacher.⁷⁰ The major task of the steering committee is to organize the process of reflection that begins with the development of the self-study for the school, includes the steps taken in response to NCOG's review, and ends with the school community's response to the visiting committees' reflections.⁷¹

Once the steering committee is assembled and properly trained by the NCOG, the school begins the self-study process, reflecting on where their school's strengths and weaknesses are in relation to "Goals and Criteria 1990." Once the self-study is completed, it is

sent to the Provincial Team and to NCOG for their review.

The visiting committee then continues the process through a three-fold approach: they continue the conversation begun by the self-study; they reflect on the school community's association with the "Goals and Criteria," and finally they offer their commendations and recommendations.⁷²

Once the visit is completed the school reflects on these commendations and recommendations and develops an action plan of its own. Presenting its action plan to the Provincial, the school now holds itself accountable for carrying out its plan in order to better serve its students.

The Sacred Heart schools are very independent; however, they are all committed to the mission of the Society of the Sacred Heart whose religious and lay communities have devoted their lives to the education of young men and women around the world with specific and measurable goals.

The Society of Friends

The final religious organization studied for this dissertation was The Society of Friends schools, commonly

known as the Quakers. There are seventy-nine Friends schools in the United States and Canada, all of which are members of the Friends Council on Education, which acts in an advisory and consultative capacity and as an integrating force for Quaker education.⁷³

In September of 1990, the Friends Council on Education approved a long-range plan which would include the guiding principles for the Friends schools throughout North America. The major principles are as follows: to help schools establish, clarify and examine their vision and mission as religious institutions under the care of the Religious Society of Friends; to support the schools in their practice of Quaker beliefs and customs; to encourage and strengthen the community of Friends schools by identifying ways in which they can share among themselves, their ideas, and resources; to be a voice for Friends Schools in the Quaker and educational communities, and to maintain and expand the funding base to support and advance the mission of the Council.⁷⁴

One of the major duties that the Friends Council on Education performs is to visit the schools in order to nurture the professional and religious growth of the faculty and students alike. Unlike the previous religious organizations that have been examined in this dissertation, the Quakers do not have a formalized

evaluation process. Though they do have some basic goals they hope to accomplish, the Quakers believe that the school community should be trusted to evaluate itself, making appropriate changes as it sees fit.

The Quakers pride themselves on the rich diversity of their schools; nevertheless, they are joined by the spirit and purpose of the mission of Friends schools. In order to measure themselves against this basic unity, they employ the traditional Quaker method of "Queries" in which four major statements are developed with a series of questions attached to each statement. These statements are used by the Friends schools to insure the Friends Council on Education that the schools are operating under the beliefs and practices of the Society of Friends.

The four statements are found in a document entitled "What is a Friends School?" The statements are essential to the Quaker educational philosophy and some reflect an ideology universal to any denomination. The four statements are as follows: (1.) a Friends school should be organized by Friends out of deep religious concern and operated by a school committee under the weight of this concern and composed predominantly of Friends; (2.) the purpose of a Friends school should be to educate the children of Friends and to meet a community need for the

kind of education Friends desire for their own children; (3.) a Friends school is responsible for teaching religious and human values cherished by the Society of Friends, using methods designed to make these values the directing force in the lives of its students, and 4. the academic program of a Friends school should go beyond the teaching of skills and information, emphasizing such qualities as intellectual integrity, curiosity, perception and creativity.⁷⁵

After each of the statements there are a number of questions that the faculty and staff of each school is to reflect on and answer. There is no formal evaluation by a visiting committee; however, members of the Friends Council of Education will visit the school to assist it during this process.

Friends schools are remarkably less concerned with the process of evaluation and visitation and more attentive to outcomes than the other religious organizations examined in this dissertation. The Friends Council on Education encourages their schools to educate their students with the beliefs and customs set forth by the Society of Friends.

CHAPTER THREE

PROCESS FOR DEVELOPMENT OF THE MODEL

The overall purpose of the study was to develop a model that could be used to assess the Lasallian charism in individual Christian Brother secondary schools in the Midwest District of the United States and Canada. This study involved the following five-step procedure for data gathering and analysis:

1. An in-depth study of St. John Baptist de La Salle's life and vision, focusing on his research on education as well as 20th Century views of his mission.

2. An analysis and synthesis of information gathered from other religious secondary education organizations that had already developed a model to assess the success of their particular charism.

3. The production of "Lasallian Assessment," a model developed from a synthesis of the study of Lasallian and other secondary religious organizations for the purpose of evaluating the charism of Christian Brother secondary schools in the Midwest District. "Lasallian Assessment" was then sent to theologians for

feedback and altered as a result. Next, the model was implemented and tested at five Christian Brother secondary high schools.

4. An examination of the feedback on "Lasallian Assessment" which was taken from five Christian Brother secondary schools from the Midwest District.

5. The production of a final model for application and possible further use by the Institute of the Brothers of the Christian Schools.

The first step of the procedure was an in-depth study of St. John Baptist de La Salle which provided the history necessary to produce a model that was consistent with the mission and vision of De La Salle. It is imperative to review the writings of De La Salle in order to comprehend his zest for the young and, especially, the poor in France. His writings delineate how he established his schools and allow administrators to glimpse his vision for their future as educators. He discusses the role of educators and their relationship with their students.

Gathering data from other religious secondary organizations, the second step in the procedure, allowed the researcher to review models that had been developed and tested throughout their organizations. This study specifically examined the mission statements, as well as

the goals and writings of the Jesuits, Religious of the Sacred Heart, The Lutheran Schools, and The Friends Schools. In order to obtain the necessary information, the researcher contacted the headquarters of specific religious organizations across the country, requesting data which specifically pertained to their models. He also attended meetings and seminars sponsored by the Religious of the Sacred Heart.

The third step in the procedure involved the meticulous analysis of Lasallian literature and data collected from other religious organizations in order to form a model for the purpose of evaluating the charism of Christian Brother secondary schools in the Midwest District. This model took into account what was commonly found in models that are designed to assess the religious apostolate and principles specific to the Lasallian school. Once the first draft of the model was completed it was critiqued by administrators and teachers in Lasallian secondary schools and by the Provincialate. The model, in its first stage, was evaluated by a small group of Christian Brothers and lay associates who have studied the life and vision of St. La Salle and believe in its spirituality. The model's validity was critiqued before final distribution to Lasallian secondary schools by a member of the Board of Directors of De La Salle

Institute, a member of the Christian Brothers Conference, and by two lay administrators from the Christian Brother secondary schools.

Based on suggestions from Lasallian associates throughout the Midwest District, the fourth procedure involved drafting and field testing the model in five Christian Brother secondary schools in the Midwest. The five schools that participated in this study are representative of the wide range of educational apostolates operated by The Institute of the Brothers of the Christian Schools. For example, three of the five schools are located in the western suburbs of Chicago, while one is on the north side of Chicago and one in rural Wisconsin. In addition, three of the schools are co-educational while two are all male. Furthermore, four of the schools are governed under the President\Principal model of administration and the fifth school is administered by a single principal. The combined enrollment for the five schools is approximately two thousand students, with the smallest containing four hundred and the largest nine hundred students. Every school offers a wide variety of class offerings with a healthy balance of extra-curricular options.

During the field test respondents were asked to reflect on five major goals by responding to a number of

statements which assessed the usability and practicality of the model. Using the Likert Scale they were to indicate how they believed their particular school measured up to a specific goal. An effort was made to design the goals and statements in order to downplay the "rightness" or "wrongness" of their responses. However, for the purpose of data analysis each of the school's responses was tabulated to describe its own perception of how it demonstrated the values and mission of St. John Baptist de La Salle.

As a final procedure at the conclusion of the study, a model was developed that took into account suggestions or concerns that were brought forth during visits to the participating schools. Chapter Four has a copy of the final document and will take a closer look at the five steps outlined in this chapter.

CHAPTER FOUR

RESULTS AND DISCUSSION

As outlined in Chapter Three, the purpose of this study was to develop a process that would produce a model to assess the Lasallian charism in Christian Brother secondary schools. The process followed five distinct steps and concluded with a final model entitled "Lasallian Assessment." Along the way many experts in Lasallian education were asked for advice and suggestions and to review the final document.

A Study of St. John Baptist de La Salle

The process began with an in-depth look at the life and vision of St. John Baptist de La Salle, an essential step for three significant reasons. First, it allows us to appreciate De La Salle's concern and love for the poor in France. Second, it allows us to discover his purpose in establishing The Institute of the Brothers of the Christian Schools. Finally, it allows us to understand the importance De La Salle placed on educators and their

relationships with students in a Christian School. It is imperative that we get a full understanding of what De La Salle hoped to accomplish by establishing a community of Brothers for the sole purpose of educating young poor boys in France.

De La Salle wrote numerous books, pamphlets, and letters throughout his lifetime. Many of them were written specifically for his Brothers as a sign of the loyalty and devotion he had for their zeal and commitment to the Christian Schools; others were written as manuals to be used to assist educators in the classroom, and still others were written to be used by the student as a textbook. However, De La Salle always wrote for a purpose, either to promote the Institute to the general population or to assist his Brothers in their chosen vocation. All of his writings are clear and easily understood and, more importantly, extremely practical. It is quite evident that De La Salle was devoted to the Holy Church, to the Gospels, and to the writings of St. Paul since throughout his writings he makes constant reference to the Institute's role in the church and his view of Scripture as a road map for his Brothers.

During the course of this dissertation, many books were analyzed in order to affirm De La Salle's purpose, vision and rationale for establishing the

Institute of the Brothers of the Christian Schools. However, only three significant works by De La Salle were chosen for in-depth scrutiny. All three books were written by De La Salle during the early part of the 18th Century in France: The Rules of Christian Decorum and Civility, Conduct of the Christian Schools, and Meditations for the Time of Retreat.

A close look at The Rules of Christian Decorum and Civility reveals a work directed at the working class and at poor young boys who were being educated in Christian Schools. Believing that all children were the children of God with the rights and privileges guaranteed by the Gospels, De La Salle was disturbed to realize that the poor boys in France were not being educated and, in fact, were not even aware of the difference between acceptable and vulgar behavior. "Christian Decorum," then, was an attempt to connect De La Salle's rules of decorum and civility with the Sacred Scriptures and early writings of the church in such a way that they were easily understood and acceptable.

Throughout his book, De La Salle laid out what he thought to be acceptable rules of behavior. Though considered at first to be strait-laced, "Decorum" soon was used by instructors and students as well. In fact, it was not too long before this particular work of De La

Salle's was being used in Christian schools which were teaching young girls. Over the years "Decorum" has been used less frequently by students and more often by instructors and Brothers who were being trained to teach in Christian Brother secondary schools.

Just as significant as "Decorum," his Conduct of Christian Schools is De La Salle's guide to a specific methodology for the Brothers who were teaching in his schools. It is a clear and descriptive manual that can be used by instructors and administrators alike. In his book, De La Salle described how important it was for the instructor to both master his subject matter and create a sense of community in the classroom. He concluded by calling for the creation of an Inspector of Schools whose sole purpose it was to help beginning teachers embrace a successful teaching career.

Written as a guide for the teacher in Christian Schools, "Conduct" deals with three distinct points: (1.) it explains all the practices and procedures that must be done in a Christian School from morning bell to the closing prayer; (2.) it sets forth the necessary and useful means by which the teachers should avail themselves in order to bring about and maintain order in the classroom; and (3.) it sets forth the duties of the Inspector of Schools who is in charge of training new

teachers. "Conduct" proposed the primary qualities found in schools run by The Institute of the Brothers of the Christian Schools which De La Salle founded in 1680.

Finally, any serious scrutiny of De La Salle's work required a careful examination of Meditations at a Time of Retreat. In "Meditations" De La Salle described sixteen religious reflections which demonstrated a new kind of teacher\student relationship based on love and mutual respect rather than the traditional authoritarian teaching methods. Throughout the "Meditations" it is clear that De La Salle desired to change the way teachers viewed themselves and their students. Truly believing that quality education would not occur unless there was a common bond between teachers and their students, De La Salle often sent letters to his Brothers reminding them that they had the distinction of teaching the children of God.

Throughout "Meditations" there are continued references to God through the writings of St. Paul. De La Salle always reminded his Brothers that they were doing God's work and he stated many times that "all heaven will resound with the thanksgiving these blessed children will render to those who taught them the road to heaven."⁷⁶ He concluded "Meditations" by saying, "To gain all these blessings, all these kinds of glory, for

yourself, act with goodness and wisdom in the care of those who are entrusted to you."⁷⁷

The principles of Lasallian educational have been studied over the years by many men and women whose purpose was to enable the religious and educational communities to comprehend the scope and vision of education from the heart of St. John Baptist de La Salle. For the purpose of this study, a series of works was reviewed and six sources were chosen for examination. All of the readings chosen were discussed with experts in Lasallian education throughout the Midwest Province.

Many suggestions were taken into account and reviewed for this dissertation. For example, the suggestion to include "The Rule of The Brothers of The Christian Schools" was accepted because it gave insight into the rules, orders and organization of the Institute of the Brothers of the Christian Schools. The "Rule" also described the spirit of the Institute, the vocation of the Brother, and the government of the Institute. Also accepted was the suggestion that Chapter Two be limited to the three major works of De La Salle which lay a solid foundation for the purpose and vision of the Institute.

A Study of Other Religious Organizations

The second step in the process dealt with reviewing other religious organizations that have already developed a model to assess their particular charism. Various organizations were investigated through phone calls, visitations, FAX, ordering information, and a thorough reading of materials. Finally, four distinct religious denominations were selected. This study specifically examined the mission statements, goals, and writings of four religious organizations: The Society of Jesus, The Religious of the Sacred Heart, The Friends Schools, and the Lutheran Missouri-synod.

To begin, ten religious organizations were explored using a five-step procedure in order to fully understand their mission.

First, contact was made with the national headquarters of each organization in order to obtain as much information as possible on its educational mission.

Second, there was a meticulous review of each organization and its role in the educational community. Also during this phase, an effort was made to discover

whether or not it had a distinct model to evaluate its charism.

Third, it was discovered that six organizations had developed a model and were currently active in the educational community and they were contacted again for clarification. It was during this phase that it became apparent which organizations were making strides in their own religious communities by preparing themselves for the 21st Century.

Fourth, contact was made with the Director of Education in five of the ten organizations. Once again questions for clarification were used in order to decrease the number of organizations used for this study.

Finally, an in-depth review of all ten organizations was organized and five of these were selected for the study. Further investigation into the organizations indicated that only four of the five had developed clear models of evaluation.

Once the final four organizations were solidified, an intense review of each continued. All of the national headquarters were contacted again and phone interviews were conducted. In addition, materials were requested from their respective national offices, including any information on their educational mission. During the National Catholic Education Association conference,

which the researcher attended in Cincinnati, Ohio, two of the four organizations were represented at a symposium on the future of Catholic Education in the United States. At the symposium, the Provincials of many of the religious organizations gave presentations on their vision and goals for the 21st Century.

Finally, visitations to schools located in the Chicagoland area were made in order to better comprehend their unique role in the education of young people. Clearly, organizations which desire to produce a model to assess their own charism can benefit from carefully examining successful models already in use.

Development of the Preliminary Model

The third step in the process was to analyze and synthesize all the information gathered on St. John Baptist de La Salle and on the four religious organizations. Included in this step was the development of a preliminary model, "Lasallian Assessment," that would assess the Lasallian charism in Christian Brother secondary schools.

"Lasallian Assessment" took into account the main principles of Lasallian Education, comparing them to what

were commonly found in the other models that were examined. It was critical to keep the mission of De La Salle and the purpose of the Lasallian school first and foremost in the model. Also, it was essential that the completed model was not too complex and that it was easy to use.

Initially, "Lasallian Assessment" was broken down into six sections, the first dealing with the "Process of Evaluation." The successive sections presented the five major desired outcomes of Lasallian schools. Each of the outcomes was followed by the four to six specific objectives necessary to achieve the desired outcome (Appendix I).

Once the first draft of "Lasallian Model" was completed, it was critiqued by administrators, teachers, Brothers, and board members in Lasallian secondary schools and by representatives from the Provincialate. The participants were informed that the purpose of the model was to assess the Lasallian charism in Christian Brother secondary schools and to preserve the mission and vision of De La Salle well into the 21st Century. All those involved in critiquing "Lasallian Assessment" studied the life and vision of De La Salle and believed in the spirituality of his mission. Though they had

suggestions for improvements, they ultimately accepted the model.

While all the participants agreed on "Lasallian Assessment's" basic format and outcomes, a number of evaluators suggested replacing particular words in specific objectives. For example, the fifth objective of the second outcome states "The school provides the opportunity for students to grow in their faith life by encouraging them to be active participants in the sacramental life of the school community throughout the year." Interestingly, there was much discussion pertaining to the word "sacramental" since a number of the evaluators felt genuinely uncomfortable with using that word in the model. Because the school does not take the place of the local church in providing preparation for the sacraments, it was decided that the word "liturgical" would be used instead.

Another major change in the original "Lasallian Assessment" was the use of the words "Lasallian schools" rather than "Christian Brother Schools" at the beginning of each desired outcome. This change was significant because it broadened the effort of maintaining the schools from a task resting solely on the Christian Brothers to one that encompassed the entire Lasallian Family. Such a

linguistic change is a strong indicator that Lasallian schools will remain operative and vibrant only with the combined effort of Brothers and lay people.

After completely reviewing all the suggestions made by members of the Lasallian community, a second "Lasallian Model" was formulated. This model was then field tested in five Christian Brother secondary schools in the Midwest District.

Testing "Lasallian Assessment"

The Provincial of the Midwest District approved an on-site visit to five of the Christian Brother secondary schools in the Midwest District (Appendix II). After obtaining permission from the Provincial, all five schools were contacted and a mutually agreed upon date was chosen for the on-site visit. All five schools readily agreed to participate in the study and to make their administration, faculty, staff and student body available.

The purpose of the on-site visit was to test "Lasallian Assessment," obtaining additional feedback for further revisions. The five chosen schools were Roncalli High School, Manitowoc, Wisconsin; Driscoll Catholic High

School, Addison, Illinois; Montini High School, Lombard, Illinois; St. Patrick High School, Chicago, Illinois, and St. Joseph High School, Westchester, Illinois.

During the visit, the head of the school, usually the Principal, was both the first and the last to be interviewed. The primary purpose of visiting the Principals first was to allow them to respond to any questions or concerns that they may have had and to develop a schedule that would be followed during the visit. The balance of the visit dealt with talking with other administrators, teachers, students, and Campus Ministers in order to get their impressions of the "Lasallian Assessment."

Respondents were then asked to reflect on the five major outcomes with a series of statements following each goal. Using the Likert Scale, they were to decide how their particular school measured up to a specific goal. (Appendix III) An effort was made to design the desired outcomes and statements in order to downplay the "rightness" or "wrongness" of their responses. Though they were not compared to each other, the schools were provided with all the raw data that pertained to them. The concept was to allow each school to go through the self-study to determine for itself how it was carrying out the values and mission set forth by St. John Baptist

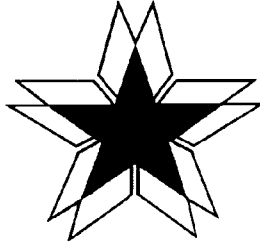
de La Salle in 1680. Obtaining additional feedback on the process and practicality of "Lasallian Assessment" was the main purpose of the on-site visit for this study.

The major concern surfacing during the on-site visit was that the "Process of Evaluation" found on page two of "Lasallian Assessment" too closely mirrored the North Central Evaluation Process which works on a seven-year time line. As a result, many of the administrators who evaluated "Lasallian Assessment" recommended that the schools partake in an evaluation every five years with the entire process taking only one year to complete. Even with these recommendations, however, the administration valued the idea of preserving the richness and uniqueness of their Lasallian heritage and endorsed the recommendation of adopting a tool to advance their mission into the 21st Century.

The Final Lasallian Assessment

The last step was the adoption of the final "Lasallian Assessment" model, which took into account all the suggestions made during the on-site visit to the five Christian Brother secondary schools. This model, which follows, will be presented to the Provincial and to

the administrators who participated in the study for an on-going dialogue to aid in the assessment of the Lasallian charism in all Christian Brother schools.



Lasallian Assessment

The Mission of Lasallian Education

**To give a human and Christian education to the
young,**

Especially in schools,

With the service of the poor as a priority,

In order to evangelize and catechize,

To promote peace and justice,

Accomplished together as a "Shared Mission."

42nd General Chapter, 1993

Process of Evaluation:

- 1. Every five (5) years each school located in The Midwest Province of the Brothers of the Christian Schools will go through a thorough review of itself as it pertains to Lasallian Charism.**
- 2. The entire process will take one (1) year.**
 - A. During the first semester the school will go through a self-study, examining the school's endorsement of the Lasallian values.**
 - B. In the second semester, there will be an on-site visit by a committee made up of the director of ministries, an administrator, and a faculty member from other Lasallian schools. The visit will last three (3) days during which time the visiting committee will make recommendations to the entire school community.**
 - C. The school community reviews the recommendations and makes necessary changes if it chooses.**
- 3. The entire school community voluntarily makes a Declaration of Acceptance and Belonging to the Lasallian Schools in the Midwest Province of the Brothers of the Christian Schools.**
- 4. The formal review from the visiting committee, the self-study from the school, and the school's declaration is signed and presented to the Provincial for his review. The document is then sent to the school's board of directors to be discussed and to prepare for any possible changes in the school.**

- 1. Lasallian schools provide an atmosphere where there is a strong commitment to the mission of St. John Baptist De La Salle.**
 - 1.1 The board of directors accept the responsibility of insuring that the policies they establish are in accordance with the mission of the Brothers of The Christian Schools.**
 - 1.2 The administration executes the policies of the school in harmony with the mission of the school.**
 - 1.3 The school community makes a significant commitment to the Lasallian mission established by St. John Baptist de La Salle in their daily routine.**
 - 1.4 The lay and religious communities work in oneness as they embrace the Lasallian mission and its values.**
 - 1.5 The school encourages the parents and the larger community to be in partnership with the educational process in the school and to support Lasallian values.**

- 2. Lasallian schools provide a caring atmosphere where Christian values are promoted and celebrated by the school community.**
 - 2.1 The school provides an opportunity for private reflection and prayer throughout the year.**
 - 2.2 The presence of the Lasallian Youth Club is encouraged and supported by the school.**
 - 2.3 The faculty, staff and students respect and accept the values and traditions of all world religions.**
 - 2.4 The school provides a retreat program for the student body where Christian values are strengthened.**
 - 2.5 The school provides the opportunity for students to grow in their faith life by encouraging them to be active participants in the liturgical life of the school community throughout the year.**
 - 2.6 The story of St. John Baptist de La Salle is shared and celebrated by the school community.**

3. Lasallian schools provide an atmosphere where excellence in education is provided by a competent and caring faculty.

3.1 The school provides a curriculum that challenges all students and prepares them to be Christian leaders in the 21st Century.

3.2 The school provides a variety of teaching methods that reflect the varied learning styles of the student body.

3.3 The school provides an instrument to assess the teaching performance and challenges the teacher to promote justice in the classroom.

3.4 The school community works together to develop a quality staff development program in order to enhance classroom instruction and student productivity.

3.5 The school personnel accepts the responsibility of being a Christian role model for the school community.

- 4. Lasallian schools provide an atmosphere where a diverse population is accepted and cultivated in the Lasallian spirit.**
 - 4.1 The school curriculum provides opportunities for the academically disadvantaged student to succeed in the school.**
 - 4.2 The school includes a financial aid program to provide quality Lasallian Education to those who seek it.**
 - 4.3 The school community is sensitive to the diverse population within the school, promoting acceptance, peace, and love.**
 - 4.4 The faculty is challenged to meet the needs of the students and is supported by the administration and Board of Directors.**

5. Lasallian schools provide an atmosphere in which issues of social justice are integrated into student life.

5.1 The school community not only challenges its students to be aware of societal injustice but, in addition, encourages them to take an active role in creating change.

5.2 The school community is sensitive to the victims of world poverty, taking active measures to provide relief to the economically disadvantaged.

5.3 The school community encourages students to assist victims of injustice, poverty and ignorance in their community.

5.4 The school community accepts the responsibility of being part of the larger Church and promoting Christ-centered values of justice, peace and love.

CHAPTER FIVE

SUMMARY

As described in Chapter Four, the process for developing a model to assess Lasallian charism in Christian Brother secondary schools was indeed thorough. The process included five distinct procedures that allowed the researcher to assemble a considerable amount of data. Adherents to the process provided the organization with sufficient data and an understanding of their specific goals and mission. Therefore, by following this process, any organization would have the opportunity to develop a model to assess their particular charism.

The key components of the process are transferable to any organization that is examining its future. If an organization is going through a evolution of change, its current status will unmistakably alter; therefore, by following the step-by-step procedure delineated in the process, an organization will be better able to predict its future success.

All organizations go through many changes throughout their lifetimes, and religious organizations are no exception. Throughout the centuries many religious communities were formed by truly devoted men and women whose sole purpose was to be faithful to the Gospel and to serve the people of God. These communities committed themselves to serve others through numerous ministries such as schools, hospitals, and missions, as well as through the care of orphans and the elderly. When each religious community originated, it was quite clear of its goals and mission. However, as centuries passed, many communities realized the need to reorganize if they were to meet the changing needs of the people they served. Those communities are still in existence today and are continuously changing to meet the needs of an increasingly demanding world.

Unfortunately, the religious communities that were not able to re-examine the purpose of their vocation and respond with changes to their specific mission are no longer in existence. Many of these religious communities provided invaluable service to their populace and will be forever remembered as pioneers in church history. Furthermore, the more modern communities that have survived have had the opportunity to learn from their

predecessors that change is not harmful to their mission but can instead enhance their effectiveness and purpose.

Needless to say, religious communities which are willing to question the effectiveness of their mission in order to determine their future will be invaluable to their populace. By following the prescribed process, religious communities will first have the opportunity to revitalize their faith in their founders or foundresses, evaluating their current status as a community and the effectiveness of their mission in modern times. Finally, after painstaking self-evaluation, religious communities have the ability to develop a model that can assess their particular charism.

FINAL REMARKS ON THE CURRENT LASALLIAN ASSESSMENT

"Lasallian Assessment" was well received by all five Christian Brother secondary schools where it was field tested. It is obvious that the schools were eager to discover a tool that would assist them in assessing their schools' mission as they entered the 21st Century. Since all of the schools were devoted to the teachings of St. John Baptist de La Salle, the model validated their remarkable accomplishments.

The final "Lasallian Assessment" model produced in this study will be presented to the Provincial of the Midwest District, the Director of Ministries and to the five administrators whose schools are included in this study. It will also be presented to all of the presidents and principals throughout the Midwest District for their opinions and suggestions for implementation.

RECOMMENDATIONS FOR FUTURE RESEARCH

It is suggested that the final "Lasallian Assessment" model be critiqued by Brothers and lay associates that have studied the life and vision of St. John Baptist de La Salle for possible additions or deletions. Once "Lasallian Assessment" has been scrutinized, it then should be tested in Christian Brother secondary schools throughout the Midwest District and the entire Region of the United States and Canada.

In order to receive more feedback on "Lasallian Assessment," additional school personnel could be included during the on-site visit. To increase the validity of the results, parents and the larger community could be questioned and their responses included in the study.

The current "Lasallian Assessment" model was designed to assess the Lasallian charism in Christian Brother secondary schools. However, "Lasallian Assessment" also could be of some assistance to Christian Brother colleges and universities throughout the country as well if it were forwarded to these institutions throughout the Region. Finally, as the "Lasallian Assessment" is reviewed by administrators, both on secondary and university levels, additional outcomes or strategies may be developed. If the process is adhered to, the true mission and vision of St. John Baptist de La Salle will not be neglected.

CONCLUDING REMARKS

After concluding the study, the researcher was gratified to realize that the high school he currently administers, De La Salle Institute, lives up to the ideals promulgated by St. John Baptist de La Salle. Nevertheless, his observations pointed out that a tool was necessary to guarantee Lasallian values as educators embark on the new challenges which will face them during the 21st Century. The researcher is confident that the model presented in this dissertation will serve as a tool

to assess Lasallian values in Christian Brother
Institutions and contribute to their continued success.

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24. De La Salle, Meditations, 1.
25. Ibid., 6.
26. Ibid., 3.
27. Ibid., 4.
28. Michel Sauvage, "Catechise et Laicat," 558-9.
29. De La Salle, Meditations, 15.
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31. Ibid., 8.
32. Ibid., 8.
33. Ibid., 49.
34. Ibid., 103-4.
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VITA

The author, James M. Gay, was born in Chicago, Illinois.

In September, 1979, Mr. Gay entered Northern Illinois University, receiving the degree of Bachelor of Arts in History in May of 1984. While attending Northern Illinois University, he was president of Sigma Alpha Epsilon Fraternity.

In May, 1988, Mr. Gay received the degree of Masters of Arts in Education Administration from Northeastern Illinois University, enabling him to complete the requirements for a Type 75 certificate. For the past twelve years Mr. Gay has been employed at De La Salle Institute in Chicago, Illinois, and since 1990 he has been principal of the Institute.

Mr. Gay has been married for ten years and has two children.

APPENDIX I

Letter For Approval of Study



Midwest Province
DE LA SALLE CHRISTIAN BROTHERS

200 South Frontage Road, Suite 300

Burr Ridge, IL 60521-6953

TEL 708-323-3725

FAX 708-323-3779

Office of the Provincial

October 30, 1995

Mr. James Gay
Principal
De La Salle Institute
3455 South Wabash Avenue
Chicago, IL 60616-3823

Dear Mr. Gay,

This letter is to give approval and permission for you to visit the Lasallian schools in the general Chicago area for the purpose of testing the model which you are developing to assess the effectiveness of the Lasallian school characteristics and philosophy. You are given permission to meet with the administrators and faculty and students of the following schools: St. Patrick, Chicago, IL; St. Joseph, Westchester, IL; Montini Catholic High School, Lombard, IL; Driscoll Catholic High School, Addison, IL; and Roncalli High School, Manitowoc, WI.

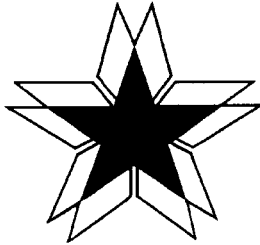
My best wishes to you and your work in developing this model. I'm sure it will be a great asset to all who are working in Lasallian education.

Sincerely,

Brother Thomas Johnson, FSC
Provincial

APPENDIX II

Preliminary Model



A Model For Evaluating Lasallian Schools

By

James M. Gay

The Mission of Lasallian Education

To give a human and Christian education to the young,

Especially in schools,

With the service of the poor as a priority,

In order to evangelize and catechize,

To promote peace and justice,

Accomplished together as a "Shared Mission."

42nd General Chapter, 1993

Process of Evaluation:

- 1. Every seven (7) years each school located in The midwest province of the brothers of the Christian schools will go through a thorough Review of itself as it pertains to Lasallian Charism.**
- 2. The entire process will take three (3) years.**
 - A. In the first year the school will go through a self-study, examining the school's endorsement of the lasallian values.**
 - B. In the second year, there will be an on-site visit by a committee made up of the director of ministries, an administrator, and a faculty member from other lasallian schools. The visit will last three (3) days during which time the visiting committee will make recommendations to the entire school community.**
 - C. The school community reviews the Recommendations and makes necessary changes if it chooses.**
- 3. The entire school community voluntarily makes a declaration of acceptance and belonging to the lasallian schools in the midwest province of the brothers of the christian schools.**
- 4. The formal review from the visiting committee, the self-study from the school and the schools declaration is signed and presented to the provincial for his review. The document is then sent to the schools board of directors to be discussed and to prepare for any possible changes in the school.**

1. Lasallian Schools Provide an Atmosphere Where There Is a Strong Commitment to the Mission of St. John Baptist De La Salle.

- 1. The Board of Directors accept the responsibility of insuring that the policies they establish are in accordance with the mission of the Brothers of The Christian Schools.**
- 2. The administration executes the policies of the school in harmony with the mission of the school.**
- 3. The school community makes a significant commitment to the Lasallian Mission established by St. John Baptist de La Salle in their daily routine.**
- 4. The lay and religious communities work in oneness as they embrace the Lasallian mission and its values.**
- 5. The school encourages the parents and the larger community to be in partnership with the educational process in the school and their support of Lasallian values.**

2. Lasallian Schools Provide a Caring Atmosphere Where Christian Values Are Promoted and Celebrated by the School Community.

- 1. The school provides an opportunity for private reflection and prayer throughout the year.**
- 2. The presence of the Lasallian Youth Club is encouraged and supported by the school.**
- 3. The faculty, staff and students respect and accept the values and traditions of all the world religions.**
- 4. The school provides a retreat program for the student body where Christian values are strengthened.**
- 5. The school provides the opportunity for students to grow in their faith life by encouraging them to be active participants in the sacramental life of the school community throughout the year.**
- 6. The story of St. John Baptist de La Salle is shared and celebrated by the school community.**

- 3. Lasallian Schools Provide an Atmosphere Where Excellence in Education Is Provided by a Competent and Caring Faculty.**
 - 1. The school provides a curriculum that challenges all students and prepares them to be Christian leaders in the 21st Century.**
 - 2. The school provides a variety of teaching methods that reflect the varied learning styles of the student body.**
 - 3. The school provides an instrument to assess the teaching performance and challenges the teacher to promote justice in the classroom.**
 - 4. The school community works together to develop a quality staff development program in order to enhance classroom instruction and student productivity.**
 - 5. The school personnel accepts the responsibility of being a Christian role model for the school community.**

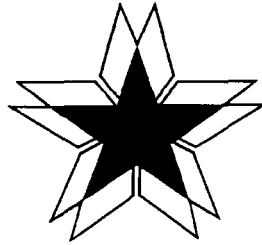
- 4. Lasallian Schools Provide an Atmosphere Where a Diverse Population Is Accepted and Cultivated in the Lasallian Spirit.**
 - 1. The school curriculum provides opportunities for the academically disadvantage student to succeed in the school.**
 - 2. The school includes a financial aid program to provide quality Lasallian Education to those who seek it.**
 - 3. The school community is sensitive to the diverse population within the school, promoting acceptance, peace, and love.**
 - 4. The faculty is challenged to meet the needs of the students and is supported by the administration and Board of Directors.**

5. Lasallian Schools Provide an Atmosphere in Which Issues of Social Justice Are integrated into Student Life.

- 1. The school community not only challenges its students to be aware of societal injustices but in addition encourages them to take an active role in creating change.**
- 2. The school community is sensitive to the victims of world poverty, taking active measures to provide relief to the economically disadvantaged.**
- 3. The school community encourages students to assist victims of injustice, poverty and ignorance in their community.**
- 4. The school community accepts the responsibility of being part of the larger Church and promoting Christ-centered values of justice, peace and love.**

APPENDIX III

Tool Used For Testing Model



A Model For Evaluating Lasallian Schools

By

James M. Gay

The Mission of Lasallian Education

To give a human and Christian education to the young,

Especially in schools,

With the service of the poor as a priority,

In order to evangelize and catechize,

To promote peace and justice,

Accomplished together as a "Shared Mission."

42nd General Chapter, 1993

Process of Evaluation:

- 1. Every seven (7) years each school located in The midwest province of the brothers of the Christian schools will go through a thorough Review of itself as it pertains to Lasallian Charism.**
- 2. The entire process will take three (3) years.**
 - A. In the first year the school will go through a self-study, examining the school's endorsement of the lasallian values.**
 - B. In the second year, there will be an on-site visit by a committee made up of the director of ministries, an administrator, and a faculty member from other lasallian schools. The visit will last three (3) days during which time the visiting committee will make recommendations to the entire school community.**
 - C. The school community reviews the Recommendations and makes necessary changes if it chooses.**
- 3. The entire school community voluntarily makes a declaration of acceptance and belonging to the lasallian schools in the midwest province of the brothers of the christian schools.**
- 4. The formal review from the visiting committee, the self-study from the school and the schools declaration is signed and presented to the provincial for his review. The document is then sent to the schools board of directors to be discussed and to prepare for any possible changes in the school.**

1. Lasallian Schools Provide an Atmosphere Where There Is a Strong Commitment to the Mission of St. John Baptist De La Salle.

1.1 The Board of Directors accept the responsibility of insuring that the policies they establish are in accordance with the mission of the Brothers of The Christian Schools.

No/Never.....1.....2.....3.....4.....Yes/Always

Strengths and/or Areas of Improvement

Comments and/or Supportive Data

1.2 The administration executes the policies of the school in harmony with the mission of the school.

No/Never.....1.....2.....3.....4.....Yes/Always

Strengths and/or Areas of Improvement

Comments and/or Supportive Data

1.3 The school community makes a significant commitment to the Lasallian Mission established by St. John Baptist de La Salle in their daily routine.

No/Never.....1.....2.....3.....4.....Yes/Always

Strengths and/or Areas of Improvement

Comments and/or Supportive Data

1.4 The lay and religious communities work in oneness as they embrace the Lasallian mission and its values.

No/Never.....1.....2.....3.....4.....Yes/Always

Strengths and/or Areas of Improvement

Comments and/or Supportive Data

1.5 The school encourages the parents and the larger community to be in partnership with the educational process in the school and their support of Lasallian values.

No/Never.....1.....2.....3.....4.....Yes/Always

Strengths and/or Areas of Improvement

Comments and/or Supportive Data

2. Lasallian Schools Provide a Caring Atmosphere Where Christian Values Are Promoted and Celebrated by the School Community.

2.1 The school provides an opportunity for private reflection and prayer throughout the year.

No/Never.....1.....2.....3.....4.....Yes/Always

Strengths and/or Areas of Improvement

Comments and/or Supportive Data

2.2 The presence of the Lasallian Youth Club is encouraged and supported by the school.

No/Never.....1.....2.....3.....4.....Yes/Always

Strengths and/or Areas of Improvement

Comments and/or Supportive Data

2.3 The faculty, staff and students respect and accept the values and traditions of all the world religions.

No/Never.....1.....2.....3.....4.....Yes/Always

Strengths and/or Areas of Improvement

Comments and/or Supportive Data

2.4 The school provides a retreat program for the student body where Christian values are strengthened.

No/Never.....1.....2.....3.....4.....Yes/Always

Strengths and/or Areas of Improvement

Comments and/or Supportive Data

2.5 The school provides the opportunity for students to grow in their faith life by encouraging them to be active participants in the sacramental life of the school community throughout the year.

No/Never.....1.....2.....3.....4.....Yes/Always

Strengths and/or Areas of Improvement

Comments and/or Supportive Data

2.6 The story of St. John Baptist de La Salle is shared and celebrated by the school community.

No/Never.....1.....2.....3.....4.....Yes/Always

Strengths and/or Areas of Improvement

Comments and/or Supportive Data

3. Lasallian Schools Provide an Atmosphere Where Excellence in Education Is Provided by a Competent and Caring Faculty.

3.1 The school provides a curriculum that challenges all students and prepares them to be Christian leaders in the 21st Century.

No/Never.....1.....2.....3.....4.....Yes/Always

Strengths and/or Areas of Improvement

Comments and/or Supportive Data

3.2 The school provides a variety of teaching methods that reflect the varied learning styles of the student body.

No/Never.....1.....2.....3.....4.....Yes/Always

Strengths and/or Areas of Improvement

Comments and/or Supportive Data

3.3 The school provides an instrument to assess the teaching performance and challenges the teacher to promote justice in the classroom.

No/Never.....1.....2.....3.....4.....Yes/Always

Strengths and/or Areas of Improvement

Comments and/or Supportive Data

3.4 The school community works together to develop a quality staff development program in order to enhance classroom instruction and student productivity.

No/Never.....1.....2.....3.....4.....Yes/Always

Strengths and/or Areas of Improvement

Comments and/or Supportive Data

3.5 The school personnel accepts the responsibility of being a Christian role model for the school community.

No/Never.....1.....2.....3.....4.....Yes/Always

Strengths and/or Areas of Improvement

Comments and/or Supportive Data

4. Lasallian Schools Provide an Atmosphere Where a Diverse Population Is Accepted and Cultivated in the Lasallian Spirit.

4.1 The school curriculum provides opportunities for the academically disadvantage student to succeed in the school.

No/Never.....1.....2.....3.....4.....Yes/Always

Strengths and/or Areas of Improvement

Comments and/or Supportive Data

4.2 The school includes a financial aid program to provide quality Lasallian Education to those who seek it.

No/Never.....1.....2.....3.....4.....Yes/Always

Strengths and/or Areas of Improvement

Comments and/or Supportive Data

4.3 The school community is sensitive to the diverse population within the school, promoting acceptance, peace, and love.

No/Never.....1.....2.....3.....4.....Yes/Always

Strengths and/or Areas of Improvement

Comments and/or Supportive Data

4.4 The faculty is challenged to meet the needs of the students and is supported by the administration and Board of Directors.

No/Never.....1.....2.....3.....4.....Yes/Always

Strengths and/or Areas of Improvement

Comments and/or Supportive Data

5. Lasallian Schools Provide an Atmosphere in Which Issues of Social Justice Are integrated into Student Life.

5.1 The school community not only challenges its students to be aware of societal injustices but in addition encourages them to take an active role in creating change.

No/Never.....1.....2.....3.....4.....Yes/Always

Strengths and/or Areas of Improvement

Comments and/or Supportive Data

5.2 The school community is sensitive to the victims of world poverty, taking active measures to provide relief to the economically disadvantaged.

No/Never.....1.....2.....3.....4.....Yes/Always

Strengths and/or Areas of Improvement

Comments and/or Supportive Data

- 5.3 The school community encourages students to assist victims of injustice, poverty and ignorance in their community.**

No/Never.....1.....2.....3.....4.....Yes/Always

Strengths and/or Areas of Improvement

Comments and/or Supportive Data

- 5.4 The school community accepts the responsibility of being part of the larger Church and promoting Christ-centered values of justice, peace and love.**

No/Never.....1.....2.....3.....4.....Yes/Always

Strengths and/or Areas of Improvement

Comments and/or Supportive Data

APPROVAL SHEET

The dissertation submitted by James M. Gay has been read and approved by the following committee:

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Associate Professor, ELPS
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Dr. Janis Fine
Assistant Professor, ELPS
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Dr. Philip Carlin
Associate Professor, ELPS
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The final copies have been examined by the Director of the dissertation and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the dissertation is now given final approval by the Committee with reference to content and form.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Education.

April 30, 1996
Date

Max Bailey
Director's Signature