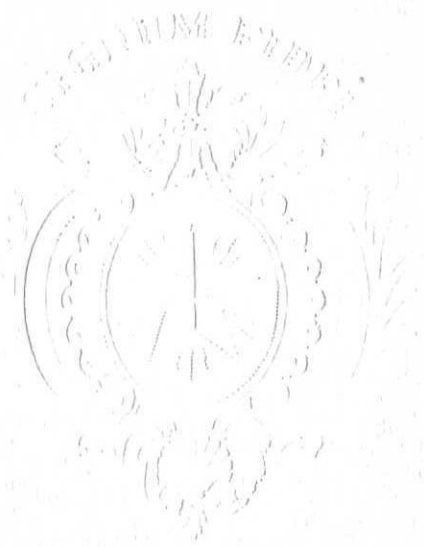


# THE BROTHERS OF THE CHRISTIAN SCHOOLS TERCENTENARY 1680-1980



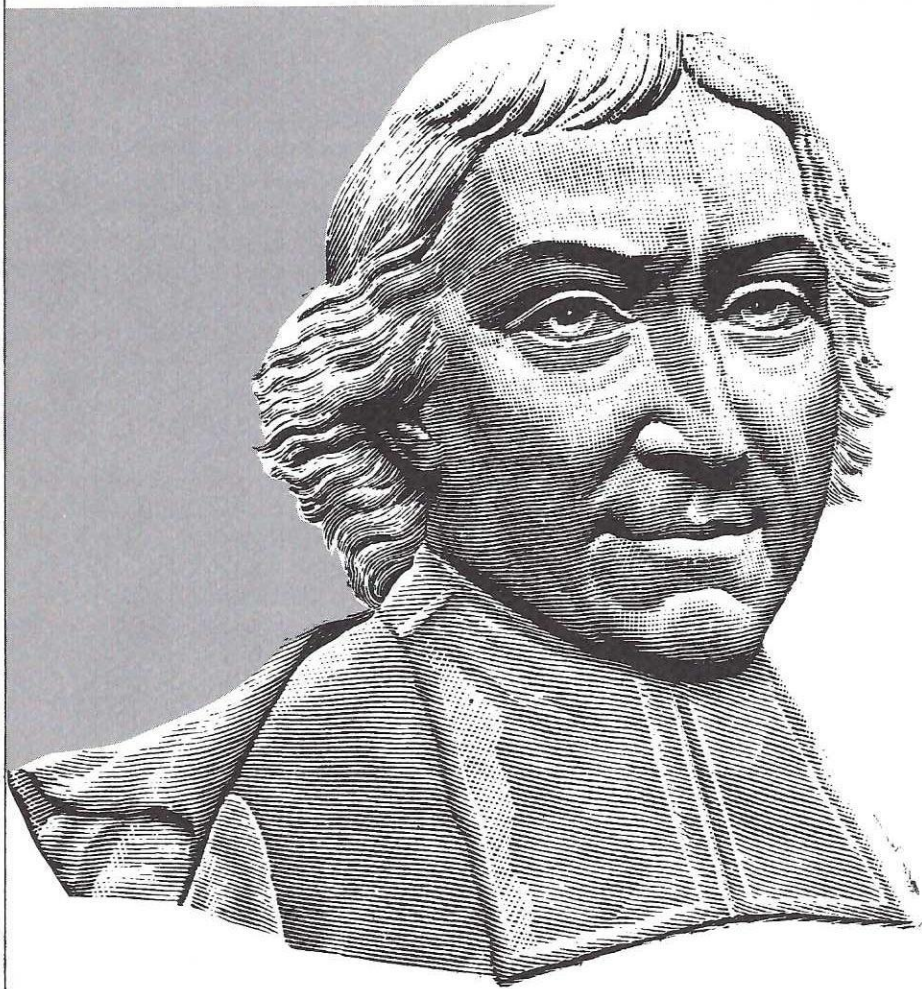


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The 300th anniversary of the founding of the Institute of the Brothers of the Christian Schools is being commemorated between May 15, 1980 and May 15, 1981. The Christian Brothers, as we are more popularly known these days, present this booklet as a way of acknowledging the work of the hundreds of priests, brothers, sisters, and lay teachers who have followed in the footsteps of our founder, Saint John Baptist de La Salle, in advancing the cause of Christian education throughout the world.

De La Salle's original vision, in a small beginning in France in 1680, was to provide a Christian education for young men among the poor and working class. The Christian Brothers today still revere this vision, striving to adapt it to the circumstances of our changing world. By reviewing our past, particularly the growth of our West Coast province, we hope to renew that faith and zeal which have brought us to this happy celebration. Offer with us prayers of gratitude for the success we have enjoyed, and pray, too, for the vocations to carry our work forward into a fourth century of service.

## *Three Hundred Years of Service 1680-1980*



## *John Baptist De La Salle: Founder*

In our age of nearly universal education, it is difficult to gauge the significance of starting a school for the underprivileged. Yet in the seventeenth century this was indeed an innovation, and a daring and dangerous innovation as well. Even more remarkable is the fact that the man who undertook it was by birth, social standing, and temperament the least likely person to be cast in the role of reformer. Such is the way of divine providence throughout history.

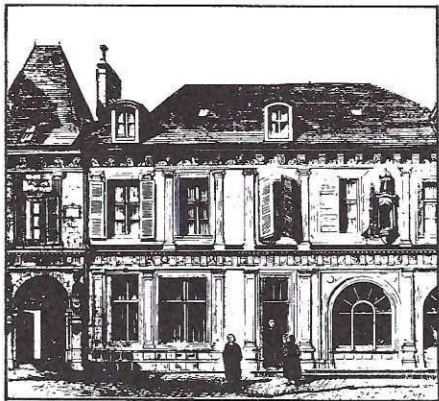
John Baptist De La Salle was the eldest son in a wealthy and respected family of Rheims, France. While still a student he was invited to become a member of the Canons of the Cathedral in that city, which further added to his prominence and income. Yet he was attracted to the priesthood, and went to study with the Sulpicians at Paris. He had to interrupt his studies for some time when both his parents died; he was finally ordained in 1678 at the age of 27.

De La Salle's interest in the problems of poor boys grew gradually from the suggestions of friends. "Before this I had never given the matter a thought," he writes. And even after he had established a small school and recruited a

handful of teachers, he acted mainly as an advisor and financial benefactor.

"Those whom I was obliged to employ as teachers I ranked below my own valet . . ." But he felt the hand of God drawing him imperceptibly toward a complete commitment to this project. After a year he had moved his teachers into a house adjoining his family home, much to the consternation of his brothers and sisters. Finally, when only 31, he cast his lot with these schoolmasters by moving into the quarters of his teachers and sharing their life. He acknowledged later that he was hardly the courageous organizer usually associated with great works: "I did, in fact, feel great repugnance at the beginning when I first got them to come and live with me, and this feeling lasted for two years."

France at this time was under the rule of Louis XIV, whose court at Versailles was the envy of the world and whose numerous wars had placed heavy burdens on the lower classes. The poor could seldom afford the money or the time for even a basic education. Higher studies, requiring a fluency in Latin, were effectively denied them. The tutorial method of education prevalent at the time presented a further barrier to the poor. And, as De La Salle was soon to discover, any threat to the suprem-



*The birthplace of John Baptist De La Salle, the Hotel de la Cloche in Paris, now owned by the Institute under the name Hotel De La Salle, contains a collection of historical materials concerning the Saint.*

*De La Salle*

acy of the tutors was met with open hostility. For several years, however, even while he lived with the teachers of his school, he continued to straddle the great gulf between his family's class and the sons of the poor.

As De La Salle struggled to overcome the educational handicaps placed on the poor, he saw the need for several radical departures from the prevailing system. As they gradually evolved, these were some of his important innovations:

1. Students were instructed in their own language, French, instead of being required to learn Latin. (It was only 50 years earlier that Galileo had defied tradition by publishing his *Dialogue* in the vernacular.)

2. The simultaneous method of instruction, commonly in use today, replaced the inefficient individual system.

3. As additional schools were opened, a regular program for operating them was instituted. This system was embodied in a classic text called *The Conduct of Schools*.

4. Most importantly, a society of teachers was established whose motivation was unique: to devote their lives to the education of the poor. De La

Salle recognized that spiritual dedication was necessary for this task. Thus was born the Institute of the Brothers of the Christian Schools. In addition, the first "normal school" was established to train country schoolmasters to staff the schools where there were not sufficient Brothers—the equivalent of our present lay teachers.

The critical step—the founding of the Christian Brothers as a teaching order—would hardly have been possible except for the gradual transformation of Father De La Salle into an inspirational leader of a spiritual community. Over the objections of the authorities, he resigned his position as Canon. Then, in the great famine of 1684, he found a suitable opportunity to dispose of his patrimony and to join his fellow Brothers on an equal footing. Where the problems of raising the level of teaching and organizing a new educational system had seemed insurmountable to De La Salle's early supporters, this kind of idealism showed the way.

Viewing the Christian Brothers' free schools as dangerous competition, the Writing Masters and the tutors of the Little Schools of Paris attacked them with lawsuits and occasional vandalism. The financial fortunes of the

schools were so precarious that, at one time in 1691, Father De La Salle and two ardent colleagues, Brothers Gabriel Drolin and Nicholas Vuyart, made a special vow to persevere in their work even if it meant living on bread and water. A communal vow of association in this work—accompanied by a spirit of faith that saw Christ in each student and a spirit of zeal that animated the Brothers in their teaching—became the essence of the brotherhood. Gaining strength from each ordeal, the Institute survived and grew, demonstrating the validity of the principle of free education for the poor more than a century before it became a matter of State policy.

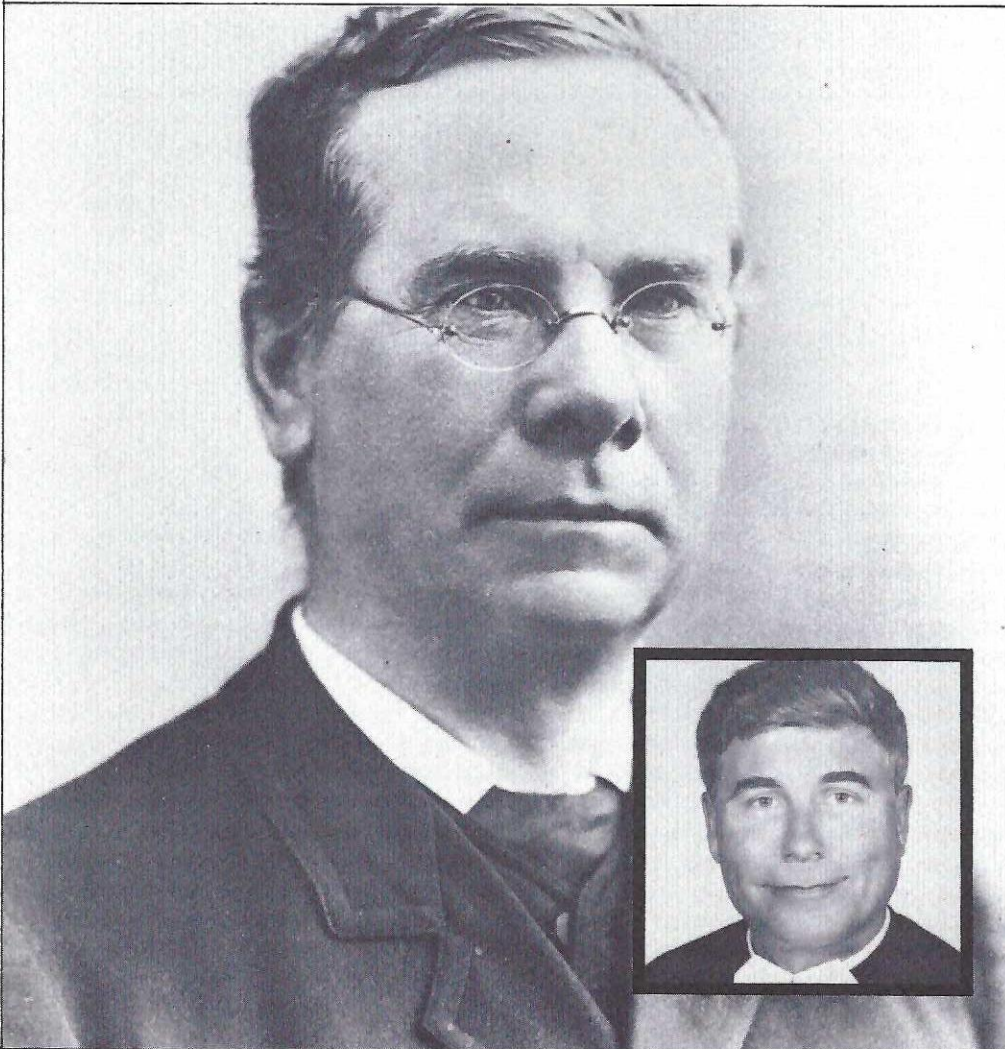
De La Salle and the early Brothers made themselves open to whatever educational opportunities arose. At the invitation of a parish priest they instituted a Sunday school in which older boys were given a practical education along with religious instruction. They provided a program for some 50 Irish youths whom King James II arranged to bring to France. Later they established fee-paying boarding schools for the rising middle class of France—among other things a means of helping support their free schools.

The rules by which this new type of religious order operated were worked out over a period of many years of experimentation and discussion. Only two years before Father De La Salle's death, in 1719, a final version was formulated. At the same time, the Founder-priest convinced the society of the wisdom of choosing a superior from among the Brothers. The death of one of the Brothers who was preparing for the priesthood was one sign to De La Salle that God's Providence was leading him to found an entirely new religious group in the Church, one composed of laymen consecrated by vows; and so it has remained to this day. The Rule was formally approved by the Church in 1725.

John Baptist De La Salle was beatified in 1888 and on May 24, 1900 declared a saint. On his feast day, May 15, Pope Pius XII in 1950 named him the Universal Patron of All Teachers. He lives in a special way in the hearts of the Brothers, whose work is as timely and needed today as his was three hundred years ago. And the Brothers still hear his timeless question: "By your state you are required to teach the poor. Do you have a real love for them? Do you honor Jesus Christ in their person?"

*Brother Justin McMahon, founder of the Western Province of the Christian Brothers and its first Visitor*

*The present Visitor of the San Francisco Province, Brother Norman Cook, took office in 1980*



## *Growth and Expansion*

The Institute became a vital part of the French educational system during the eighteenth century, but with the coming of the 1789 Revolution it finally suffered the fate of other congregations. Reduced to only 20 Brothers, the remnant was kept alive in two small communities in Italy. In the early 1800s the order was invited by Napoleon to return to France to become part of the state school system. By mid-century the Brothers were able to reestablish their secondary schools for the middle class.

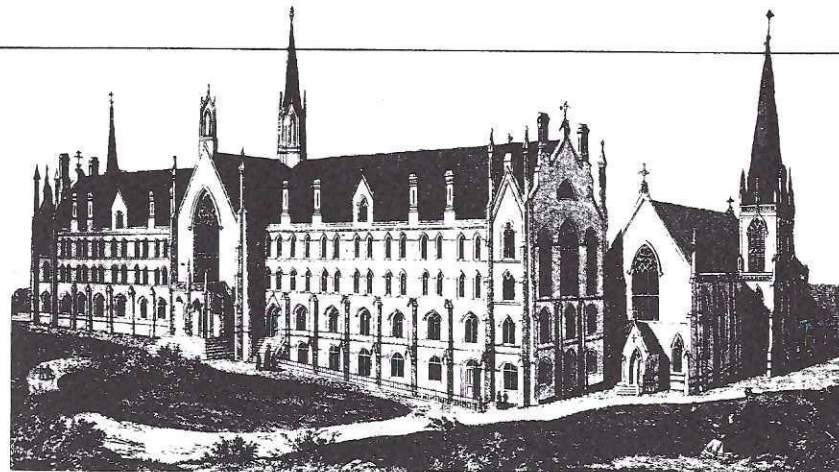
In the meantime, the first great “diaspora” of the order sent Brothers to the four corners of the earth, under the direction of Brother Philippe Bransiet, Superior General from 1838 to 1874. At Calvert Hall in Baltimore in 1845 the Brothers began their service to the United States.

In the U.S. the work of the Institute took a bold turn from its traditional role in Europe. At the urging of several bishops, the American Brothers inaugurated the study of Latin and Greek to prepare students for the seminary. To this day the work of the Institute in this country combines the education of the poor with institutions of higher learning, such as St. Mary’s College in

California and other schools in the classical tradition. The United States also benefited from the second great diaspora of the Brothers in the early part of this century—this time the result of an unfortunate necessity. In 1904, an anticlerical regime in France again abolished religious congregations and closed the Catholic schools, forcing the Brothers to seek refuge abroad. Many of those emigrating to the U.S. settled in the New Orleans area.

After serious setbacks in Europe during World War II, especially in Germany due to conscription into the army, the Institute embarked on another period of expansion. Communities were established in 15 additional countries, with special emphasis on the needs of the Church in the Third World. Today the Institute is truly a worldwide force in education, with 1,320 communities in 80 countries. And the family that has sprung from that handful of Father De La Salle’s teachers now numbers 11,500 Brothers, educating more than 800,000 students in all walks of life.

*The architect's sketch of St. Mary's College on Mission Road in San Francisco, 1867.*



## *The West Receives the Christian Brothers*

In the first great overseas expansion of the Institute's work the Christian Brothers were eagerly sought by the first Archbishop of San Francisco, Joseph Alemany, O.P., to help rescue the newly founded Catholic college in that city. After 12 years of pleas to the superiors of the Brothers and Rome, a band of nine Brothers was finally dispatched to San Francisco in 1868. Thus did the Christian Brothers become associated with St. Mary's College.

The district of San Francisco was guided by a young Visitor (Provincial Superior), Brother Justin McMahon, for 11 years, during which secondary schools were opened in Oakland, San Francisco, and Sacramento, as well as a novitiate in Martinez. When Brother Justin returned East to head the New York District, he was replaced by his half-brother, Brother Bettelin McMahon, who served here until 1900. During his tenure St. Mary's was moved from its location on Old Mission Road in San Francisco to Oakland, schools were established as far away as Oregon and Washington, and the Brothers moved into two new areas of work. They took over the management of St. Vincent's Orphanage in San Rafael, and in a farsighted move in

1882 they founded a winery at the Martinez novitiate.

But 1900 brought the first serious trial of the Brothers in the West when they were ordered by Rome to drop their classics programs in Latin and Greek. Although intended to focus the work of the order on its original purpose, this misguided edict caused many Brothers to leave and combined with other factors resulted in the closing of nine schools. In addition, the 1906 earthquake leveled Sacred Heart College and a fire devastated St. Mary's College in 1918.

But with the 1920s the spirit of the District came alive again. The "Latin" edict was lifted, a new high school was opened in Los Angeles, the one in Sacramento was relocated, and St. Joseph's Academy and St. Mary's College High School were consolidated in Berkeley. Two major accomplishments of the tenure of Brother Joseph Fenlon in this period were the establishment of a house of studies for young Brothers at St. Mary's College in 1922 and the relocation of the college five years later in Moraga Valley, its present suburban site.

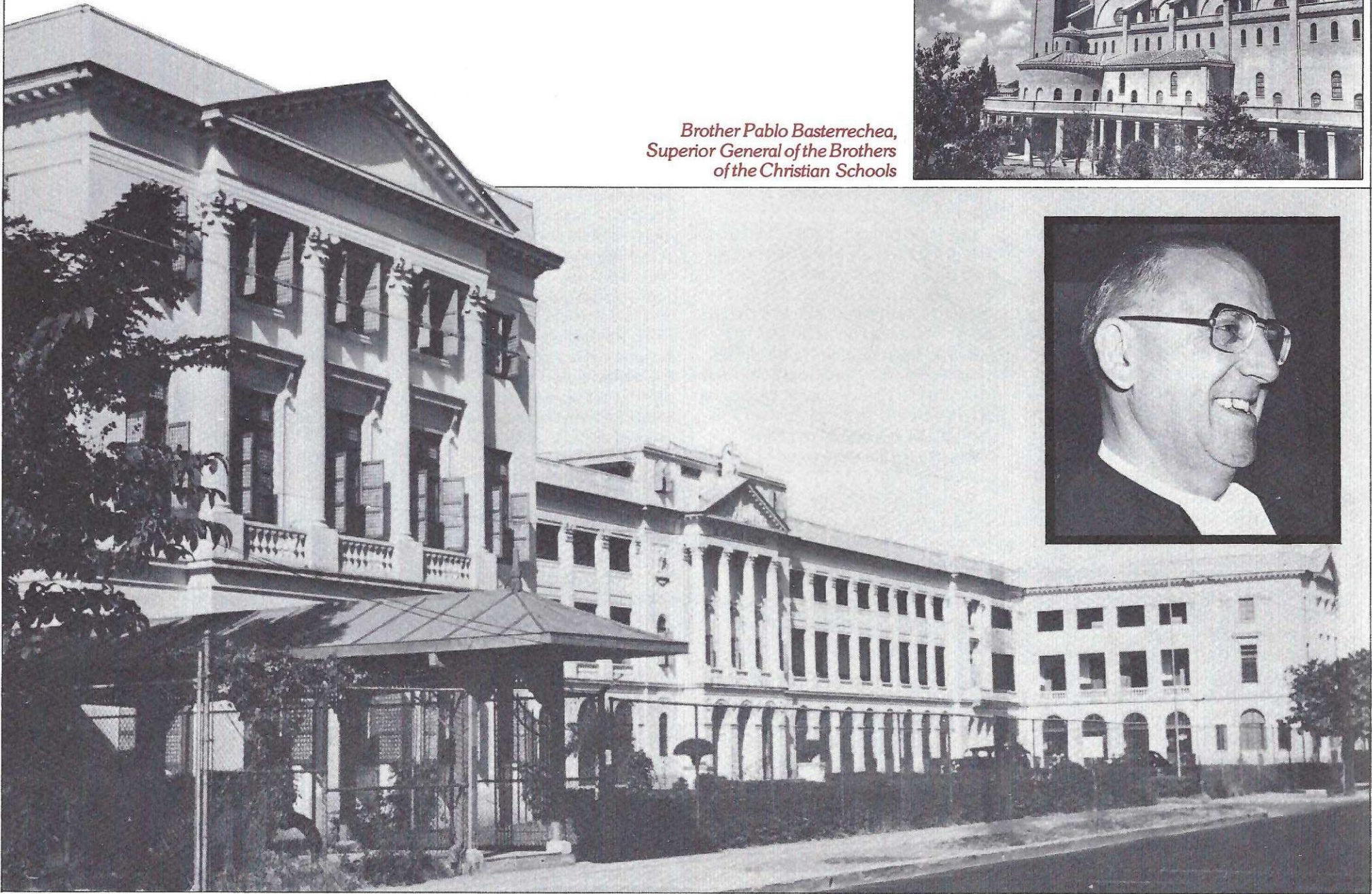
As the decade ended, the Great

Depression threatened to put the District to its sternest test. In spite of the efforts of Brothers Gregory Mallon and Jasper Fitzsimmons, the District was forced to declare bankruptcy in 1936. Yet when St. Mary's College was put on the auction block in the summer of 1937, Archbishop John J. Mitty stepped in to purchase it and return it to the Brothers. And through the expansion of the winery under Brother John Hoffman the District eventually covered all its indebtedness.

A long period of expansion followed the war, during the terms of Brother Alfred Brousseau (1944-1959) and Brother Jerome West (1959-1968). High schools were opened in Fresno, Bakersfield, Pasadena, and Sacramento under the former, and in Napa, Concord, and Milwaukie, Oregon, under the latter. Both men placed greater emphasis on upgrading and renewing the academic and religious life of the Brothers and their students. Especially after Vatican Council II (1962-1965), it became apparent that the Brothers in California, as elsewhere, would see more changes in their life than in any previous time in their history—as they brought their work more into line with the needs of the modern world.

The late 1960s and early 1970s saw a serious decline in numbers in most religious congregations as new values in the church and social turmoil took their toll. Under Brother Bertram Coleman, the Institute was forced to consider closing several institutions for lack of Brothers, but in spite of the difficult times only one high school was affected. Under these trying conditions Brother Bertram's administration provided direction and stability to the Brothers in their work as Christian educators, with the school as the preferred apostolate. The succeeding Visitor, Brother Raphael Willeke, placed renewed emphasis on the personal needs and development of the Brothers. In addition to fulfilling these expectations, Brother Raphael implemented Institute programs for social justice and religious education. With the election of Brother Norman Cook at the beginning of this tercentenary year, 1980, the San Francisco District showed every sign of having learned and grown from its periods of trial. To help administer this large and active region, Brother Norman introduced a team concept, with Brother Mark Murphy as Auxiliary Visitor, Brother Dominic Berardelli as Director of Education, and Brother David Brennan as District Treasurer.

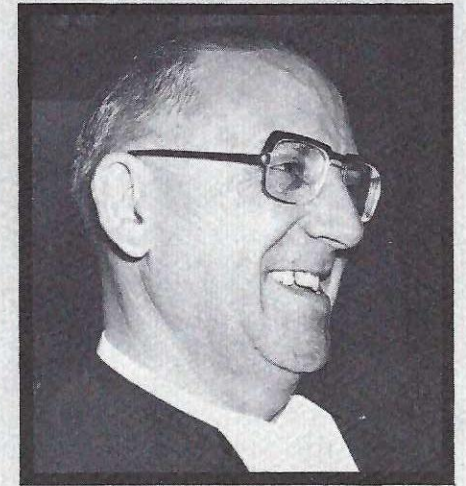
*De La Salle College in Manila, the Philippines*



*The Motherhouse of the Institute in Rome, a view of the Chapel*



*Brother Pablo Basterrechea, Superior General of the Brothers of the Christian Schools*





*Brother Martin Spellman at one of the Institute's missions in Central America*



## *The Worldwide Call on the Institute Today*

The Christian Brothers have been able to survive the vicissitudes of three centuries because of a system of organization that preserves its original values while being responsive to change. Thus, today we see the Brothers in a wide variety of apostolic work beyond the traditional educational apostolate in schools. They teach in reform schools, prisons, military schools, seminaries, and a range of vocational schools. They maintain institutions for the aged and infirm, psychologically and physically handicapped, delinquents, and orphans. They operate family centers. They work in departments of education, as consultants and leaders of educational conferences, as directors of retreat programs, as spiritual directors, as consultants to bishops' synods and even as periti at Roman synods. These educational and leadership skills are developed first of all in religious communities, and are channeled through the Districts that bind the communities together. The Districts in turn may form a region for geographical or cultural reasons, but the Districts are directed by the Institute's headquarters in Rome. Each Brother's work is performed in union with the worldwide activities of the entire order.

Every ten years the legislative body of the congregation, called the General Chapter, convenes to elect a Superior General. Assisted by a permanent council of six elected Brothers, the Superior General manages the central government of the Institute at Rome and speaks for the entire congregation with other church bodies. Currently this man is Brother Pablo Basterrechea, whose line of succession goes right back to John Baptist De La Salle.

The Superior General appoints those who direct each District, the Visitors. Each community in turn has its Brother Director and each school a chief administrative officer. Mirroring the concerns of the entire community is the General Chapter. In 1966, for example, the delegates to this body issued a document to clarify the nature of a Brother's vocation in contemporary society. Some of the important concepts that have infused the life and purpose of the Brothers from the very beginning were reaffirmed: the ideals of faith and zeal, commitment to the Scriptures, the primacy of personal prayer, the educational mission as a continuation of Christ's mission, service to the poor as a special concern, and the importance of nonreligious instruction in conjunction with religious teaching in the full picture of human

development. These and other goals of the Institute were confirmed in the General Chapter meeting of 1976.

A salient message sent out to all communities from the Chapter of 1966 was the call to service to peoples of the Third World. The Brothers accordingly established at the Motherhouse in Rome an organization devoted exclusively to assisting the missions of the Church. Since that time, these typical programs have been instituted:

- A center for rural and family planning in Tami, Togo, Africa
- Two training programs in continuous operation for English-speaking Brothers in Africa
- A catechetical center at Gaba, Eldoret, Kenya
- A program for Christian and non-Christian Arabs, offered by American Brothers at Bethlehem University, for professional training otherwise not available to them
- A teacher-training program in Bangkok, Thailand
- An agricultural and water-control workshop in Rwanda
- A technical school operated by Dutch Brothers in eastern Cameroon

— The founding of Museums of Natural Sciences at Medellin and Bogota, Colombia

As in the first years of the Institute in Paris, persecutions have been both a hindrance and a spur to the work of the Brothers. They have been forced to leave Vietnam, Cuba, and Burma—yet even this fact has strengthened their work elsewhere. This pattern is well exemplified in the history of the Brothers in the Philippines. They came here from various countries, including the United States, in 1911, establishing De La Salle College in Manila. When Hitler came to power, many German Brothers emigrated to the Philippines, only to find themselves caught up in a war on the other side of the world. Eighteen of them were massacred at the college, along with many other civilians, when the Japanese made a last stand in Manila. As a result, the Philippines were adopted as a special mission of the American Brothers, under the Administration of the District of San Francisco. Today, the Philippines have their own novitiate and operate their programs under their own District. There are few better examples of the interdependence of the various communities of Brothers—or of the nations of our very small world.

- 1 *San Joaquin High School, Fresno*
- 2 *La Salle High School, Pasadena*
- 3 *Cathedral High School, Los Angeles*
- 4 *Christian Brothers High School, Sacramento*
- 5 *At Mont La Salle, Napa, St. Mary's Residence School is at left, the Chapel and the Brothers' community in the center, and the Guadalupe Sisters' Convent and Novitiate is at right.*
- 6 *St. Mary's College High School, Berkeley*
- 7 *De La Salle High School, Concord*
- 8 *The campus of St. Mary's College, Moraga*
- 9 *Justin-Siena High School, Napa*
- 10 *Christian Brothers Retreat House, St. Helena*
- 11 *La Salle High School, Milwaukie, Oregon*
- 12 *Sacred Heart High School, San Francisco*
- 13 *Christian Brothers Greystone Winery, St. Helena*
- 14 *St. La Salle School, Reedley*

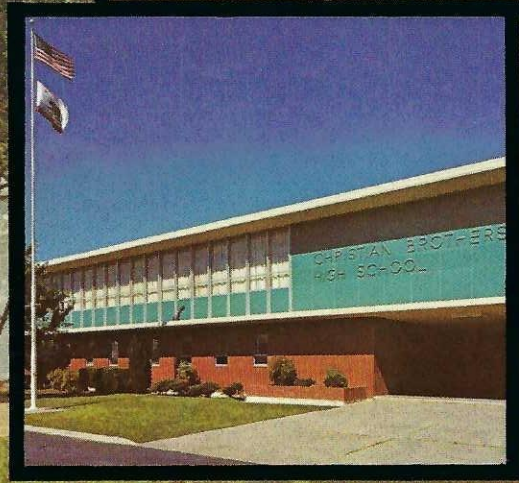
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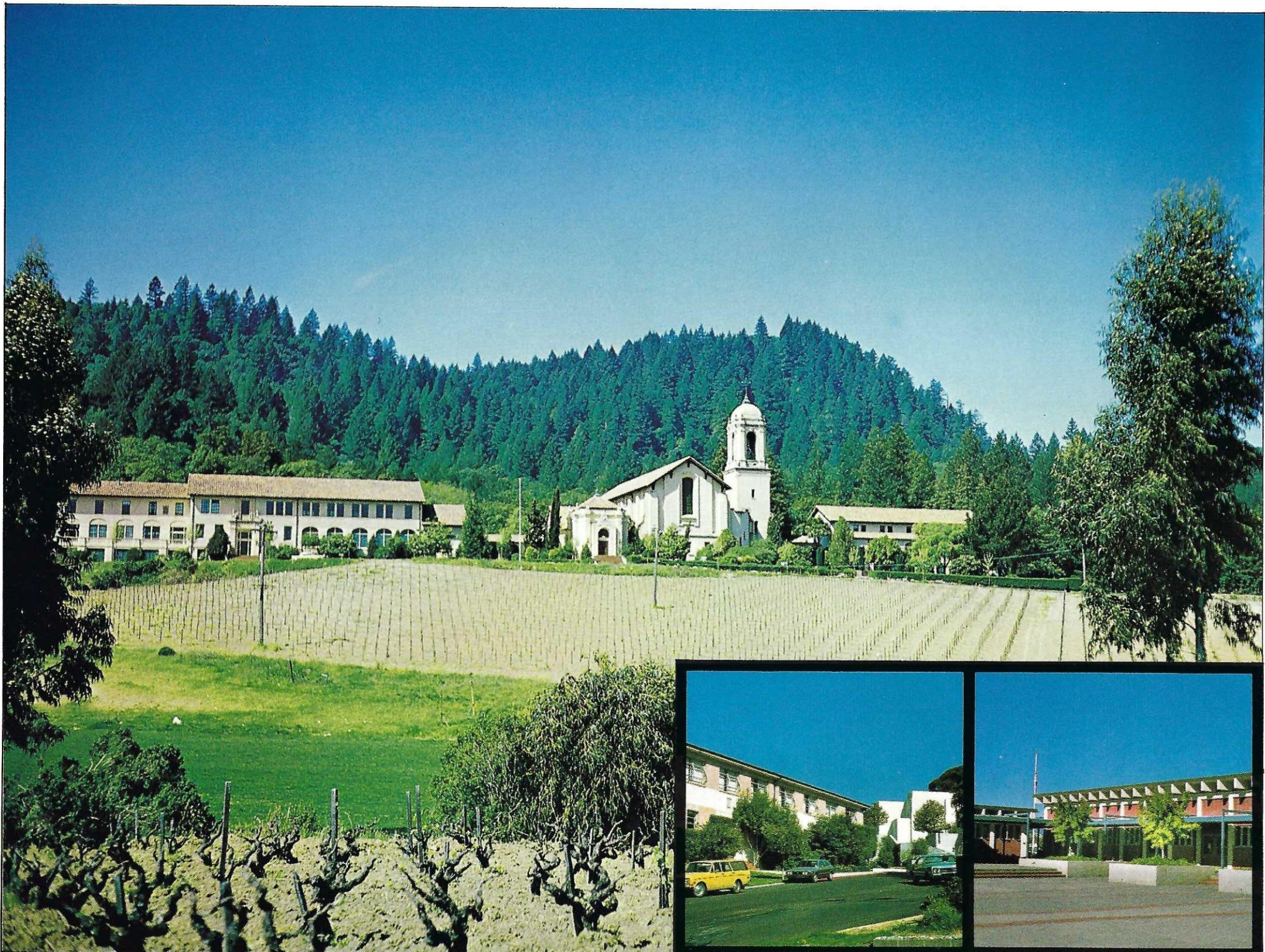


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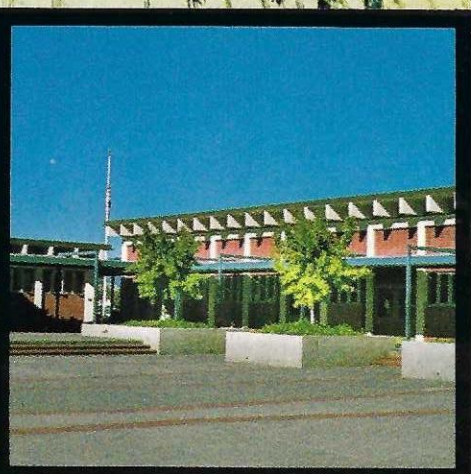




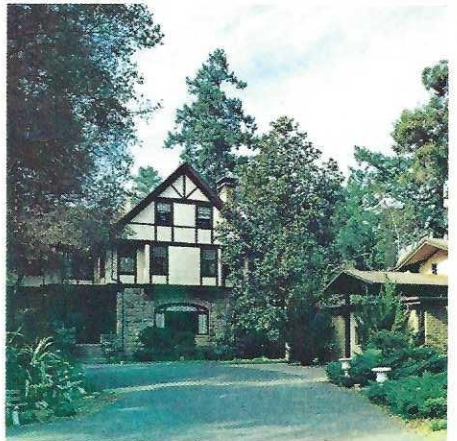
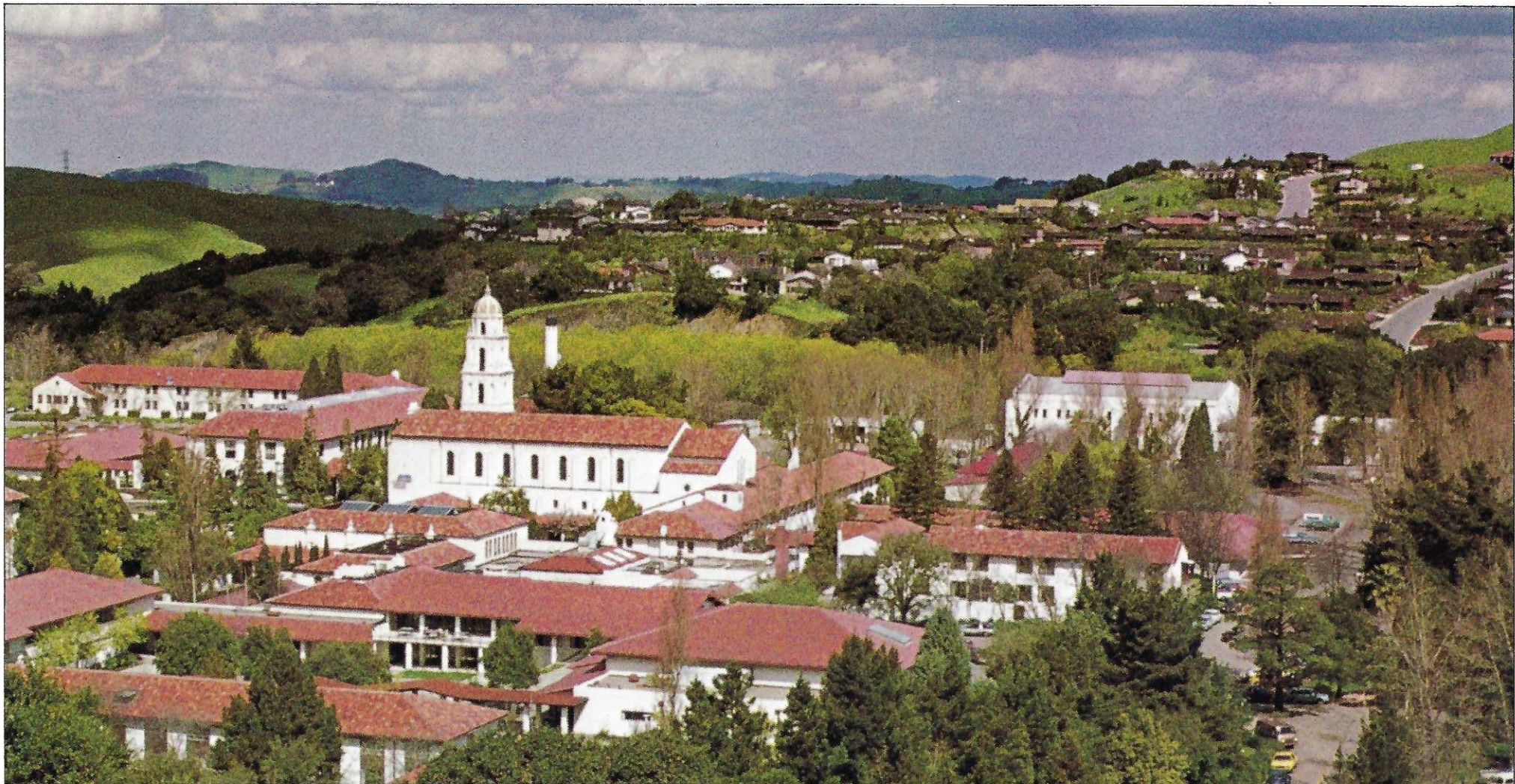
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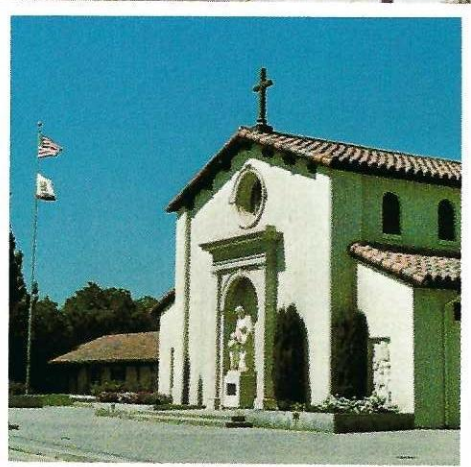
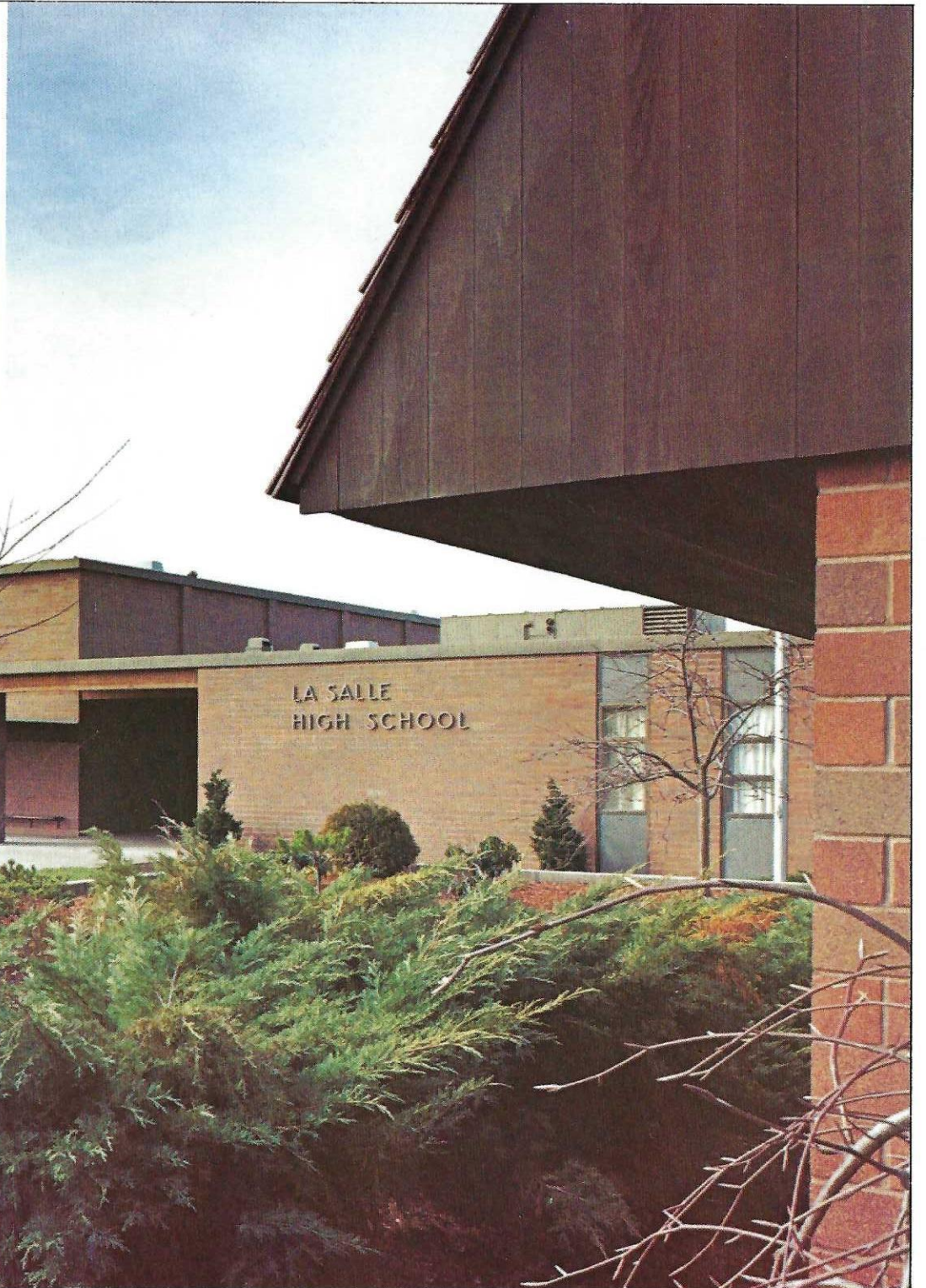
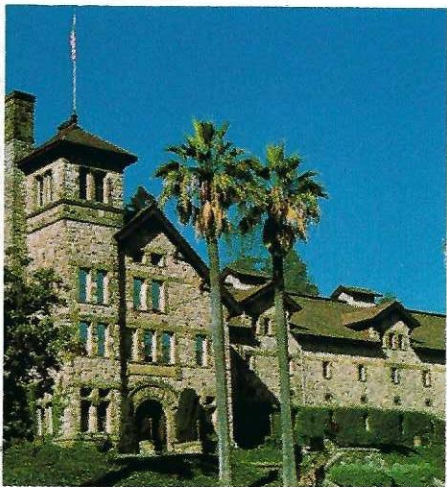


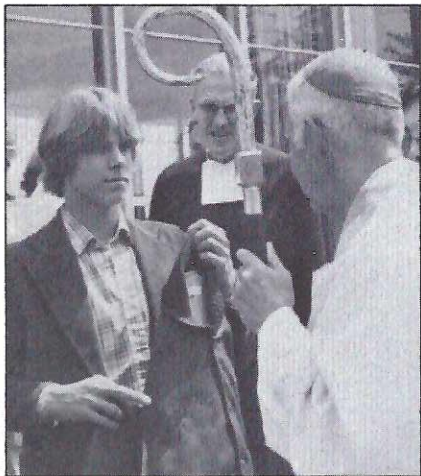
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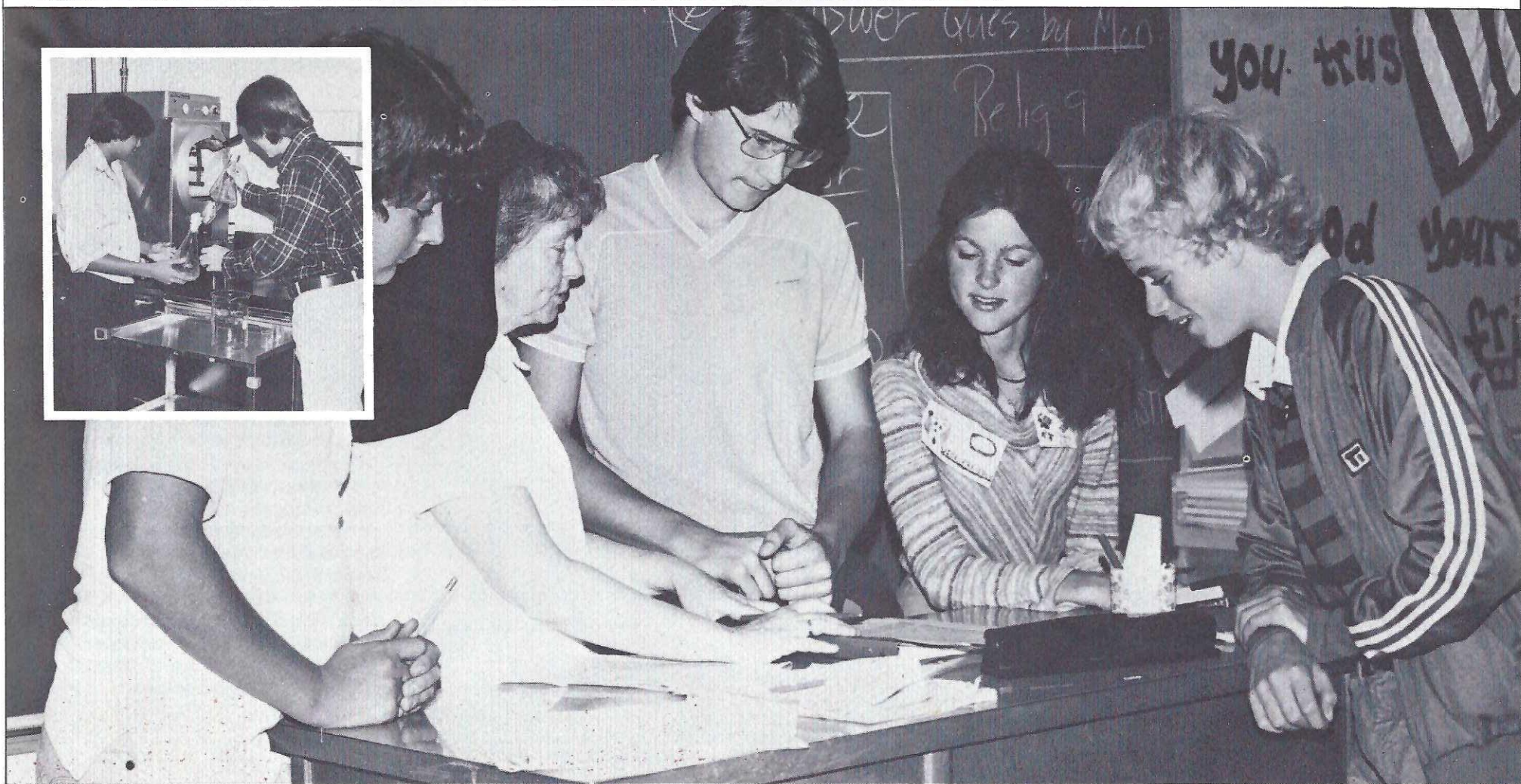
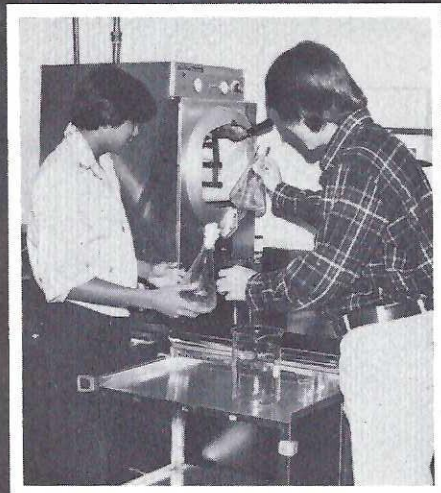


*Brother Donald Des Hamais is one of several counselors at Cathedral High School in Los Angeles.*

*Newly appointed Bishop Francis Quinn presided over the tercentenary celebration at Christian Brothers School in Sacramento.*

*At La Salle High in Pasadena a parents club takes charge of the annual benefit dinner.*

*Sister Diane leads a religious discussion group at Justin-Siena High in Napa.*

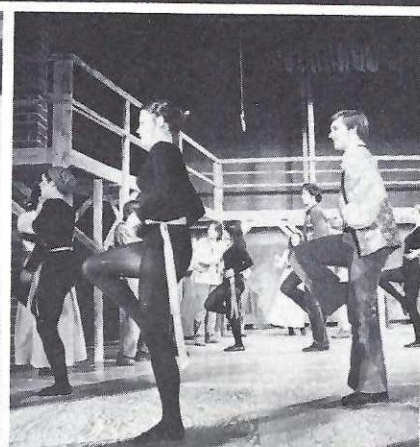




Sister Charlene, Vice-Principal and Dean of Girls, consults with Brother Michael Saggau, Principal of La Salle High School, Milwaukie, Oregon.



The music program at St. Mary's College High in Berkeley, under the direction of Mr. Bob Barrett, is perennially popular.



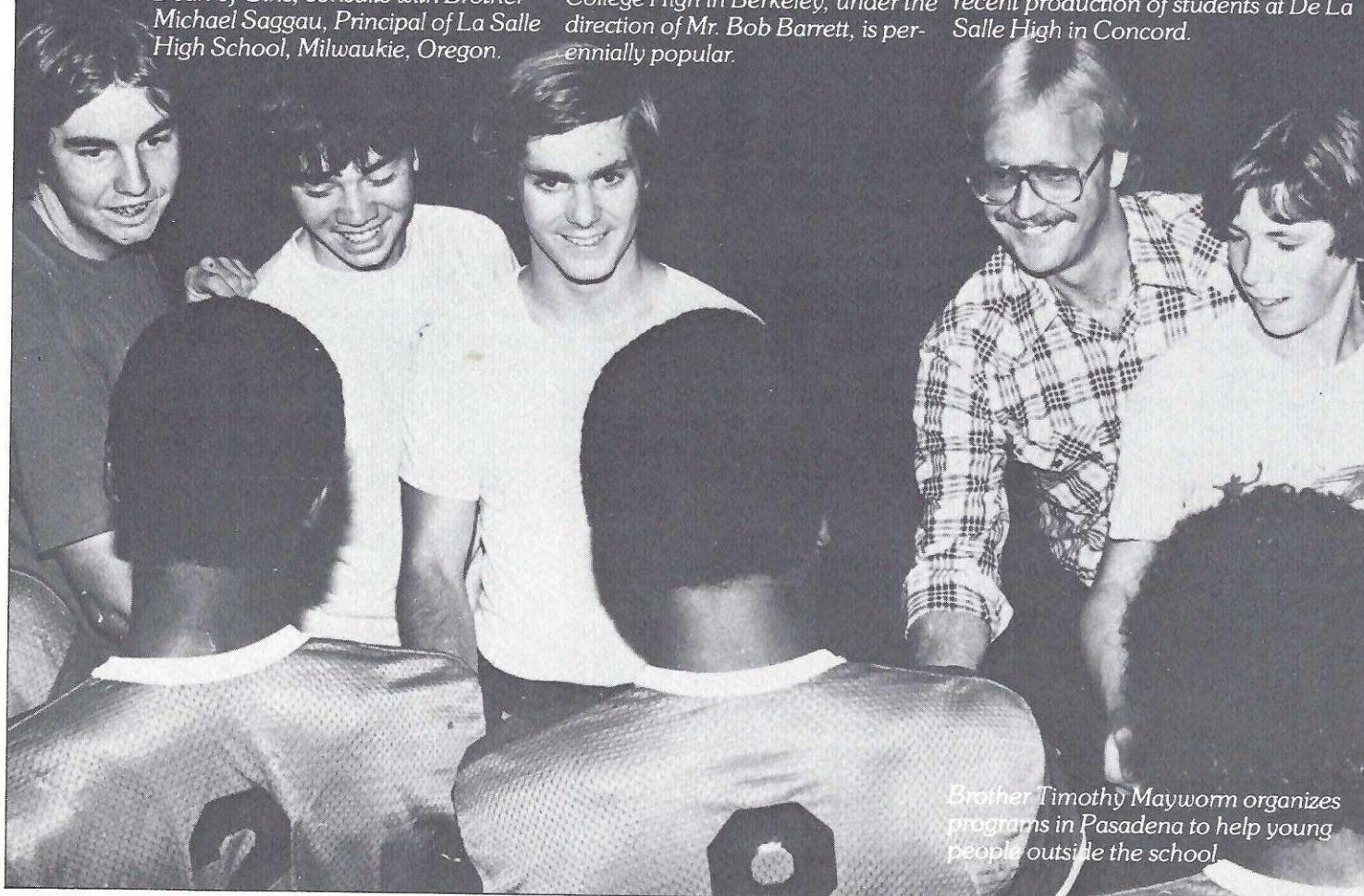
"Two Gentlemen of Verona" was a recent production of students at De La Salle High in Concord.

## The San Francisco

In both geographical size and responsibility to people, the San Francisco District is among the most important in the Institute. Currently there are 8,475 students in the nine secondary schools, two elementary schools, and one college in the two states, California and Oregon, that make up the district. A guiding principle of the Christian Brothers as they continue to meet this large challenge is to deal with *the full person*: to combine personal development with religious commitment, to integrate academic excellence with cultural awareness and athletic achievement. These are some of the ways that the various schools of the District are moving toward this ideal:

### Religious Activities

At Sacred Heart High School, an archdiocesan school of 850 boys in San Francisco, the seniors and sophomores conduct an annual retreat, and holy days and special occasions are celebrated with student liturgies at nearby St. Mary's Cathedral. At Cathedral High School in Los Angeles, a nine-week marriage course for seniors is complemented by special classes in the homes of married couples.



Brother Timothy Mayworm organizes programs in Pasadena to help young people outside the school.



## District Prepares for the Future

### Academic Programs

Faculty, parents, and students have also combined at Christian Brothers High School in Sacramento to experience a unique humanities program that integrates religion, social studies, and English into one discipline. More than 400 freshmen and sophomores are involved in this new perspective of life at various stages of intellectual and moral growth. At La Salle High School in Pasadena, a special month-long program for its 240 junior and senior students focuses on the integration of academic with career activities: students work or study in centers, offices, hospitals, libraries, museums, businesses, schools, or factories to gauge their interest and aptitude for future work. This program has been successfully carried on for more than ten years. A similar one-week program, twice a year, is conducted at St. Mary's College High in Berkeley. Advanced students also have the opportunity to attend the University of California for college credit. In all the schools of the District, science is taught with the aid of the most up-to-date equipment available. The recently rebuilt Sacred Heart High, now in its 107th year of service, is especially noteworthy for its science facilities.

### Teaching Aids

At De La Salle High in Concord, an outstanding television studio is at the disposal of students for producing videotapes for instructional purposes. Various schools, such as La Salle High in Milwaukie, Oregon, profit from excellent relations with public school systems in sharing teaching aids and libraries.

### The Fine Arts

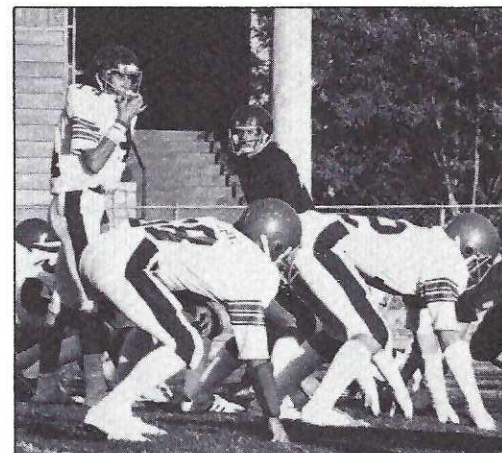
The coeducational Milwaukie school of some 650 students also presents a dramatic production each year, and supports a concert band, a blue grass band, a jazz group, and a chorus. Nearly 40 percent of the students at St. Mary's in Berkeley participate in the music program, whose band is a consistent winner at regional competitions. At De La Salle High in Concord, a joint musical festival with neighboring Carondelet High has become a cultural highlight of Contra Costa County.

### Student Activities

The largest secondary school in the San Francisco District, San Joaquin Memorial High in Fresno, involves its more than 900 students in a Library Society, a Mathematics Club, a Pep

*At San Joaquin Memorial High, Fresno, football is an important extra-curricular activity.*

*Brother Clarence Schenk directs the advanced television program at De la Salle High in Concord.*

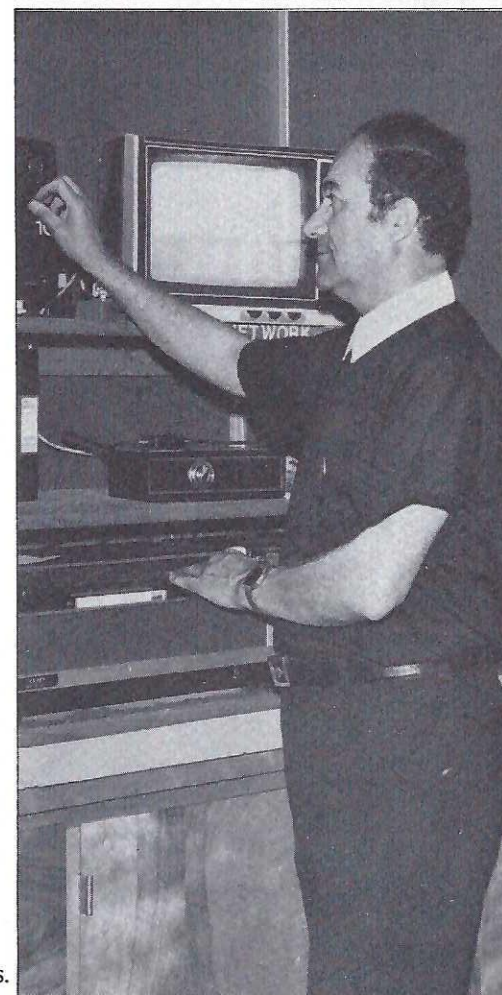


Club, a Speech and Debate Club, the Student Council, and the California Scholarship Federation. As in other of the District's schools, the athletic teams at San Joaquin High are also respected for their prowess in its locality.

### The Outreach of the Schools

In a variety of appropriate ways the schools of the District involve the entire community in their activities. We have seen some of the educational processes parents assist in; they are also actively sought to help maintain financial stability for the schools. At Justin-Siena High in Napa, parents make up a Board of Trustees that oversees the finances of this growing institution of some 500 young men and women. Other schools have formed various parents' organizations for fund-raising activities, which allow the Brothers to keep tuition at reasonable levels.

Racial minorities have long played a key role in the student body of the District's institutions, especially where the schools are located in the inner city. In Los Angeles, Cathedral High has a large percentage of Hispanic students; in Berkeley, St. Mary's has a percentage of Black students matching that of the surrounding population; and in San Francisco, Sacred Heart has an increasing number of Oriental Americans.

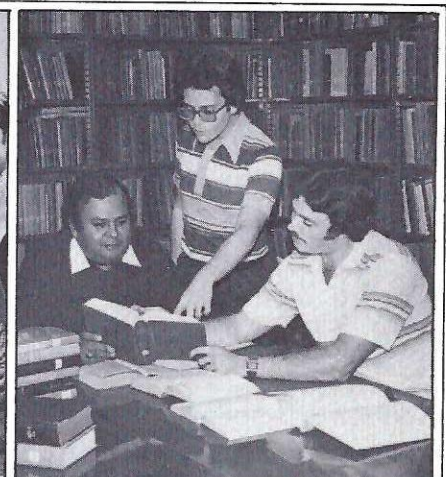
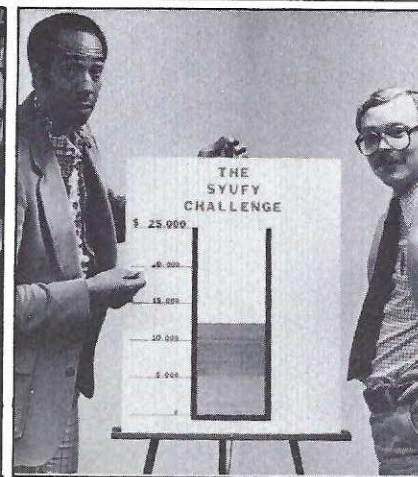


*A faculty meeting at St. Mary's  
Residence School in Napa*

*Fund raising for additional housing at  
St. Mary's was a recent promotion of  
La Roy Doss and John Neudecker.*

*Student Brothers study theology in an  
important part of their program at St.  
Mary's College.*

*The reading of the Divine Office is a  
daily ceremony at Mont La Salle  
Novitiate in Napa.*



St. Mary's Residence School in Napa is the only elementary boarding school for boys in Northern California—filling a unique need of some 90 boys, many from single parent homes, in grades five through eight. The Brothers also built a grammar school in Reedley, in Central California, when it became apparent that the need existed in this community, where they have a winery installation. The Brothers have also accommodated the desire of many communities for coeducational enrollments—often an economic necessity. This typically American approach has been favorably received at a number of the schools and at St. Mary's College.

The finest commendation of the Brothers' approach to a full education is in these two facts: In the last 20 years, the number of students in the District's secondary schools has almost doubled, and more than 90 percent of their graduates have gone on to the collegiate level.

### **St. Mary's College**

This first foundation of the Brothers on the West Coast has, as we have seen, come through many trials to become the most visible success of the District. It has done this by enriching its

honored tradition with innovative programs in the liberal arts: programs for high potential students, for older adults and those seeking non-traditional education, for foreign students, and especially for future teachers. Great care is devoted to the personal development of each student; 13 Brothers reside as counselors in the student dormitories.

At Benilde Hall on the campus, young men who wish to explore the life of a Christian Brother begin their academic studies and religious training. Eleven entered this formation program in August, 1980. After a period of more intense religious development in the novitiate at Mont La Salle, overlooking Napa Valley, the young Brothers return to St. Mary's College to complete their education, living in Assumption Hall. The College is therefore the vital link with the future of the District.

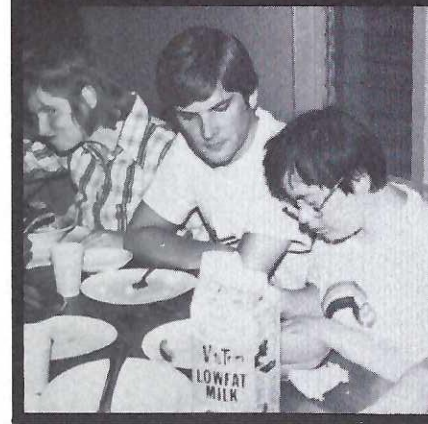
### **The Apostolates**

In addition to careers in teaching, Brothers go into the world in a variety of educational apostolates. Some are called to retreat work for lay persons and other religious, at the Retreat House in St. Helena. This work has expanded over the years to include service to businesses, county and state agencies, community organizations,

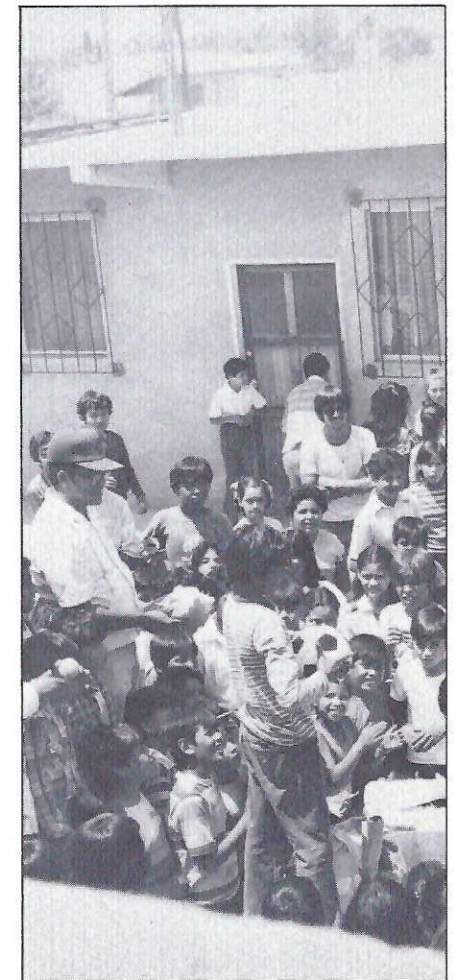


*Brother Thomas Westberg directs the retreat house at St. Helena.*

*The handicapped share the facilities at Camp Krem with many volunteer workers; here, Brother Brian Bernardis.*



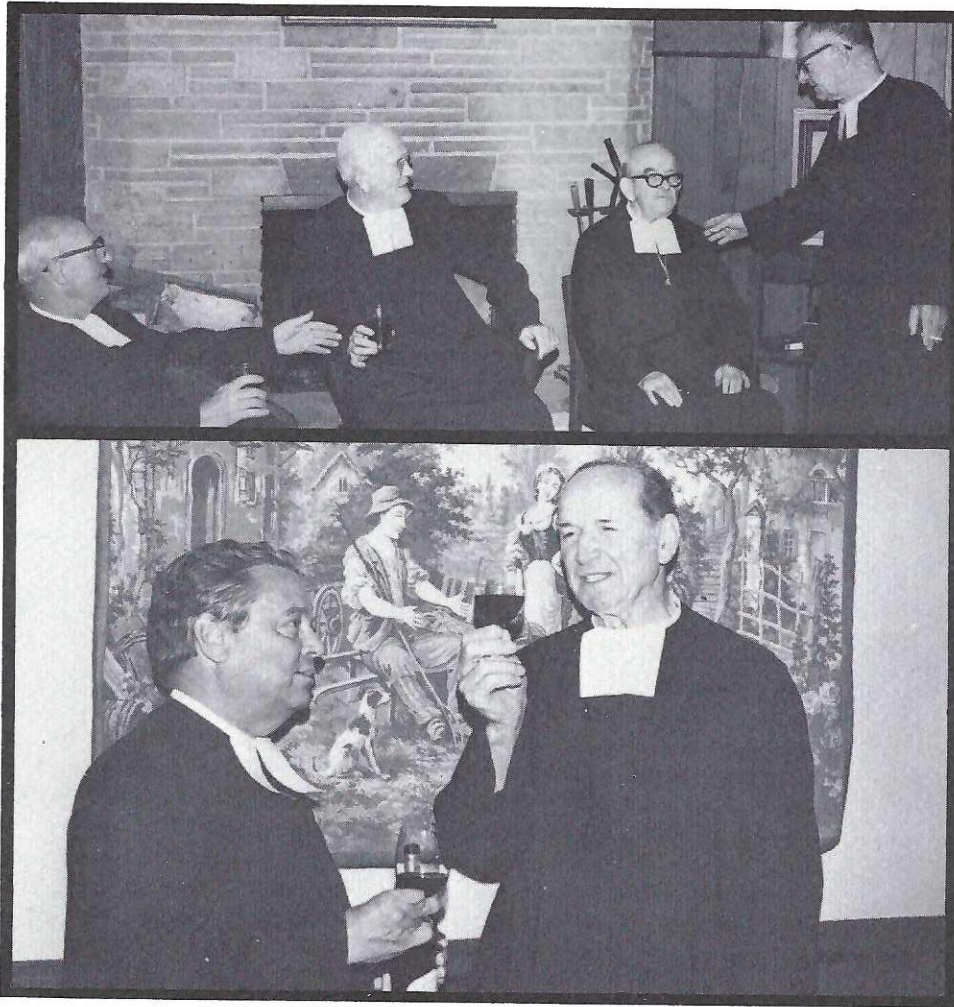
*Brother Armand Garcia at the Tijuana summer school.*



and parents' groups. Other Brothers may choose such innovative programs as working with the very poor in Tijuana, at an educational center now three years in operation. Others may assist at Camp Krem, a summer camp for retarded children in Boulder Creek, or at a CYO summer camp at Occidental. One Brother coordinates the activities of Hispanic community leaders for the Archdiocese of Los Angeles. Brothers also serve the District itself as archivists, administrators, recruiters; or in suicide prevention programs, in drug and alcohol rehabilitation work, in helping the physically and mentally handicapped, in working with juvenile delinquents. Finally, a number of Brothers go on to advanced study for higher degrees.

*Mont La Salle in Napa is home for many retired Brothers.*

*Brother Cassian Frye, President of Mont La Salle Vineyards, looks on as the Cellarmaster, Brother Timothy Diener, examines a glass of their world-renowned wine.*



## *Financial Support for the Future*

Mont La Salle Vineyards owns and operates a winery for the District and distributes premium wines and brandies throughout the world through the distributing agency of Fromm and Sichel. Four Brothers serve in the work of the winery and Brother Timothy Diener has become world famous as the Cellarmaster of Christian Brothers Wine.

De La Salle Institute, a California non-profit corporation, established by the Brothers in 1882, owns most of the stock of Mont La Salle Vineyards. De La Salle Institute contributes to the support of Christian Brothers' education in the District of San Francisco. The Brothers who teach and are responsible for administrative work in the District also contribute very substantially to the support of Christian Brothers' education.

The annual monetary contributions of De La Salle Institute are allocated among the various levels of education and educational projects approximately as follows:

- \$1.5 million dollars to the high schools each year;
- \$500,000 to the College, the elementary schools, and the Retreat House;
- \$250,000 in financial aid to low-income families of students.

It is hoped and anticipated that the Brothers may be able to continue their support of education in the District at the current levels.

The future of the San Francisco District is more secure now than at any time in its tumultuous history. This we owe to the involvement of thousands of students, parents, and benefactors who have become partners with St. John Baptist De La Salle and his followers in the work of the Institute.

There is much cause for us to be grateful; there is much of which we can be justifiably proud. Please pray with us in gratitude to God for His Providence in our regard. Pray, likewise, with us that He will send many young men to be our Brothers as we enter the fourth century of service to the poor through Christian education.

## Organizations Supporting the Work of the Christian Brothers in the Western Province

### JUSTIN-SIENA HIGH SCHOOL, NAPA

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J-S 200 Club  
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### LA SALLE HIGH SCHOOL, PASADENA

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Boosters' Club  
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Alumni Association

### CHRISTIAN BROTHERS HIGH SCHOOL, SACRAMENTO

Parents' Service Organization  
La Salle Club  
Board of Regents  
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Christian Brothers Alumni

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Committee  
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Committee  
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### ST. MARY'S COLLEGE HIGH SCHOOL, BERKELEY

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Athletic Association  
Parents Association

### DE LA SALLE HIGH SCHOOL, CONCORD

De La Salle High School Association of  
Parents

### SAN JOAQUIN MEMORIAL HIGH SCHOOL, FRESNO

Mothers Guild  
Men's Boosters  
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### CATHEDRAL HIGH SCHOOL, LOS ANGELES

Parents' Club  
Boosters' Club  
Alumni Association

### LA SALLE HIGH SCHOOL, MILWAUKIE

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**The Brothers of the Christian Schools**

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