

46. NOVITIATE

Summary:

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1. OLD AND NEW DEFINITIONS

In *Le Grand Vocabulaire François* published in 1771 just fifty years after the death of De La Salle, one finds three definitions of “novitiate”. The term meant: *a*) the state of novices before they make profession and the corresponding time in which they are in this state; *b*) the religious house, or that part of the house where the novices stay and where they make their exercises during their year of probation; or *c*) figuratively speaking, the apprenticeship which one undergoes in a certain art or profession (GV pp. 337-8).¹

The same dictionary describes a “novice” as a man or woman who has recently taken the religious habit in a convent in order to prove him(her)self for a certain time in the state in which he(he) will make profession. This source then goes on to describe the requirements stipulated by the Council of Trent (1545-47; 1562-1565) for this year of probation. It also mentions that the “laws of the Kingdom” were in conformity with this orientation.

It is obvious then, that by the last quarter of the 18th century the Church had already codified its experience and understanding of the nature of the novitiate. Thus the religious and clergy of Western Europe had access to the essential nature

and objectives of this important stage of religious formation.

A twentieth century definition refers to the novitiate as “the canonical period that the Church and religious institutes specify for candidates to consecrated life to test their divine vocation and to know in a concrete way the life to which they want to commit themselves” (DS p. 484).²

What the definitions do not readily convey is that these meanings evolved only after centuries of experience and reflection on the nature of the Christian life, and that it took even longer for the development of the religious life as a unique response to one’s baptismal vows. The religious or consecrated life is nothing else but a particular expression of Christian discipleship in the Church (PC 5).³

In order then to understand the “novitiate” as program and process, we need to trace its roots. This means going back to the fundamental paradigm of the baptismal call and experience of Christian conversion which is the foundation of the religious life. Having done this, we will look briefly at the rise of different forms of religious or consecrated life as unique expressions of this fundamental orientation, as well as the role of the novitiate as initiation into this life. Lastly the particular character of a Lasallian novitiate and its history in the Institute will be presented.

2. THE CONTEXT OF CHRISTIAN SPIRITUALITY AND HISTORY

2.1. **Living a New Life in Christ.** In his letter to the Romans, St. Paul asks his flock: "Are you not aware that we who were baptized into Christ Jesus were baptized into his death? Through baptism into his death we were buried with him, so that just as Christ was raised from the dead by the glory of the Father, we too might live a new life" (Rm 6:4-5). Paul taught that the follower of Christ is called to die to the "old self" and become the "new man" in Christ: "Your attitude must be that of Christ..." (Cf. Ep 4:22-24, Col 3:10-15, Ph 2:5ff, 3:7ff) (DS 484).⁴

This putting on of the "attitude of Christ" is integrated and ritualized in the rite and process of Christian initiation. The "catechumen" is one who undergoes the process of instruction and formation in preparation for the great Easter experience, when one enters the waters of Baptism as an expression of dying to all that is not of Christ and making a radical commitment to discipleship in Him. Today we witness and commemorate this experience of death and resurrection in the Easter liturgy when we recite our baptismal vows holding candles lit from the Easter Candle.

Life following baptism has a new meaning because it consists of a progressive transformation into a "new creation". Through participation in the life of the Christian community, i.e. the witnessing to evangelical values and the celebration of Word and sacrament, each disciple continues to grow towards the fullness of Christian life. Following in the footsteps of Christ leads to sharing in the mystery of his passion, death, and resurrection (DF 36).⁵

2.2. **Different Expressions of Discipleship.** Christian martyrdom and states of "consecrated life" sprung from these roots as different forms of living out one's Christian discipleship. The rise of eremiticism or primitive monasticism (4th-8th centuries) consisted of individual Christians seeking to respond in a radical way to Christ's call to leave all things and follow Him. The anchorites or the monks living in solitary places ("the desert") were examples of this "sequela Christi".

Gradually it became the common practice for

anchorites to submit themselves to a master or mistress who introduced them to the theory and practice of this "new life" in Christ. After some time, groups of disciples organized themselves around such renowned and saintly guides as Pachomius of Egypt (346) and Basil of Cappadocia (319) and began to live as communities. These spiritual masters and mistresses handed on traditions regarding the initiation and direction of persons in the following (sequela) of Christ. They also institutionalized procedures for the smooth running of the community. Among these, particular attention was given to the instruction and initiation of those who expressed their desire to join the community.

2.3. **The Novitiate in Western Monasticism.** As monasticism developed and spread from the East to the West, it was in the Rule of Benedict of Nursia (6th century) that this state of apprenticeship and probation of a candidate was very clearly defined. In the historic 58th chapter of the Benedictine Rule, the Father of Western monasticism used the term *novitius* to refer to the candidate seeking admission and *novitiatus* to the candidates' probationary period. Communities were to be selective and discriminating in admitting novices into their ranks. Benedict defined stages through which the novice must pass so that the community and the novice could "test the spirits to see if they are of God" (1 Jn 4:1) (DS 484-95).⁶

As the novice passed these tests and persevered in his resolve, he was incorporated progressively into the community. This was physically manifested in the places the novice was allowed to stay. He first stayed outside, then allowed to enter, then admitted into the guests' quarters, and much later assigned to the quarters where the senior novices stayed.

Other aspects of acceptance and initiation into eremitic and monastic life were codified: the appointment of elders or "seniores", i.e. someone gifted in the formation of souls to watch over the novice with great attention to see if he/she truly searches for God, applies him(her)self to God's work, as well as to obedience and the practice of humility... After some months the novice was allowed to read and study the Rule. Only when the novice had shown in word and deed that he would observe and obey all that was asked of him, only

then was he received into the community.

In succeeding centuries, with the rise of the mendicant orders (13th-15th) and the clerks regular (16th century), the novitiate incorporated into its program and process the apostolic and clerical character of the new forms of consecrated life. With the appearance of more groups, as well as the onset of problems related to their proliferation, the Church exercised control by giving or withholding recognition of such groups as they laid claim to the status of "orders" or "congregations" (DS 484-95).⁷

Distinctions were made regarding the type of "vows" which the members professed. By the time of John Baptist de La Salle, only those congregations which professed public and solemn vows were considered religious congregations or religious orders. (Since then other forms of consecrated life have evolved. Many of them have been confirmed as genuine charisms from the Holy Spirit for the building of the Church (Cf. Paul's references to the various ministries in the Church in 1 Co 12:8-10, 28-30; Ep 4:11; Rm 12:6-18) (DI 56-62).⁸

While different programs for initiating new members evolved, the essential nature of the novitiate process remains unchanged: it is understood to be a specified period during which a novice undergoes testing and training under an appointed guide and a specific house or community of the religious order to which he/she aspires, in order to discern and ascertain his/her vocation. The 1983 Code of Canon Law describes the nature of the novitiate in the following manner: (C 646; HC 132).⁹

The novitiate, by which life in the institute begins, is ordered to this, that the novices better recognize their divine vocation and one which is, moreover, proper to the institute, that they experience the institute's manner of living, that they be formed in mind and heart by its spirit, and that their intention and suitability be tested.

3. THE NOVITIATE IN LASALLIAN HISTORY

The history of the novitiate (as program and process) in our Institute parallels our Founder's understanding of the vocation of the Brother. What is quite clear from the studies of Brothers

Maurice-Auguste, Michel Sauvage et al. is that the Founder did not consider the Brothers as "religious" as the term was understood and stipulated during his time. In the "Memoire on the Habit" De La Salle stressed that the Brothers were not clerics. Consequently their dress and training were geared according to their specific vocation (MH).¹⁰ They were not members of a canonical, religious congregation either with solemn or simple vows.

As the Brothers evolved from a "community" to a "Society" to an "Institute", De La Salle continued to see the Brothers as a society of common life composed of men who wore the same distinctive, religious habit, worked together and in association to maintain gratuitous schools for the poor, lived a consecrated life in community with or without vows, and relied entirely on Providence. De La Salle did not worry about, nor was he hampered by, the juridical matters regarding the admission, training and continuation of candidates in the community which governed the 17th and 18th century religious orders (MH, CL 11).¹¹

What evolved in the area of the admission and formation of the Brother reflected this. But the novitiate was part of the process of admission and initiation into the Institute. While De La Salle and the first Directors of novices did not go by the canonical requirements of their day, they followed the essential objective of the novitiate process: they initiated the novices into the process of transforming themselves into Christ's disciples. They did adopt many traditional practices from the novitiates of the canonical religious communities of their day: initiation into prayer, practice of the common life, the practice of mortification, the study of the Rule... But the Lasallian novitiate too underwent a process of gradual development.

3.1. Beginnings. The original schoolmasters did not undergo a formal period of religious nor pedagogical formation. In 1690 De La Salle described them as "being for the most part men of no culture" (MH),¹² while Blain (1684) called them "fervent and pious" but "brash and hotheaded" (BL 25).¹³ It was their grave lack of basic, pedagogical, (not to mention cultural, academic and spiritual) knowledge and skills that prompted John Baptist to devote more and more time to their formation. He took the opportunity of the

long vacation periods as well as the shorter Holy Week holydays to form them to become what he eventually described as **Brothers, ambassadors and ministers of Jesus Christ** (MTR 3,2).¹⁴ But it was their living, praying and working together that became the occasion for them to clarify each other's vision and role: at first as schoolmasters, and later as Christian Brothers and educators.

Admission into the community at first consisted in the mere expression of interest in the work: initially because some were attracted by the example of De La Salle and his companions, and others, by their need to be trained in teaching as means of livelihood. Only later did the majority join because of more altruistic motives. With time these different and conflictual motives became evident and the nature of the Brothers' vocation became clear to new members. This was greatly assisted by the formal adoption of a distinctive habit for the Brothers. The "Memoire on the Habit" vividly describes the profound motivational transformation which took place with the adoption of this common garb. Only later did some pronounce vows of association, obedience and stability. But this was neither required nor expected of everyone (CL 11).¹⁵

3.2. Community of Young Aspirants. De La Salle opened a community for young men 14 to 15 years of age who were seeking entrance into the Institute and looked promising as Brothers. These young men formed a separate community from the Brothers and followed their own program. It consisted of religious exercises, especially prayer and spiritual reading, as well as the study of secular subjects which would prepare them for their future work (MH, BL 62-4).¹⁶

Blain described their program as follows:

De La Salle did not change anything in the dress of these young men... The only thing common to all of them, which distinguished them from outsiders, was the collar they wore and their short hair. Their lifestyle was quite different from that of the country schoolmasters, and constitute a sort of introduction to and imitation of that of the Brothers. At the appointed times they learned reading, writing and arithmetic. The rest of the time they spent in exercises of piety appropriate for their age. Every day they recited the Little Office of the Most Blessed Virgin and said the Rosary; they made an exa-

men twice a day, and also devoted themselves to spiritual reading and mental prayer under the guidance of one of the most pious and capable Brothers. As a rule they went to Communion every week..." (BL 63).¹⁷

They stayed in this community for a year or two, and as Blain puts it: "The wise Superior chose those who, at the age of sixteen or seventeen, seemed to have the best dispositions and brought them over to the Brothers' department, gave them the habit, and sent them to teach" (BL 63).¹⁸ What is striking are Blain's comments: "In a word, their lives were organized more or less *like those of the novices today*... This sort of junior seminary for these lads, which took the place of a training stage and of the novitiate for the Institute, was a place which the servant of God delighted in visiting" (BL 63).¹⁹ This group stayed in Reims for two years and later joined De La Salle in St. Sulpice. However their stay in the capital and in the large parish eventually led the young men into crises. While a few eventually received the habit and joined the Brothers, many lost their fervor and left, while some had to be sent away.

This was part of the crisis of 1691 when the number of Brothers declined to a very low level because of deaths and departures. The future looked very bleak with very uncertain candidates from the juniors, and many Brothers experiencing failing health and low morale. Pressure was also being exerted by some members of the clergy to take control over the group and to change the nature and orientation of the community. In response De La Salle associated himself with Brothers G. Drolin and N. Vuyart as they vowed to do everything in their power to insure the establishment of the Society even if only they three remained and even they were forced to live on bread alone.

3.3. First Novitiate in Vaugirard. Among the concrete steps De La Salle took to establish this Society was leasing the house in Vaugirard. The Founder was convinced that such a place was indispensable because it would make possible three measures critical to the establishment of the Society: *a)* the availability of a convalescent home near Paris for the sick Brothers; *b)* a place for the Brothers to go on retreat to recover their first fervor; and, *c)* the establishment of a novitiate for

the training of candidates (BL 103).²⁰

Here we have the first formal reference to a novitiate for the Brothers. As Blain puts it: De La Salle's effort to renew the Brothers "...made it plain how necessary it was to set up a regular novitiate, and to have all the postulants go through it before admitting them to the Society, so as to test their vocation and give them a solid grounding in virtue" (BL 104).²¹ At first Curé Baudran, the parish priest for St. Sulpice, resisted the idea. But eventually with the persistence of the Founder, and the support of Msgr. De Harlay, Archbishop of Paris, Baudran too gave his consent and the novitiate opened in 1692.

The training of the novices was not in view of their becoming Canonical religious nor clerics. They were Brothers of the Christian Schools. Yet De La Salle was guided by the essential objectives of a novitiate: a period and process of testing their vocation and formation in the virtues of their mission. He was convinced that "the desertion of some Brothers, the relaxation of others, and the superficiality and lack of interior life, as well as the irresolution and hesitation of others..." was in great part caused by the fact that they had not made a true novitiate (BL 105).²²

The program of the Vaugirard novitiate was similar in many ways to that of the canonical religious congregations. The day was devoted to many religious exercises: recitation of community prayers and the office of the Most Blessed Virgin Mary, three hours of meditative prayer; two hours of spiritual reading, plus other exercises of piety, as well as acts of mortification or penance. Their food was plain and unappetizing. Physical penance was encouraged. Poverty was a given condition but accepted gladly in faith. And although the community was later forced to transfer to the Rue Princesse house due to the severity of a famine, the necessity of having this period of formation and apprenticeship would never be questioned in the Institute.

At the end of several months or one year in the novitiate, the novice was given the Brothers' habit and assigned to a community. He usually was given a teaching assignment. However with the advent of "serving Brothers", i.e. Brothers who took care of household services while the others members of the community carried out their classroom

duties, the novices knew they could be assigned to classroom or household duties. This is the exhortation made by the Founder (or the Brother Directors of novices who succeeded him) in one of the meditations: "...you should prepare yourself to leave the novitiate full of graces and of the spirit of God, to work for the salvation of souls according to the spirit and end of our Institute, or in such employments in the house as may be assigned to you..." (MDF 83.3).²³

Upon completion of the second year, the novice continued on as a member of the community, eventually professing temporary vows. However records show that many stayed in the Society even without professing vows. They were often listed as "novices employés" and the practice continued even up to the nineteenth century and the first two decades of the twentieth century (CL 2, EL 2).²⁴ De La Salle was the first Master of novices. Later he appointed other Brothers to this post. Brother Barthélemy and Brother Irénée were among the first novice-masters in lifetime of DLS. It is worthy to note that the former became the first Superior General and the latter became Assistant to the second Superior General, Brother Timothy (WY 181, 185).²⁵

3.4. "Novices Employés". Brothers Maurice-Auguste and Michel Sauvage point out that due to the pressure of supplying Brothers for the schools and the Institute not being influenced by canonical requirements expected of traditional religious congregations, novices underwent several months of novitiate and were then sent out as *novices employés*. Some taught class, others were given responsibility for the temporal needs of the community, and were called "serving Brothers". Many remained in this category for a long time, some even for the rest of their lives (CL 2, EL 2).²⁶

They were "novices" because they belonged to the Institute without pronouncing or renewing vows for one reason or another. They were "employés" because they lived in a community other than the novitiate, and they either taught class or took care of other community duties. Only with the revision of the Code of Canon Law in 1904 did the number of these "novices employés" begin to go down; this practice continued until 1917 when the Code was completed and it was stipulated that

no one could stay in an Institute without pronouncing vows. It was a tribute to their novitiate formation that what mattered was not the letter of the law. They remained as Brothers because of the spirit of the Institute animating their actions, just as the Founder wanted of them.

4. THE NOVITIATE IN THE INSTITUTE OF THE BROTHERS OF THE CHRISTIAN SCHOOLS

The nature of the novitiate is described in the ninetieth article of our *Rule*:

The novitiate is a unique and important experience in the process of being initiated into the religious life of the Brother. With great respect for the personal progress of each of the novices, those in charge of the formation will urge them to enter progressively into the fundamental spiritual outlook of a disciple of St. John Baptist de La Salle: abandonment to God as a follower of Christ for a community service of evangelization and education available to all but with a preference for the disadvantaged (R 1987, 90).²⁷

4.1. Novitiate As Process. What is central here is the nature of the novitiate as process (Ci 418, 55).²⁸ It is an initiation process intended to help a novice internalize the fundamental spiritual outlook of the La Salle Brother. This essential spirit is an outlook that identifies a Brother; it is the source of his motivation, and the key to his effectiveness as an apostle. Without it he is not a Brother. St. La Salle himself puts it in even stronger language:

That which is the utmost importance, and to which the greatest attention should be given in an Institute is that all who compose it possess the spirit peculiar to it; *that the novices apply themselves to acquire it*; and that those who are already members make it their first care to preserve and increase it in themselves; for it is this spirit that should animate all their actions, be the motive of their whole conduct; and those who do not possess it and those who have lost it, should be looked upon as dead members, and they should look upon themselves as such; because they are deprived of the life and grace of their state; and they should be convinced that it will be very difficult for them to preserve the grace of God (RC II, 1).²⁹

MF 83 considers the novitiate as “the womb”

of the religious institute, and the novices, the “children” being “spiritually conceived, or as St. Paul says, ‘begotten in Christ’ by being trained to a truly Christian and religious life” (MF 83.3).³⁰ De La Salle never tired of spending time with the novices, accompanying them in the all-important goal of transforming their outlook by a new spirit. This spirit is the spirit of faith “which leads the Brothers to look upon everything with the eyes of faith, to do everything in view of God and to attribute all to God” (R 5).³¹

This defines the essential process of conversion or personal transformation which is the heart of the novitiate. The novice is someone who experiences and responds to the Lord’s call to follow him as a Brother of the Christian Schools. In the novitiate he begins the process of internalizing the way of responding to the Lord which John Baptist de La Salle and other Brothers have discovered. To learn to respond as *Brother* or *minister* or *ambassador of Christ* to the persons he meets, the novice must be helped to realize that certain attitudes and “old” tendencies or ways of “looking” or “seeing” persons and situations will have to “die”. This was the evangelical itinerary of the Founder, this too is the journey he must travel (Ci 418, 59ff).³²

4.2. A Path of Conversion. This is a path of conversion because it is a path away from self-centeredness towards the love of God and neighbor. “During this process, his own interests become secondary and yield central position to the values of the Gospel and the interests of the Kingdom of God. This other-centeredness constitutes the principal source of the asceticism which he will have to practise” (G 191).³³

Consequently he must enter into the process of encountering and deepening his relationship with the Trinity to whom he wants to consecrate himself. The process of conversion is aided by greater familiarity with the Word of God which must become the source of his inspiration and light; by deepening his knowledge of himself and of the strengths and weaknesses that will influence his effectiveness as an apostle; by deepening his relationships with members of the community with whom he wants to associate himself; and through his interactions with the young, the poor and the needy whom he wants to serve.

The novitiate is effective only to the extent that it leads the novice to begin "to see things with the eyes of faith": "to enter progressively into the fundamental spiritual outlook of a disciple of St. John Baptist de La Salle: abandonment to God as a follower of Christ for a community service of evangelisation and education available to all but with a preference for the disadvantaged" (G 189).³⁴

In preparation for such a radical process the novitiate is preceded by a period called the postulancy or pre-novitiate, during which the person makes known his interest in consecrating himself as a Brother. As a postulant he begins the process of initial formation and prepares for the novitiate by continuing to mature as a human person, particularly in his affective life; by enriching his knowledge and practice of his faith; by deepening his experience of God; by discerning the authenticity of his vocation; and bringing to maturity his decision to enter the novitiate (G 164).³⁵

4.3. The Novitiate as Program. The process described above must be translated into formative structures, relationship, activities and situations. This is the novitiate program. The program may vary but the essential process remains. Canon Law and the Directives on Formation in Religious Institutes describe the program of the novitiate as a "total initiation that goes far beyond that of simple instruction" because it is: "an initiation into a profound and living knowledge of Christ and of the Father... an initiation into the Paschal Mystery of Christ through detachment from self, especially in the practice of the evangelical counsels according to the spirit of the institute... an initiation into a fraternal, evangelical life... and, an initiation into the history, particular mission, and spirituality of the Institute" (DF 47 & C 652.1).³⁶

The essential goal of the novitiate program is to promote and to effect a transformative process. Consequently the novitiate program includes activities for the individual and for the community. Each one is helped to draw up a personal plan; but they also work together to come up with a community plan. There are times for personal as well as community prayer; and times for formal lessons together as well as times for private study and reflection. Opportunities are provided for individual accompaniment, as well as opportunities

for interpersonal dialogue. Occasions are given for solitude as well as for apostolic involvement. The novices spend time studying Christian and Lasallian themes, and participate as well in leisure and cultural activities.

Each novice is initiated and guided into a progressive living of the journey of John Baptist de La Salle, into a personal dying and rising to new life as described by the Rule of the Brothers. He is accompanied by his formators who strive to help him to be most attentive to the Holy Spirit, who is the formator "par excellence". His co-novices and family also provide additional stimuli in his religious development. But it is primarily the novice himself who is the active and responsible agent for his growth.

4.4. Requirements of the Rule and Canon Law.

For a novitiate to be valid a candidate must be free of any canonical impediments. He must show proof of baptism, confirmation and free status. Canon 643 states that one is considered invalidly admitted to the novitiate:

1. who has not yet completed the seventeenth year of age; 2. who is a spouse, during a marriage; 3. who is presently held by a sacred bond with any institute of consecrated life, or who is incorporated in any society of apostolic life...; 4. who enters the institute as a result of force, grave fear or fraud, or whom the superior receives induced in the same way; 5. who has concealed his or her incorporation in any institute of consecrated life or society of apostolic life.³⁷

The candidate is admitted by the Brother Visitor with the advice of the District Council of the District into which he asks to be received. The beginning of the novitiate is usually marked by a special ceremony during which the candidate is given some symbols of his entry into the Institute, e.g. the religious habit, the Rule, a Bible, the six-decade rosary... Other requirements regarding the length of the novitiate, the qualifications of the Director of novices, and admission of novices to first vows are prescribed by Canon Law and the Rule (C 641-56, R 90-95).³⁸

¹ GV: *Le grand vocabulaire François par une société de gens de lettre*, Tome XIX, p. 337-338.

² DS: *Dictionnaire de spiritualité ascétique et mystique*,

doctrine et histoire. Viller, Cavallera, Guibert et al. Tome XI, Beauchesne, Paris, 1982, p. 484.

³ PC: *Perfectae Caritatis* 5.

⁴ DS: *op. cit.*, pp. 484.

⁵ DF: *Directives on Formation in Religious Institutes*, Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, Rome: 1990 N° 36.

⁶ DS: *op. cit.*, pp. 484-495.

⁷ Ibid.

⁸ DI: *Discipleship: towards an understanding of Religious Life* by J.M. Lozano, C.M.F. Claret Center for Resources in Spirituality-Religious Life Series Vol. 2. Chicago: 1983, pp. 56-62.

⁹ C 646: *Code of Canon Law*, quoted in HC: *A handbook on Canons 573-746* by K. Hite, T.O.R., S. Holland, I.H.M., and D. Ward, O.S.B., editors. The Liturgical Press: Collegeville, Minnesota, 1985, p. 132.

¹⁰ MH: *Mémoire sur l'habit*. Cf. CL 11: *L'Institut des Frères des Ecoles Chrétiennes à la recherche de son Statut Canonique: des origines (1679) à la Bulle de Benoît XIII (1725)* par Frère Maurice-Auguste, FSC, pp. 349-354. For the English translation see *De La Salle: Letters and Documents*, by C. Battersby, FSC. London: Longmans, Green and Co., 1952, pp. 239-257.

¹¹ MH: *ibid.* CL 11: *ibid.*

¹² MH: *ibid.*

¹³ BL: *The life of John Baptist de La Salle* by J. B. Blain. Translated by R. Arnandes, F.S.C. Lasallian Publications: Romeville, Illinois, 1982, Vol. I Book 2, p. 25.

¹⁴ MTR 3,2: *Meditations for the time of retreat* by J. Baptist De La Salle, translated by Augustine Loes, FSC, Winona, Minnesota: St. Mary's College Press, 1975.

¹⁵ CL 11: *op. cit.*

¹⁶ MH: *ibid.*; BL 62-4: *op. cit.*, pp. 62-64.

¹⁷ BL 63: *ibid.*; CL 7, p. 280.

¹⁸ BL 63: *ibid.*; CL 7, 280.

¹⁹ BL 63: *ibid.* Emphasis added.

²⁰ BL 103: *op. cit.*; CL 7, 314.

²¹ BL 104: *op. cit.*; CL 7, 315.

²² BL 105: *op. cit.*; CL 7, 316.

²³ MDF: 83.3: *op. cit.*, p. 766.

²⁴ CL 2: *Cahiers Lasalliens 2: Les vœux des Frères des Ecoles Chrétiennes avant la Bulle de Benoît XIII* par F. Maurice-Auguste Hermans, FSC.

EL 2: *Etudes Lasalliennes 2: "Les Temps de la 'Sécularisation' 1904-1914"*, Maison Générale FSC: Tome 2; Tipografia S.G.S "Note sur le Statut Votal des Frères des Ecoles Chrétiennes en France au 'Temps de la Sécularisation'" par F. Michel Sauvage, pp. 127-156.

Cf. CL 11: *op. cit.*

²⁵ WY 181, 185 *The work is yours: the life of St. John Baptist de La Salle* by Luke Salm, FSC, Christian Brothers Publications. Romeville, Illinois, 1989, pp. 181, 185.

²⁶ CL 2, EL 2 *op. cit.*

²⁷ R. 90: *Rule of the Brothers of the Christian Schools*. Rome: 1987.

²⁸ Ci 418, 55: *Circular 418: Orientations for the Pastoral ministry of Vocations and for initial Formation*, General Council. Roma: 1983, pp. 55ff.

²⁹ RC (II, 1) *Règles communes*, Texte de 1718, *Cahiers Lasalliens* N° 25, emphasis added.

³⁰ MDF 83.3: *Cahiers Lasalliens 12 - Méditations pour les Dimanches et les principales Fêtes de l'année*, p. 265c. English translation used here is *De La Salle: Meditations* by W. J. Battersby, Waldegrave (Publishers) Limited: London, 1964, p. 766.

³¹ R. 5: *op. cit.* 5.

³² Ci 418, 57ff: *op. cit.*, pp. 57ff.

³³ G 191: *Guide for Formation*, Brothers of the Christian Schools: Rome, 1991, 191.

³⁴ G 189: *op. cit.*, 189.

³⁵ G 164: *op. cit.*, 164.

³⁶ DF 47 and C 652.1. *Directives on Formation in religious Institutes*, Cong. for Inst. of Consecrated Life and Societies of Apostolic Life, Rome: 1990. Canon 652.1 in HC, *op. cit.*, p. 148.

³⁷ C 643 in HC: *op. cit.*, pp. 120-121.

³⁸ C 641-56 in HC: *op. cit.*, pp. 115-157. R 90-95: *op. cit.*

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