

# 5. CHILD - SCHOLAR - DISCIPLE

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## 1. CHILD

### Introduction

“The end of this Institute is to give a Christian education to children” (R.C. 1,3).

The child is the subject and the one to whom the educational ministry of the Brothers of the Christian Schools is first of all aimed. He is the deliberate focus of attention of the whole of the first chapter of the Brothers’ Rule, as expressed in the first editions: 1705, 1718...

St. John Baptist De La Salle often reminded his Brothers that “their personal sanctification and the fulfilment of the duties of their state will depend directly on the ministry of educating children” (cf. MF 114, 3); that “they are obliged to cooperate with God and to carry out His plans for salvation for the children entrusted to their care” (MD 56, 1); and that “they must form Christ in the hearts of the children” (MF 80, 2).

To what child specifically was the Brothers’ Founder referring ?

### 1.1. Grammatical meaning of the word.

De La Salle uses the word “child” 324 times. The dictionaries of that time highlight the various meanings attached to this word in France at this period. Two basic senses are distinguished:

(a) Child: He who owes his birth to somebody else (son) (cf. Dictionnaire Universel Français et Latin, Trevoux, 1721).

(b) Child: Person in the first stage of his life (Id.).

Then, as now, a figurative sense was also in use: Enfants de l’Église = Children of the Church.

The first school attended by De La Salle in Rheims was called “Bons Enfants” = “Good Children”.

Whilst the Founder did make use of the figurative expressions, he habitually referred to the hu-

man being in its initial stage when he used the word: "child".

## 1.2. The child in the XVIIth. Century

In De La Salle's time, the child was the object of increasing attention. Various causes brought about this desirable state of things. De La Salle was to contribute immensely to determining and enriching this concept of "childhood" by creating intellectual and social spaces where there was scope for influence, protection and the means of comprehensive education.

The concept of childhood spans the period from birth to the age of reason, but in practice, it extends up to the 12th.-14th. years. There was no concept of adolescence: one passed from childhood to the adult stage, at least in its practical consequences.

Infant mortality was very high in the XVIIth. Century, and also very high was the incidence of children left outside hospitals, at church doors or at the entrances of the houses of the rich. St. Vincent de Paul directed part of the apostolate of his Ladies of Charity towards the setting up of "Poor Houses" to look after them.

The parish registers of Paris at this time show that one third of those baptised were abandoned children. Those who were not received by Church Institutions were at the mercy of the local magistrates who did not bother much about them.

Should the child die at a tender age, there was no lamenting: the mentality of the age looked upon this earth as a place of passage and, moreover, a painful one. Hence, it was important that the child should be baptised to ensure it a place in heaven. In all this, there was a measure of fatalism. They were not so much as mentioned in the register of deaths: there was no need, given that their passage through life had been too fleeting...

Children were under the care of their mothers who taught them the elementary rules of hygiene and good behaviour, prayers, catechism and the rudimentary beginnings of reading and writing, if they, themselves, had them. No outward distinction was made in the form of dress, nor in hair style, between boys and girls.

At the age of seven, the male child ended his childhood abruptly and became an adult: different

clothes were adopted and he began to work, nearly always in the same occupation as that of his father, especially if he happened to be a poor child. It was an accepted principle of the time: the child had to help his family, either by looking after the younger members, tending flocks and gathering firewood in country areas, or by selling produce in the villages and towns. He had to be productive in order to help his family which was usually as large as it was poor.

This accounts for the unwillingness of parents to send their sons to school: they needed them as a work force to prop up the precarious family budget. Convincing parents of the importance of basic education for their sons was one of the great concerns revealed in the "Management of Schools" (cf. Part II, Ch. VI). To have succeeded in doing this in his Christian Schools is one of the great glories of the Founder and of the first Brothers.

As regards the female, she remained under the jurisdiction of her mother until the time of her marriage. It was recognised that the father had almost absolute rights over the son up to a fairly advanced age, seeing that he did not come of age until he had reached 25 years of age.

In XVIIth Century France, there was no mixing of the social classes, nor was there any between boys and girls after the age of seven. On the contrary, mixing of ages was quite common, as occurred in the actual schools of the Brothers. Hence the risk of "bad company" and the insistence with which the Founder requested the Brothers to obviate this among their pupils. This moral danger was a greater threat to the poverty-stricken child who spent his time working in, or roaming through, the streets.

## 1.3. Spiritual care of the child

Pastoral concern for the child began to develop in France in the XVth. Century. Gerson, the famous Chancellor of the University of Paris (cf. MR 199,2) wrote his "Tractatus de parvulis trahendis ad Christum". For this to come about [drawing children to Christ], Church reform — which he saw as urgent and not to be delayed — had to start with the children.

In the XVIth. Century, St. Charles Borromeo took up this idea and set it down in the "Rules of

the Company of Christian Doctrine”, founded by Castellino de Castello in Milan in 1536. This was the underlying principle of the whole Italian catechetical movement; it preceded and accompanied the Council of Trent (1545-1563).

The catechetical meetings were called “schools” even though they were normally held in churches. In a short time, the basic elements of culture were introduced to them. Castellino de Castello devised the “Interrogatorio” a compendium for the teacher. The letters of the alphabet are listed on the first page. Thus was born what was later to be identified as the “Christian School”. It was born then, from an apostolic concern but with a comprehensive human vision: to save the soul of the child at all costs.

All these intuitions and initiatives were crystallised in St. Joseph Calasanctius. He is the real organiser of the school open to the public: popular, free and Christian (1556-1648).

In France, this movement of renewal was directed towards children and the school: “It is the only way of eradicating vice and establishing virtue”, stated Adrien Bourdoise.

John Baptist De La Salle crystallised all these perceptions in France, by establishing, for his country and for the whole world, his “Christian School” and by founding for them the Brothers of the Christian Schools.

#### **1.4. Pastoral view of the child in Saint John Baptist de La Salle**

In his writings, De La Salle has left, in a concrete form, his ideas and standards with regard to the children, who were being educated in his schools, with the intention of always giving sound educational advice to the Brothers.

Viewed from a biological standpoint (soul - body), a lot of De La Salle’s approach is redolent of the mentality of his time. Hence, we must not be surprised when he says that “the child is like a bundle of flesh” (MR 197, 1).

He also states — now taking a psychological position — that “their minds do not seem to emerge from matter except with time... whose minds are more clouded because they are less free of their senses and material things... they are weak in mind as well as body” (MR 197). From the so-

ciological point of view, De La Salle gives a masterly description of the situation of the poor children of his time in the first chapter of the Common Rule of the Brothers (1705, 1718), and he repeats it in MR 194.

The subject of “bad company”, which appears frequently in De La Salle’s writings, is worthy of special comment. (Example(good)-Company) He writes:

*“One of the chief things which lead to the perversion of youth is the frequentation of bad company” (MD 56,2). Because of this, he asks the Brothers “to inspire them with a detestation of bad company” (MD 33,3), and of “the enemies... who impede the progress of their pupils in piety, and who are chiefly their bad companions” (MF 114,2) (cf. MD 37,3; 60,3; 61,3; MF 111,3; 125,1).*

In his moral approach, De La Salle shares, to some degree, in the pessimistic view of the human being, though he does firmly believe in his redemption. It must be borne in mind that the Founder of the Brothers always lived at the height of dispute with the Jansenists, the orthodox rigorists and the liberal currents which were already casting their shadow on the moral panorama of Europe, especially in France:

*“Many children remain all their lives insensitive and opposed to thoughts of God, and incapable of knowing or enjoying spiritual things” (MR 197,1), “they easily fall into any abyss, because of their limited inspirations for doing good”; they have “perverse inclinations” (MR 198,2).*

#### **1.5. The faith response of De La Salle and the first Brothers to the children of their time: a christian educational project (Education - to bring up)**

Such, in fact, were the children who attended the first “Christian Schools” of De La Salle: “covered in poor rags” (MF 96,3), “needy children” (MF 166,2), and whose “teaching was due to the devotion of the Brothers” (MD 37,2).

It was these children, buffeted by poverty and scarred by moral evil, that De La Salle embraced in a faith vision; to them he gave up his life, his property and his social standing, and he bequeathed to them as a precious heritage a community of Christian teachers, dedicated to them “from morning to evening” (RC 1,3).

From the very beginning of his undertaking, De La Salle understood that it was no use reforming the school if a start was not made on the reformation of the teacher: he dedicated most of his time and energy to this. The whole of De La Salle's educational instruction and the classroom practicalities of the first Brothers was impregnated by this criterion and this objective: to place a "good model" before the children who would be before their very eyes for the greatest possible time, as the best way of counteracting their inclinations and of inviting them to chose goodness.

But De La Salle's aims went beyond the mere setting of the classroom. He realised that this good example on the part of the teacher "Would be the best thing that he (the Brother) could bequeath to his pupils when the time came for them to leave him" (MF 98,3).

In the light of this, it is very obvious that De La Salle believed in the moral redemption of the child, and he placed his confidence in Christian education as an effective means for obtaining it. Through his faith-vision, he established this idea on the basis of the love of God for the poor and ignorant child, and his humble, everyday task raised it to the greatest heights in the perception of the Christian ministry of education, the elements of which were to take shape in many of his writings, but especially in his 16 Meditations for the Time of Retreat. It is in these that he was to analyse, in depth, the theology of this Ministry, its salvific dimension and its ecclesial, liturgical and human aspects.

Everything that De La Salle decided, carried out, suffered and endured was the best proof of his faith in the means that he had placed into the hands of his Brothers: the Christian School for poor children.

For De La Salle, this Ministry was to be the constant realising of God's plan of salvation through Jesus Christ in the Church, placed at the service of those children who were remote from this salvation; in other words, the doubly poor: in material and in spiritual goods (Ministry-Mission).

"Faith must animate you and move you to honour Jesus Christ in the persons of the children, because they are living images of Jesus Christ, our divine Leader" (MF 80,3).

"Do you recognise Jesus Christ under the poor rags of the children you teach? Adore Him in them, love poverty and honour the poor" (MF 96,3).

A lofty, evangelical plan is offered to these poor children:

"Urge them to unite all their actions to those of Jesus Christ" (MR 195,1)

"To live according to the Christian Spirit" (MR 194,2)

"To possess the wisdom of God" (id.)

"So that they acquire virtuous habits" (MR 194,3)

"So that they continue to believe in everything according to Jesus Christ" (MR 205,3)

"So that they form part of the building of the Church" (id.).

Where is such an ambitious plan to be brought to fruition? In the Christian School of De La Salle, under the loving care of the "Brothers of the Christian Schools".

## 2. SCHOLAR - PUPIL (School/To bring up)

### Introduction

The Dictionnaire Universel Français et Latin of 1721 explains these words in this way:

\* Scholar: "Whoever has a master who teaches him something. The name scholar is given to one who attends class in the primary schools, but also one who attends class in a college (secondary level). By extension, the name scholar is given to a disciple, to an apprentice in all the different worldly things that have to be learned".

\* Pupil: "One who is nourished, instructed and brought up by someone".

Attention must be drawn to the number of times that De La Salle makes use of the word "scholar" (739 times) and to the very few times that he uses the word "pupil" (20 times). Was this a question of style, or is there any reason for this? No marked differences have been noted in the context where he does use them:

"Since you are expected to bring about the sanctification of your pupils..." (MD 39,2).

“The aim of your vocation is to work for the establishment and the consolidation of the Kingdom of God in the hearts of your pupils” (MD 67, 1).

De La Salle’s preference for the word “scholar” could then simply show the rational and practical relationship created in his mind between the Christian school and the person who attends it: the scholar. It is precisely in the Management of Schools that the word “scholar” appears more times: 596 times (See the graph in the appendix).

### **2.1 The christian school: the place where the Lasallian educational ministry takes shape and is experienced (Brother of the Christian Schools/Ministry)**

The school is the place where the teaching ministry of De La Salle’s Brothers takes on a visible dimension — takes flesh, as it were. The Founder will introduce the best methodology to it, as much for basic teaching as for the integral training of the students (cf. RC VII and VIII):

“The school is where the Brothers spend most of the day and where they carry out the work which is their most important occupation” (MF 92,3).

The XVIIIth. Century did not lack colleges or free schools; but poor children did not attend them: the curriculum was not suited to their actual needs, and the teachers were not anxious to have them in their classes. Those children who did attend, arrived at any time, played around, were lawless in the streets.....

Perhaps it was because of this that De La Salle gave a different name to his schools: although they were very similar to the Charity Schools, he did not use this name as this term gave rise to dissent and opposition. He was to call them: “Christian Schools”.

De La Salle seems to have preferred the words “school” and “scholar” because they suggest the physical and cultural space where, day by day, the educational and salvation Ministry of his Brothers is carried out:

“The end of this Institute is to give a Christian education to the poor, and FOR THIS PURPOSE they keep schools so that, as the children are under the care of the teachers from morning until

evening, they can teach them to live properly, instructing them in the Mysteries of our holy Religion, and inspiring them with Christian maxims, and thus give them a suitable education” (RC 1,3).

Teaching, instructing, educating and inspiring are actions with a common tendency which describe the daily educative process for the benefit of a child who attends their schools: a scholar (Instruction. Education).

By means of this educational-teaching process, De La Salle will fulfil the aim of the Christian School which he created: through which the scholar, once he has left these surroundings, will behave as an adult Christian throughout his life. The Saint states that “this is a suitable education”. Everything which happens, then, in the ambience of the school, will have great relevance in the mind, the pastoral practice and the writings of Saint John Baptist De La Salle. He will invest this child, who is at present a scholar, with a spirituality which is far superior to the nobilities of his time:

“A Christian must show simplicity and good sense in all that he does: as he is highly born, since he belongs to Jesus Christ and is a son of God, he cannot have anything unworthy in his exterior; and he must maintain an air of loftiness and dignity which is evocative of the power and majesty of God” (Rules of Politeness and Christian Civility) (Christian Politeness and Civility).

This scholar will be the beneficiary of important policies which De La Salle seeks that his Brothers carry out:

1a. *Complete gratuity*: for this child, the Brother will dedicate his life, his gifts, and will consecrate himself to God for the rest of his life; and he will do all this with complete detachment:

“It is impossible for you to push detachment too far in your work” (MF 153,3)

“You must teach class without taking any fees; this is essential to your Institute” (MF 92,3) (cf. RC 1,1; MR 194,1) (Gratuity).

2a. *His teacher’s intercessory prayer*: “The more ardently you apply yourself to prayer for the good of the souls confided to you, the more facility God will grant you for touching them” (MF 148,2) (cf. MF 126,3; MF 129,2; MF 187,2) (Prayer).

3a. *The power of continual study*: “You must strive to attain a perfect knowledge of the truths of religion by study, because ignorance in such matters would be criminal because it would cause ignorance in those whom you should instruct” (MF 153,1) (cf. MD 60,3) (Christian Teacher).

4a. *The kindness of the teacher*, a faithful image of God’s kindness towards these poor children: “You must teach the needy every day: love them tenderly” (MF 166,2) (cf. MF 101,3; RC VII, 13) (Heart/ Kindness).

This last mentioned Gospel position could well be the distinctive trait of all Lasallian education:

“The more you cherish the poor, the more you will be united to Jesus Christ” (MF 173,1).

But, perhaps the greatest service for these students is to have prepared for them a community of teachers, which “together and by association” will guarantee for them the continuity of their educational process, and will enrich them with its special gifts within a common approach to the teaching function (Brothers of the Christian Schools).

This daily round of teaching is permeated by the mysterious current of salvation: God-Brother — Child. The latter will be returned — redeemed and educated — to his Creator (cf. MF 189,3; MF 191,2; and with reference to MR 194 to 208, especially the last two).

In the Christian School of De La Salle, there has developed a relationship which goes beyond the mere physical closeness of the teacher-pupil, and which engenders a teaching ethic and a discipleship.

### 3. DISCIPLE

#### Introduction

“A disciple is any one who learns something under the guidance of a teacher” (Dictionnaire Universel Français et Latin, Trévoux, 1721).

Whenever De La Salle talks about the business of school: discipline, the organisation of the school, etc. he tends to use the word “scholar” to refer to the child who attends his Christian Schools. But when he goes into the purpose of the teaching function and, in general, when he refers

to the teaching Ministry of the Brother of the Christian Schools, he tends to use the word “disciple”.

In his writings, he uses it 230 times, 133 of them in his Meditations; on the contrary, he does not use it once in the “Management of Schools” (See the chart in the appendix).

He uses it 87 times in 4 of the 5 books which make up his best catechetical work: “The Duties of a Christian towards God”. If these two sections — Meditations and Catechism — are added together, they yield a total of 220 uses of the word. This concentration in two of his main works does not appear to be fortuitous, and it clarifies one intention in the mind of the Founder: to use the word to describe a sort of Brother-pupil relationship which transcends the mere transmission of knowledge and lessons and is established in the area of the formation of conscience, of the communication of life-values bound up in the Gospel message of Jesus:

“You must make a real effort in your prayers to be successful in your ministry, continually letting Jesus know the needs of your pupils placing before Him the difficulties that you have come across in their behaviour” (MR 196, 1).

Just as the word “disciple” spontaneously calls to mind that of “teacher”, we shall analyse this mutual relationship in the thinking of St. John Baptist De La Salle.

#### 3.1. Outlook of the Brother as a spiritual Master in the presence of his disciples (Christian Teacher/Virtues of the Teacher)

“God has destined you to be the spiritual fathers of the children you are teaching. You are destined by God to bring forth sons to Jesus Christ, and even to produce and bring forth Jesus Christ Himself in their hearts” (Mf 157, 1).

Such a striking figure of speech describes the approach of the Founder of the Brothers. For De La Salle, the disciple must benefit from the outlook of a teacher who has been changed into “his father and his mother” (MF 101, 3).

Let us explain some of these perspectives:

a) *Precursor*: “You also are angels sent by God to prepare the way for Him, and to provide the means whereby He may enter your hearts and

those of your pupils" (MD 2,1) (cf. MF 162,2) (Guardian Angels).

b) *Model*: "Are you careful to teach them nothing which you do not yourself practise?" (MD 69,1) (Example of the teacher).

c) *Visible mediation of Jesus*: "In the work that you do, you must act as representing Jesus Christ Himself. He wants your pupils to see Him in you..." (MR 195,2).

d) *Praying for his pupils*: "You must make a real effort in your prayers to be successful in your ministry, continually letting Jesus know the needs of your pupils, placing before Him the difficulties that you have come across in their behaviour" (MR 196,1) (Prayer).

e) *Guide*: De La Salle looked on the pupils as blind persons who are waiting for the light to enable them to proceed along the way of salvation. What light is he talking about? That which the teacher provides every day: "The knowledge of God, the maxims and truths of the Gospel, the means of putting them into practice" (MF 100,2).

By means of this daily prayer, "the children whom you teach will become disciples of Jesus" (MF 102,2).

f) *Devotion to preparation*: The Brother studies, carefully, the teachings of the Holy Apostles and of Jesus Christ Himself. In this way, "the result will be that the pupils become true disciples of Jesus Christ" (MF 116,2) (cf. MF 92,3; MF 135,2; MF 171,3).

In order to do this, it will be necessary "to be filled with zeal for the sanctification of your pupils" (MF 187,3) (Zeal).

g) *Correction*: Love which is an aid to growth. In this process, he will avail of every just means that he can find to help the pupil correct what is wrongful. This concern will be the sign and the outcome of the love of a teacher for his pupil. It is as if he were to say to him: I love you so much that I want you to be perfect.

The use of the delicate instrument of correction will call for a lot of control on the part of the Brother. For this reason, the Founder asks him: "Have you, up to the present, paid attention to yourself not to correct your pupils except with God in view? Was that to help them change their conduct?" (MR 204,1) (Correction).

Beyond school life: for life itself.

The founder's vision of the Ministry embraces the whole life of the pupil, including life after the school years are completed. For this reason, he asks the Brothers:

"Do you believe that you are responsible for your pupils only during the time of school, that your attention need not extend to their behaviour outside of school, to help them as far as you are able to live everywhere in a Christian manner?" (MR 206,2).

De La Salle's teaching on discipleship in his Christian Schools is made clear in paragraphs such as this one:

"The friend who has been travelling... is a person who addresses himself to you in his distress, in the hope of receiving some help, and in the belief that you have received the grace required to sustain the weak, to instruct the ignorant and to correct the wayward. Thus he comes to you as a traveller, tired and weary, beseeching you to relieve his wants. Such is the position of those whom Providence has confided to your care, and whom you have to instruct and train to piety. It is God Himself Who has brought them to you, Who holds you responsible for their salvation, and Who places you under the obligation of supplying their spiritual needs" (MD 37,1).

Hence De La Salle concludes:

"In class, your only thought should be to acquit yourself of your Ministry, in so far as God requires of you, in respect of your pupils, and to inspire these with the spirit of Christianity" (MD 6,2).

### 3.2. The attitude of the pupil towards his Teacher

Having concentrated on the teacher, De La Salle took a more in-depth look at the attitudes of the teacher rather than at those of the pupil. However, in Meditation 33 (The Good Shepherd), he does make surprising remarks about the reciprocity between the pupil and the teacher who is devoted to him:

"It is an obligation on the part of the flock of Christ to listen to the voice of their pastor" (MD 33,3).

This attitude describes the interior disposition of a genuine disciple towards a master whom he

has learned to love and respect because of the quality of his example and for his “words of salvation”,

“In this manner, the sheep will love their shepherd and be pleased in his company, since they will find therein their repose and their relief” (MD 33,2).

De La Salle does state that if there is no relationship based on mutual affection, more harm than good will be done to the pupil:

“You must consider the obligation you have to win over the hearts of the pupils as one of the main ways of inspiring them to lead a Christian life. Often reflect that, if you fail in this, then instead of leading souls to God, you will drive them from Him” (MF 115,3). However, De La Salle does not want the Brother to keep the feelings of his pupil to himself but he must refer them to God:

“Do you have feelings of charity and kindness towards the poor children you have to instruct? Do you avail of the affection the children have for you to attract them to God?” (MF 101,3).

“If you do not resemble Jesus at His birth, you will be little known and little employed; you will be neither loved nor appreciated by the poor, and you will never be for them a saviour... You can attract them to God only in so far as you resemble Jesus at His birth” (MF 86,3).

### **3.3. The eschatological re-encounter between the Master and the Disciple (The reward of the teacher/Salvation)**

In two Meditations, which abound in lyrical qualities, — in their nature and in their structure — (MR 207 & 208), St. John Baptist De La Salle places before the Brothers what he considers will be the final justification of their Ministry: the moment in time when the saving power of what they have carried out secretly and modestly during the whole of their lives, will be realised, in all its greatness.

However, for the Founder, this evaluation has already begun in this life. Thus he expresses it in MR 207:

“God fills with spiritual blessings those who have devoted themselves zealously to the spread of His Kingdom” (MR 207,1).

“It is indeed a great honour for you to teach your disciples the truths of the Gospel solely for the love of God” (MR 207,2).

“The Brothers will experience great joy on seeing their pupils living according to the Christian spirit, and faithful in carrying out good works” (MR 207,3). In its own way, Meditation 208 is a beautiful metaphor which recalls Matthew 25, 31 to 46. The Founder ends his theological discussion on the teaching Ministry of the Brother with this Meditation. In it, De La Salle shows the disciple sharing ideas with his teachers and with the Lord:

“St. Paul wrote to the Corinthians: ‘You will be our glory in the time to come on the day of Our Lord Jesus Christ’ (2Cor. 1,14). You can say the same thing of your disciples, namely, that on the day of judgement they will be your glory, if you have taught them well, and if they have profited from your teaching...” (MR 208,1).

In these final Meditations, the Founder has adopted a literary style, which is unusual for him, with a great lyrical flight; but what he wants to say has its own lyricism!

“Oh, what joy a Brother of the Christian Schools will have when he sees a great number of his students in possession of eternal happiness, for which they are indebted to him by the grace of Jesus Christ!” (MR 208,2).

“All of them will join in asking Jesus Christ to grant you a favourable judgement, praying him not to delay putting you in possession of the happiness you procured for them by your work and by your concern” (MR 208,3). De La Salle ends with a eschatological epilogue:

“All heaven will resound with the thanksgiving these blessed children will render to those who taught them the road to heaven” (MR 208,3).

### **Complementary Themes:**

Guardian Angels; Decorum and Christian Civility; Goodness/Tenderness; Heart; Correction; School; Education; Example of the Teacher; Brothers of the Christian Schools; Gratitude; Christian Teacher; Ministry; Mission; Prayer; The Teacher's Reward; Virtues of the Teacher; Zeal.

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**APPENDIX: Table of the word occurrences in De La Salle's writings**

WRITINGS OF S.J.B.D.L.S. Words				
	<i>Management</i>	*		
CHILD	<i>Duties I</i>	44	*	28
	<i>Duties II</i>	15	4	15
	<i>Duties III</i>	8	4	36
	<i>Long summary</i>	4	2	8
SCHOLAR	<i>Med. sundays</i>	23	*	36
	<i>Med. Feasts</i>	73	9	61
	<i>Med. Retreat</i>	81	*	36
	<i>Comm. Rule, 1718</i>	8	58	*
	<i>Rule Bro. Dir.</i>	*	1	*
	<i>Directory</i>	1	3	*
	<i>Collection</i>	11	3	1
	<i>Polit &amp; Xtian Civ.</i>	28	4	1
	<i>Expl M Prayer</i>	9	34	*
	<i>Ex. of Piety</i>	*	15	*
	<i>Letters</i>	11	1	*
	<i>Mem. Habit</i>	4	1	*
	<i>Instr. &amp; Prayers</i>	4	1	4
	<b>TOTALS</b>	<b>324</b>	<b>739</b>	<b>230</b>
PUPIL				20
DISCIPLE				*