



CHARTER



Le Chéile School Trust

CHARTER

Schedule 2

Articles of Management

First Printed 2008 - Reprinted 2012, 2014

This edition of the CHARTER of the Le Chéile Schools Trust incorporates the Heritage Statements of the St. Joseph of Cluny Sisters, who joined in September 2009 and the Ursuline Sisters who joined in September 2012. We welcome both congregations and their schools to the Trust.

Building on the work of the Trust, we have included a section on Gospel Values – a resource for schools and the Le Chéile community to explore the vision and mission of the Trust.

www.lecheiletrust.ie

INTRODUCTION

The Le Chéile Schools Trust is a collaborative trust set up initially by twelve congregations. The Trust will carry out the increasingly complex legal and inspirational role of the Patron previously exercised by the congregations. In setting up the Trust, the congregations wish:

- To affirm their commitment to the future of Catholic Education.
- To provide for the needs of the students and communities in their schools.
- To honour their partnership with the government in the education system.

The Trust is established as a legal entity, under company law. Central to the operation of the trust is its Charter. The Charter outlines the Mission and Vision that the congregations entrust to this new venture. The Charter aims to capture the spirit in which the congregations have come together to plan for the future. It states the hopes and aspirations that the congregations brought to their own work in schools, and that they are confident will be carried into the future. These hopes are translated into the particular circumstances of each school's Mission and Vision Statement, as well as the practical policies that outline its operation.



The Charter is written in three parts:

Part 1 describes the Mission of the Trust. This part aims to capture core elements of the mission of the congregations and pass them on to Le Chéile. The focus is on the link between the Mission of the Church and the Mission of Le Chéile, the philosophy of education that inspires the Trust and the responsibilities inherited by Le Chéile from the congregations.

Part 2 describes the Vision of Education. This Vision is meant as a guide for the Trust in its future work with the schools. The aspirations contained in it will be translated to their own context by each school in a Vision Statement which will also reflect the specific heritage they receive from their founding congregation. The main focus of the Le Chéile Vision Statement is on the spiritual and faith formation hopes of the congregations, which build on the excellence of a general education.

Part 3 describes the Heritage of each of the founding congregations.

THE MISSION OF THE TRUST

*To promote Catholic Education as an option within the Irish education system.
To develop the schools of the Congregations in the service of their local communities,
the state and the Church.*

LINK TO MISSION OF CHURCH

The Le Chéile Schools Trust takes its heritage from the work of the Founding Congregations. Their commitment to education reflects their participation in the mission of the Church. In setting up Le Chéile, the Congregations want to ensure that their schools will continue in that same mission. This is the mission they entrust to Le Chéile.

The Le Chéile Trust will therefore participate in the same mission of the Church. It values its links with the local and universal Church, as well as the heritage from the congregations. It pays particular attention to the philosophy of education announced from time to time by the Vatican Congregation for Catholic Education and the Irish Catholic Bishops' Conference.

THE MISSION OF THE CHURCH

The mission of the Church includes “evangelisation” and “discipleship”. Evangelisation is the work of proclaiming the Good News of Jesus, so that people come to realise the riches of God’s love. Discipleship is the work of helping people to live out their commitment to Jesus and his principles.



The way in which the Catholic Church thinks of itself has changed dramatically since the Second Vatican Council. The Church no longer defines itself in terms of an institution distinct from everyday society. It acknowledges that God’s work is alive in all human activity. We can find God by reading the signs of our times – in the wealth of culture and in the increasing importance of community. We also find an invitation to work with God to make the world a better place and build up the Kingdom.

The Le Chéile Trust is committed to the work of “evangelisation” and “discipleship” in the context of a church that is open to developing a deeper understanding of Jesus and the Gospel in the context of a dialogue with human culture. It is this mission that informs its philosophy of education.

PHILOSOPHY OF EDUCATION

At the centre of a philosophy of education is the vision of the human person.

A human being has a dignity and a greatness exceeding that of all other creatures – a work of God that has been elevated to the supernatural order as a child of God, and therefore having both a divine origin and an eternal destiny which transcends this physical universe.¹



This vision is what inspires the work of Catholic Education. The work of “evangelisation” proclaims the dignity of the human person. The work of “discipleship” helps participants understand the practical implications of that dignity in their relationships with others and with the world around them.

The Catholic school finds its true justification in the mission of the Church; it is based on an educational philosophy in which faith, culture and life are brought into harmony.²

The mission of Le Chéile is to promote this vision of the human person in and through the schools. This is made more explicit in the Vision of Education in Part 2, and in how it is translated in the practical reality of individual schools. The congregations shared a common purpose in education, yet each congregation brought its own charism to the running of the schools. This charism is entrusted to each individual school through the Board of Management and aspects of these charisms are outlined in the Heritage statements in Part 3.

THE ROLE OF THE TRUST AS PATRON

Le Chéile will carry out the legal requirements of the Patron as outlined in various legal instruments. It will have special regard for the development of the spiritual dimension of the school. The way the Patron promotes the spiritual dimension depends on the founding charter of the school. The religious congregations are Patrons in two types of schools – their own schools, which are Catholic Schools, and also, Community Schools, where the founding charter is multi-denominational.

In Community Schools, the Catholic Patrons promote a philosophy of education that is inspired by the Catholic vision of the person, while fully respecting the multi-denominational charter of the school. The Patron brings the Catholic vision to the dialogue on schooling, and seeks to integrate the values that might attach to a Catholic school in a way that is appropriate to the specific charter of the school and to the community. The Patron has a special care to promote the spiritual welfare of all students within the school, and will seek to ensure that Catholic students have access to an appropriate faith formation programme.



The spiritual dimension of Le Chéile Catholic schools is promoted by seeking:

- To establish the school as a community that witnesses to the Kingdom of God and to Gospel Values. As a community, it reflects God's love for us, and our love for one another. It promotes justice and equality, and has a special concern for the marginalised.
- To be centres of learning and excellence in all aspects of growth, for students, parents, teachers and other staff members. This involves a critical dialogue with culture, where the school aims to be a leader in issues of morals and values, becoming an agent of change for society.
- To focus on Christ as a teacher and a model of human living. The Gospel is a source of reflection on values. The school provides opportunities for all members of the community to deepen their knowledge and relationship with Jesus.
- To develop links with the wider Church Community, especially the local parishes and dioceses. It also encourages a concern about local, national and global issues.

1 Religious Dimension of Education in a Catholic School, #56

2 Religious Dimension of Education in a Catholic School, #34

VISION OF EDUCATION

The Glory of God is humanity fully alive. (St. Irenaeus).

THE SCHOOL

The schools work from a clear vision of education. It is open to and welcomes all who share that vision and wish to benefit from it.

The School Community

- The school values the role of **parents** as their children's first and foremost educators, and seeks to work in partnership with parents. It sets up inclusive structures for the constructive involvement of parents in the school.
- The school appoints **staff** who are qualified, competent, professional and committed to the values of the school and to pursuing excellence in education. It provides for systematic on-going development of staff, particularly in the area of leadership.
- The school values the worth of each **student**. It welcomes and is sensitive to each one, especially students with special educational needs. It is inclusive of students from diverse cultures and backgrounds.



The Curriculum

- The school facilitates and supports the students' search for truth and meaning. It encourages them to strive for excellence in all areas of human growth. It provides a range of learning opportunities so that all students can gain knowledge and develop the skills and competence necessary to participate in and contribute fully, actively and fruitfully to society. It encourages students to take increasing responsibility for their own learning and decision-making.
- The school offers a curriculum that has breadth and depth. It is academically rigorous and relevant to the life experiences of the students. It prepares students to understand the many social and cultural factors which shape their values.
- The school develops a pastoral care system that is sensitive to the needs of each student and helps them benefit from their time in school.



THE SPIRITUAL DIMENSION

Le Chéile Schools have a special commitment to the development of the spiritual dimension of the school and of the lives of its members. It recognises and proclaims that transformative education is essentially a spiritual process. It is the responsibility of all to witness to the spiritual dimension in their respect and care for one another.

The Role of the School

The school:

- Nurtures, promotes and provides for the students' faith development. Students are trained to think, research, reason, reflect and act in the light of Gospel values.
- Recognises the partnership with parents in Faith Development and seeks opportunities to enhance and renew the faith of parents through the education of their children and through their participation in the life of the school.
- Recognises the role of teachers in witnessing to Gospel values and encourages teachers in their own on-going faith development.

The Religious Education Programme

The Religious Education Programme is at the core of spiritual formation. This programme:

- For Christians, is built on and is faithful to the heritage of Scripture, the teachings and living tradition of the Church. It is based on Christ as the meaning and model of human living.
- Fosters the growth of faith at personal and community levels, especially through understanding and participating in prayer and liturgy.
- Provides an intellectual framework for reflecting on life decisions and encourages students to give witness to the integration of faith and life.

CATHOLIC FAITH FORMATION

Those who practise charity in the Church's name will never seek to impose the Church's faith upon others. They realize that a pure and generous love is the best witness to the God in whom we believe and by whom we are driven to love. A Christian knows when it is time to speak of God and when it is better to say nothing and to let love alone speak.³

It is hoped that the values inherent in the culture of the school will be internalised in the values, attitudes and behaviours of all members of the school, and that the culture will continue to be a formative element in a life-long commitment to spiritual growth. As such, the school seeks to help individuals develop a Catholic identity that is characterised by:



- A sense of the sacred and a search for a personal belief in God. This is inspired by knowledge of the person and message of Jesus, and nurtured by a deep personal relationship with Him.
- Appreciating the Eucharist at the heart of the Christian Community. There is an awareness of the sacramental nature of the Church. Catholic liturgies inform a personal prayer life. There is familiarity with Catholic symbols and rituals.
- Knowledge and understanding of the basic teachings of the Catholic Faith. Having some understanding of the history of the Catholic Church and a familiarity with changes in its discipline and practice. Being familiar with the heroes and heroines of the Catholic Church, especially those linked with the Congregations.
- Integrating spiritual and moral values into decisions in daily life.

The work of Faith Formation is through invitation, not coercion. It recognises that individuals are at different places in their personal faith journeys.

- Some students from other faiths and from other Christian denominations will have enrolled in the school. Their different traditions will be respected. They will be **encouraged** to grow in knowledge and appreciation of their own traditions.
- Others students may come to the school with limited ability to engage with the spiritual. The general programme of the school will be considered as a form of **pre-evangelisation**. This promotes a human development that focuses on the emotional and aesthetic, thus enabling the young person to experience God at a deep and spiritual level.
- Other students may come to the school with limited knowledge of the Catholic tradition, or with low levels of familiarity of Catholic liturgy and rituals. In this situation, the school acts in an **evangelisation** role. It helps them develop that knowledge. They are helped reflect on their life experiences in the light of Christian revelation and invited to **discipleship** through a personal faith commitment.
- Still others will come to the school having already made a significant commitment to their faith. They will come from supportive home and parish communities. The school seeks to give special **support** to this group, and to help them explore, in a deeper way, the commitment of discipleship.

SUMMARY

In summary, graduates from Le Chéile schools are characterised by :

Intellectual Development. The school builds on the secular academic disciplines which introduce students to a critical appreciation of the world they live in and develop in them skills that enable them to participate fully in that world.



Emotional and Social Development. Students are helped to develop emotionally, with a strong sense of their own worth, leading to self-esteem and respect for others. They develop social skills that allow them play an active and fruitful role in society.

Moral Development. Students are invited to reflect on key moral issues and to examine their responsibility to themselves, to others, to society and to the environment. This reflection takes place within the Christian tradition.

Spiritual Development. To develop a relationship with God means being able to enter into the world of mystery. Students are introduced to this through areas such as nature, art, poetry and music. The spiritual dimension is developed through different experiences of prayer and ritual. Students may come to appreciate God as creator of the universe and they also experience the mysterious oneness and inter-relatedness of creation.

Concern for others. A mark of Christian commitment is a concern for others. The school offers opportunities to develop and practice this concern. It invites students to reflect on the contribution they can make to others particularly in the use they make of their talents and in their choices of career.

Sacramentality. We meet God through signs that have an enduring reality. The school helps students to experience God through a deeper appreciation of and participation in the sacramental life of the Church. This is extended to participation in other rituals, and to an ability to read the signs of the times, discerning God at work in the life of each individual.

3 Benedict XVI, 2005,
Deus Caritas Est, para 31(c).

HERITAGE STATEMENTS FROM CONGREGATIONS

THE CHARISM OF THE CONGREGATIONS

A Charism involves a particular call to Faith. It is a way of reading and responding to the Christian message. In Religious Congregations it is seen in the choice of ministry and the way the members of the congregation engage in that ministry. The Charism is a gift to the members of the congregation, and it is also a gift to the Church. The gift is nurtured by the community life and spirituality of the Congregation. Preserving the Charism of the congregation means preserving that gift within the Church.

As well as the Charism of the different Congregations, there is a more fundamental charism at work that every Christian shares – the Charism of Baptism. At Baptism, every Christian has been anointed Priest, Prophet and King, and therefore shares in a special way in the ministry of the Church. These three roles are not associated with special functions in the running of a school. They belong to each person as a Christian – leaders, teachers, parents and students. Part of our spiritual formation is to reflect on what these roles may mean in our living out the gospel message. A key challenge for the future is to develop a vision of how the charism of baptism and the charism associated with the Founding Congregations can be integrated in a future that will be based predominantly on a lay spirituality.

The Le Chéile Trust is a first step in that development. The Trust is an example of collaboration between Congregations. Although each Congregation professes a unique Charism, they share common ground in their understanding of the Gospel values that translate into the Ministry of Education. The Vision Statement of Le Chéile builds on that common ground. The Trust also wishes to respect and promote the unique values associated with individual Congregations. A Heritage Statement from each Congregation is included in the Charter. Part of the commitment of the Trust is to continually reflect on that heritage and, in partnership with Boards of Management, to promote it in the schools.

DE LA SALLE

OUTLINE OF THE CONGREGATION'S HISTORY

The Institute was founded in 1684 by John Baptist De La Salle who saw the need for a group of lay men who would associate and dedicate their lives to the ministry of human and Christian education, especially of the poor. Each Lasallian teacher would cultivate especially a spirit of faith and a spirit of zeal; faith as a way of seeing and realising his or her own identity and of seeing too, beyond the external to the divine dignity of each student as a child of God. A spirit of zeal would motivate the teacher to give of his or her best in the interests of the human and Christian development of the children.



John Baptist De La Salle was proclaimed Patron of Teachers in 1950 and, today, the same mission inspires and motivates thousand of teachers throughout the five continents. The term “Lasallian” comes from the name of our Founder John Baptist De La Salle, a 17th century French priest and is used to embrace all those who work with us and support us in our mission.

De La Salle's educational vision and mission emerged from the awareness he had of the distress of very large numbers of neglected young people of his time, the children of “artisans and the poor”, who, without education or supervision, were far removed from earthly or heavenly salvation. The originality of De La Salle is not so much that he was a pioneer of education but that, resolutely and against the odds, he created a stable community of religiously motivated laymen who constructed, throughout France, a network of free schools that would make education available to the poorest. De La Salle saw the school as the ideal context for these wayward young people to gain the skills they would need in order to rise above the hopelessness of their human condition and grow in dignity as children of God.

From the outset, De La Salle came to realise that the school would be successful and stable only to the extent that the teachers were united through a common vision, a shared dedication and a supportive community. “Together and by association”, a familiar phrase in the Lasallian Tradition, reflects a collegial approach to decision making with shared responsibility at all levels.

THE LIVED LASALLIAN CHARISM

Four core values mark the Lasallian schools of today: Lasallian schools are Christian communities where people show care and respect for each other. Lasallian schools are concerned with the needs of the disadvantaged and the immigrant at all levels. The Lasallian schools are built around partnership. The Lasallian schools offer an education of excellence and relevance to all the students.

The lived Lasallian charism is achieved through a unique educational practice: practical attention to the young, the quality of our relationships with them, our interest in those most in difficulty, concern for total formation, taking into account all the dimensions of the person as well as the future of the young person. (The Lasallian Charism – Lasallian Studies No. 13)

Our mission is to procure the human and Christian education for the young especially the poor; to announce the Gospel and to discover in the poor the face of Christ; to be attentive to all forms of exclusion where that possibility might exist. Our mission invites us to have our eyes open before the inequalities created by our society and to be creative in our response to new needs.

The Lasallian mission also consists in helping to keep alive the search for solutions to the existential questions of the young we seek to educate; to help them acquire an adequate hierarchy of values that gives meaning to human existence; to promote the development of an interior life, a disinterested love, and a generous commitment. Our mission is to assure that youth integrate within themselves reason and emotion; sentiments and impulses, free will and fragility. (Br Alvaro- *Final Reflections: “New Wine in New Wineskins”*- International Assembly 2006)



DOMINICAN EDUCATIONAL TRADITION

In 1206 the Spaniard, Saint Dominic de Guzman, founded the first community of Dominican women in Prouille, France. In 1224 the Dominican friars came to Ireland. The Cabra Sisters trace their origin to the foundation of the Dominican Nuns in Galway in 1644. Srs. Mary Lynch and Julian Nolan, on their return from exile in Spain during the persecution of the Cromwellian period, re-founded the community in Galway. The Congregation is just one section of the world wide Dominican Family – a family of priests, brothers, contemplative and

active sisters, and laity. The Congregation’s mission is education in its widest sense, schools being one aspect of this.

Founded on democratic principles, Dominic’s vision was to bring the Word and Works of God into a dynamic engagement with the prevailing culture of the day. The network of Dominican schools and Colleges in Ireland has therefore inherited a rich tradition in education, with each succeeding generation finding new ways of passing on Christian values. This involves the constant effort to synthesise faith and culture so that intellectual development and growth as a Christian go hand in hand. This democratic principle ensures Dominican Education is developed in a spirit of trust and freedom, linked with responsibility, eliciting the co-operation of all, mindful of justice issues, offering a multifaceted curriculum, and opposed to unhealthy competition or academic cramming.

DOMINICAN SCHOOLS IN LE CHÉILE

- St. Dominic’s Secondary School, Ballyfermot
- St. Dominic’s College, Cabra
- Dominican College, Galway
- Dominican College, Griffith Avenue
- Dominican College, Muckcross Park
- Dominican College, Sion Hill
- Dominican College, Wicklow
- St. Dominic’s High School, Sutton
- Scoil Chaitríona, Glasnaíon

The motto Veritas (Truth) epitomises the aim of Dominican schools and colleges – the pursuit of Truth in all its forms. It acknowledges the unique giftedness of each individual and their journey in discovering the truth about themselves, others, the universe they share, and the Creator of all. Dominican schools and colleges, therefore, strive to be communities centred on Christ, and on Gospel values, where all work together, learn to make informed judgements, pray together, forgive each other.



(Fuller information is available in the document ‘In Search of Truth - The Dominican Way in Education’. ‘Ag Lorg na Firinne-Oideachas ar an nós Doiminiceach’)
www.dominicansisters.com

KEY FEAST DAYS

28th January	St. Thomas Aquinas, Patron of Universities and Catholic Schools	24th May	Feast of St. Dominic
29th April	St. Catherine of Siena, Doctor of the Church and one of the Patronesses of Europe	24th August	St. Rose of Lima
		7th October	Our Lady of the Holy Rosary
		3rd November	St. Martin de Porres
		15th November	St. Albert the Great, Patron of the Natural Sciences

FAITHFUL COMPANIONS OF JESUS

Marie Madeleine d'Houet (1781-1858) was inspired to found a Society that would be called *Faithful Companions of Jesus*. The example of Mary and the Holy Women of the gospel who stayed with Jesus throughout His passion, death and resurrection greatly influenced her. To be **faithful** is one of our core values that we entrust to you.

Marie Madeleine was profoundly affected by the words of Jesus from the cross "I am thirsty". She believed that these words expressed Jesus' desire to bring God's love to all people.

We **FCJ** sisters desire that this same mission be continued through the work of education in each school community.

This we entrust to you.



**d'Houet Day
5 April**

Marie Madeleine was inspired by the Constitutions and the Spiritual Exercises of St. Ignatius. To be contemplative in action and to find God in all things are at the heart of this spirituality.

We **FCJ** sisters desire that each school community will follow this inspiration so as to be messengers of hope to our world.

This we entrust to you.

May each **FCJ** school community be faithful to Gospel values especially *companionship, gentleness, compassion, courage and confidence*
www.fcjsisters.org

HOLY FAITH SISTERS

Founding Vision and Charism: Margaret Aylward, a Waterford woman, whose life spanned the nineteenth century, founded the Sisters of the Holy Faith. Her founding vision was born in the context of the poverty and related proselytism of post famine Ireland. Her profound appreciation of the gift of Faith, her active compassion for the poor and her conviction of the role of the family in nurturing the dignity of each child inspired all her undertakings.

As a lay woman with other lay women she developed the fostering out system to provide Catholic foster families for orphan children. She set up schools in poor areas to provide a Catholic education and hope of a better future for children trapped in poverty. Her passionate belief that Faith is a treasure to be developed and nurtured led her to insist: "These schools will always be schools of Faith – a Faith that is living and operative". (MargaretAylward 1884)

To carry the vision forward, in 1867 Margaret founded a congregation of sisters who shared her vision and her commitment to the Faith and to families in poverty. As time passed, the number of these schools increased and the sisters developed her work by establishing secondary schools for children of the emerging middleclass Catholic families.

Ethos: Margaret's firm conviction of the dignity and potential of each child, her concern for the preservation and development of their Faith, her respect for the primary role of the family, her commitment to children and families living in poverty and her collaborative role with the laity, are the values that the Holy Faith Schools seek to express through their ethos today. It is from within this framework that the Holy Faith Sisters work with other congregations of Apostolic Religious to ensure the future of Catholic Schools through the Le Chéile Trust.

*"Under God it began,
This' God it has grown"*

Margaret Aylward

www.holyfaithnetwork.net

HOLY FAITH EMBLEM



The cross at the centre symbolises the centrality of our Faith.

The open ended cross is an invitation to spread the

Word of God and to be open to receive.

The cross rests on the waters of life, open to the world and to infinity.



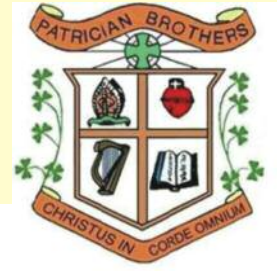
Margaret Aylward's lamp

This light was a ray of hope for Margaret in the darkness of her prison cell.

It symbolises for us the light of Faith.



PATRICIAN BROTHERS



Congregational Statement

The Patrician Brothers were founded in 1808 in Tullow, Co Carlow, by Bishop Daniel Delany, bishop of Kildare and Leighlin. His intention was to address the social evils of his time and raise the living standards of the people through education. In creative fidelity to our Founder we seek to address through education some of the pressing needs of young people in Ireland today. In our commitment to continue in the ministry of education, we find our primary inspiration in the life and in the teaching of Jesus Christ.

We place a high priority on the development of the religious faith of students and we see the integration of life and faith as the ideal to aim towards. In the school communities where we work we seek to develop a view of reality which is firmly based on the values of the Gospel. Accordingly, our policies and practices will reject those values which are counter to the Gospel.

In the spirit of our Founder and in the tradition of our Congregation we show a preference for those who seem to be in greatest need and we discriminate positively in favour of those who are materially poor.

We affirm the need for a continuing attitude and practice of pastoral care throughout the school so that each student may grow in self-worth.

We support a system of education which recognizes a variety of needs among students, one which extends the gifted and encourages the weak. We support a system of education which promotes a balanced development of the individual.

We value highly a close working rapport with the partners who share our commitment to education. Foremost among those partners are our working colleagues in the schools, the parents of the students and the leaders of the local church. We seek to share with our partners our core beliefs and values regarding the true purpose of education so that our collaboration may be authentic and enduring.

POOR SERVANTS OF THE MOTHER OF GOD

The Congregation of the Poor Servants of the Mother of God (S.M.G.) was founded in London on September 24th, 1869 by Frances Margaret (later Mother Magdalen) Taylor, (1832-1900), the youngest child of Henry Taylor, an Anglican clergyman, and his wife, Louisa.



As she grew up, Frances became very aware of the plight of the poor of London and tried to help them in any way she could. Conscious of their lack of educational facilities, she became involved at one stage in organising a 'ragged school' for poor, street children. At the outbreak of the Crimean War in 1854, Frances volunteered to nurse in the military hospitals in the Crimea. Various influences and experiences there – notably the heroism of the Sisters of Mercy and the faith of the Irish Catholic soldiers – led to her conversion to Roman Catholicism. From Frances's great devotion to the Incarnation flowed her love of the poor, and this in turn led her to found the S.M.G. Congregation. Mother Magdalen drew her inspiration from the Constitutions and Spiritual Exercises of St. Ignatius, having from the outset received much spiritual help and guidance from the Society of Jesus.

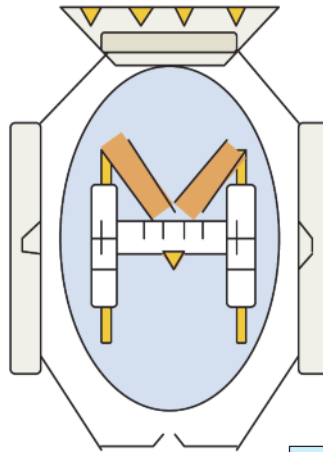
Through the many apostolates of the Congregation, including education, the members take part in the one mission of Jesus Christ. By their lives of prayer, love and service, they share the Good News with their contemporaries in terms which people can understand. What characterises the S.M.G. approach to education is a profound respect for the dignity of the individual and a strong work ethic. Students feel themselves accepted and encouraged and so grow in confidence and maturity. They are encouraged to use their gifts and talents to help those at home and abroad who do not share their material and educational advantages. The Congregation's Founding Day – September 24th – is celebrated annually with a Mass for the Opening of the Academic Year.

In Ireland, the Poor Servants of the Mother of God have been involved in primary education and in second level education in both the voluntary secondary school and community college sectors. The two secondary schools under the patronage of the S.M.G. Congregation are Manor House School, Raheny, Dublin 5, (Phone: 01-8316782) and St. Aloysius' College, Carrigtwohill, Co. Cork. (Phone: 021-4883341) The websites are: www.manorhouseschool.com and www.stalscarrig.com

RELIGIOUS OF CHRISTIAN EDUCATION

The Religious of Christian Education, a small International Congregation was founded in Normandy, France in 1817 by Father Louis Lafosse and four women. France was troubled after the Revolution and there was a great need for education, especially for girls.

Father Lafosse and the Founding Sisters developed an educational system based on academic excellence and the development of the whole person. They wished to create a happy, joyful atmosphere, where pupils could develop their talents.



Maria Vitae Porta

Maria Vitae Porta is the motto of Our Lady's School. This gives the idea that life is a journey, with Mary, the Mother of Jesus, as guide. The Feast of the Presentation, 21st November, foundation of the Religious of Christian Education, is celebrated each year in the school.

In 1953, at the invitation of the Archbishop of Dublin, Our Lady's School, Templeogue was opened. Following the ideals of Father Lafosse and the early Sisters, the school is a community which stands for Christian values. The Education offered aims at a search for the Truth, the formation of Christian faith and the growth and personal development of each person.

Staff, pupils and parents participate in the educational process and the quality of relationships between them is of vital importance. The school reaches out to the wider community.



RELIGIOUS OF JESUS AND MARY

The Religious of Jesus and Mary were founded by Claudine Thevenet in Lyons, France, in 1818. Her aim was to make Jesus and Mary known and loved by means of a truly Christian Education.

Today, the Jesus and Mary Schools foster an integrated education where each individual is valued and respected. We believe, like Claudine, that young people -

- Grow in a sense of personal worth and feel themselves loved by living together in an Educational Community;
- Develop in a more integrated way when surrounded by a family spirit of warmth and security;
- Need to prepare solidly for the world of work so as to enable them to face the future reality with faith and confidence;
- Respond to a methodology which is characterised by love, patience and forgiveness, and to the guidance of teachers who attend individually and progressively to their development, taking into account their particular talents and circumstances in life;
- Need support and guidance, which if given at the opportune time can help forestall errors of judgement and prevent mistaken choices.

The Jesus and Mary Educational Communities recognise that young people are the hope of tomorrow and a powerful force for renewal in the Church and in the World.



STAB L. SALOMONE - ROMA DEL VECCHIO PNNIT
SAINT CLAUDINE THÉVENET
(MARY ST. IGNATIUS)
FOUNDERESS OF THE CONGREGATION
OF THE RELIGIOUS OF JESUS AND MARY

*“How
Good
God
Is”*

Jesus and Mary Secondary Schools

- Our Lady's Grove, Goatstown Rd., Dublin 14
- Enniscrone, Co. Sligo
- Gortnor Abbey, Crossmolina, Co. Mayo
- Salerno, Threadneedle Rd., Salthill, Galway

Jesus and Mary Primary Schools

- Our Lady's Grove, Goatstown Rd., Dublin 14
- Scoil Íde, Salthill, Galway

SISTERS OF CHARITY OF ST. PAUL, THE APOSTLE

The Congregation of the Sisters of Charity of St. Paul, the Apostle, was founded by Genevieve Dupuis in Banbury, England in 1847. The Congregation spread rapidly throughout England with Sisters working in parish schools and visiting the sick in their homes.

In 1903 Sisters were sent to open the first convent in Ireland at Kilfinane Co. Limerick and teach in the parish school. St. Paul's Greenhills, Dublin was opened in 1964.

Genevieve Dupuis had a very simple philosophy of education – “Love is the first principle of success – do your best for the children”. Genevieve’s legacy continues today in our school communities which are permeated by the belief:

- In a loving God, as revealed in Jesus Christ
- That all persons are sacred because each is made in the image of God and therefore deserving of respect
- That all creation is an expression of the goodness and love of God revealed through it
- That all are entitled, in justice, to be given the opportunity to develop fully as persons

Saint Paul, the Great Teacher, is patron of Scoil Pól, Kilfinane and St. Paul's Secondary School, Greenhills. The schools' motto is Omnibus Omnia – All things to All, (Cor.9:22)

25 January, the Feast of the Conversion of St. Paul, is a day of special celebration in the schools.

The school badge refers to the life of Saint Paul.

The Sword signifies his martyrdom.

The Quill shows he was a writer.

The Book represents his Letters.

The Crown reflects his sainthood.



OMNIBUS OMNIA

Contacts:

www.sellypark.org

– Motherhouse of the Sisters of Charity of St. Paul

www.scoilpol.ie

- Scoil Pól, Kilfinane, Co. Limerick

info@stpaulsg.ie

- St. Paul's Secondary School, Greenhills, Dublin 12.



SISTERS OF SAINT LOUIS

The Institute of the Sisters of St Louis was founded, by Louis Bautain and Mère Thérèse de la Croix, in Juilly, (France) in 1842, to promote the Christian education of the young.

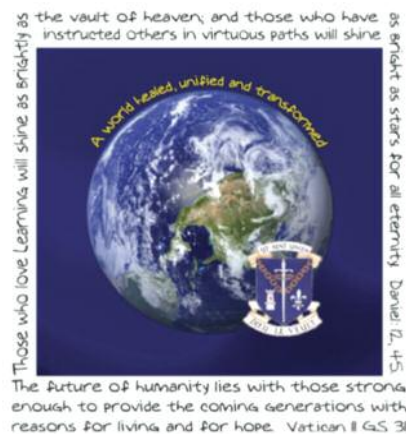
The first St Louis Sisters came to Ireland in 1859 at the request of the Bishop of Clogher.

Louis Bautain was a priest, philosopher and academic, who had been personally affected by the turmoil of the French Revolution and the anti-clericalism of his time. He set himself the task of healing the deep and supposedly irreconcilable divisions that existed between faith and reason and between theology and the secular learning of his time. Bautain saw Christian education as the great need of his day, as “the beautiful enterprise”.

It was his vision of a “world healed, unified and transformed by the saving wisdom of Christianity” that led Louis Bautain to a lifelong search for unity and truth. His guiding words were Ut Sint Unum, May they all be one. This is part of the crest of every St Louis school worldwide; it shapes the approach to community and partnership in each school, and creates the “family spirit” which is so much part of the tradition of St Louis.

Bautain’s “beautiful enterprise” of education is at once worldwide and holistic. It creates a learning environment in which the Catholic/St Louis identity is balanced with openness to the new and the yet unknown. The international St Louis educational network, to which all St Louis schools belong, helps to promote awareness of different perspectives and to experience interconnectedness. It is our hope that this outlook and this network will continue to develop in the Le Chéile Trust.

Further information on the Sisters of St Louis and on the Schools in the St Louis network can be accessed on the St Louis website: www.stlouissisters.org





SISTERS OF THE CROSS AND PASSION

The Sisters of the Cross and Passion were founded by Elizabeth Prout in Manchester, England, in 1852, during the time of the Industrial Revolution.

Elizabeth witnessed dire poverty and identified education as a means for people to escape from poverty, find employment and improve their quality of life.

From modest beginnings Elizabeth and her companions established a tradition of education in many countries which sought to respect the culture and values of those countries, and to respond to the challenges of the times. Today the sisters still endeavour to respond creatively to the new challenges of the age whether in education or other areas of social need.

Our school communities aspire to create a positive environment in the belief that through caring relationships students:

- Learn respect for self, others and the natural world
- Develop a love of learning and appreciation of their talents
- Share their gifts and resources in a spirit of compassion for the building of a more just world.
- Learn the meaning of inclusive community which celebrates difference and acknowledges mutual interdependence.

It is our hope that the students will become creative, independent adults who can take their place in society and whose lives reflect gospel values.



SOCIETY OF THE HOLY CHILD JESUS

The Society of the Holy Child Jesus is a small international congregation founded in England in 1846 by an American woman. Cornelia Connelly, founder of the Society and mother of five children, developed an educational system based on trust and reverence for the dignity of every human being. She encouraged Holy Child educators to carry this spirit to students of diverse backgrounds as they sought to respond to *the wants of the age*. Schools committed to the tradition of Holy Child education share in the Society's mission *to help others to believe that God lives and acts in them and in our world and to rejoice in God's presence*.

Since 1846, educators inspired by the Holy Child philosophy of education have helped students *to grow strong in faith and lead fully human lives*, have promoted academic excellence, and have sought to instil social responsibility. Holy Child education is a tradition which is rooted in Christian values and is attuned to learning opportunities that enable students to respond to life with joy, commitment and compassion. Students are encouraged to meet diversity and change with confidence in their own gifts and in God.

In Ireland the Holy Child sisters have been involved in second level education in both the community school sector and the voluntary secondary school sector.

Holy Child Community School, a multi denominational school, was founded on a vision of Catholic education which values the worth of each person. The school welcomes students with diverse abilities and talents and in keeping with its Christian ethos, seeks to recognise and develop their varied gifts and to promote in students a sense of self-confidence, tolerance and respect for others.

The congregation will continue to foster the Holy Child tradition of education and to maintain links with the school through the school's membership of the Holy Child European Network of Schools.



SISTERS OF ST. JOSEPH OF CLUNY

Anne Marie Javouhey, founder of the Sisters of St Joseph of Cluny, was nine years old when the Paris mob stormed the Bastille and barely fourteen when the French royal family was beheaded. Her response even at that young age was to help hide fugitive priests. At the same time she saw the importance of education and she began to gather the young children of the village for catechism classes. As an added incentive to attendance she also provided games and entertainment.

She had a dream at this time in which St Teresa of Avila showed her children from different races whom God wished to confide to her care. That dream sustained her all through her life.

In the aftermath of the revolution she was appalled by the lack of education available to children and the number of orphans that had no one to care for them. Her father helped buy buildings – one in Cluny - and it was here with the help of her sisters and a few like-minded companions that she set up her Institute in 1807 under the patronage of St Joseph. The success of her schools led to a request from the French Government to travel to the French Colonies to organize schools and hospitals. St Teresa's dream was coming true and she went willingly. She earned the enmity of the colonists by insisting that she was called to provide education and health care for the indigenous people, irrespective of colour or creed, as well as for the settlers. She held fast to her resolution in spite of calumny and persecution.

Everywhere she went she brought the Gospel of Christ with its message of service and respect for others. In Senegal she loved discussing God with the Muslims and she admired their piety.

In 1831 the French Government passed a Bill abolishing slavery. However as the slaves were without training or education they could not enjoy their newfound freedom and were even more vulnerable to exploitation. Understandably they often reacted to this exploitation with violence. Anne Marie believed that with proper education and training free slaves could be productive members of the community. She set up a project in Guyana to prepare the slaves for freedom. With the help of the sisters and skilled artisans, the slaves were taught the 3 r's as well as agriculture, carpentry, distilling (they established a small distillery) and all the other trades necessary for a happy, dignified and productive life. The project was a success despite constant harassment from the plantation owners.

In 1850 Anne Marie was invited to Ireland "to teach the poor and the well-to-do". She agreed with all her heart "if we could some good there".

The Sisters finally came to Ireland in 1864 and their success was attributed to the broad curriculum provided (French, German, Italian, Music, Art and Science) and their faithfulness to Anne Marie's dictum to "love the children.....and make a great effort to improve their education and raise it to as high a degree as possible."

Cluny schools following in the footsteps of Christ and Anne Marie continue to foster respect for others, coupled with high standards and a sense of responsibility for those less well off in any part of our world.



URSULINE SISTERS



*"Have Jesus as your
one and only treasure"*

Angela Merici

The Ursuline Sisters were founded by Saint Angela Merici in Brescia, Northern Italy in 1535. Angela lived in a time of great disruption in both church and state. Her biographers describe her as a woman of deep prayer who sought to bring a Christian response to the needs of the times. She placed particular value on the influence and role of women in effecting change and reform. Discerning God's will and establishing a radically different expression of consecrated life for women became her life's task.

Angela envisaged a consecrated life lived not behind monastic walls but in the world, where women cared for the poor and infirm and came together for prayer on a regular basis. Her Rule was unique, the first to be written by a woman, as it set forth "the giving of oneself to Christ for radical living in an everyday setting." The Company of St. Ursula was founded in November, 1535, when 27 women committed themselves to the rule, and Angela adopted Saint Ursula as Patroness.

Subsequently, the Order spread rapidly through Italy and thence to France where the Sisters' lives became more structured, and where they established schools for the education of youth. Mère Françoise de Bermond, one of the first French Ursulines, worked closely with the Jesuits in Paris and initiated the elements of "The Ursuline Method of Education". In 1771, through the persuasion of Nano Nagle, four Ursuline Sisters from Rue St. Jacques in Paris came to Cork to make the first Irish foundation. Foundations followed in Thurles in 1787, Waterford in 1816 and Sligo in 1850.

EDUCATIONAL TRADITION

The Ursuline vision of education, informed by the Gospels and the teachings St Angela, nurtures a community where Christian values are respected, lived and taught. These principles are articulated in the Six Touchstones of Ursuline Education:

- A personal relationship with God.
- The holistic development of each individual.
- The dignity and uniqueness of each person.
- The importance of courtesy and kindness.
- The fostering of courage & confidence to live in justice and truth.
- The encouraging of a caring & respectful attitude towards self, others and the environment.

Angela Merici, woman of love.

*Angela Merici, open to new
possibilities.*

Angela Merici, listener and pilgrim.

URSULINE SCHOOLS

- Ursuline Secondary School, Blackrock, Cork.
- Ursuline Secondary School, Thurles, Co. Tipperary.
- St. Angela's School, Ursuline Convent, Waterford.
- Ursuline College, Finisklin, Sligo.
- St. Angela's College, Patrick's Hill, Cork.

SCHOOLS

VOLUNTARY SECONDARY SCHOOLS

De La Salle Brothers

Árdscoil La Salle, Raheny, Dublin 5.
Beneavin De La Salle College, Beneavin Rd,
Dublin 11.
Da La Salle College, Churchtown, Dublin 14.
De La Salle College, Waterford.
De La Salle Secondary School, Dundalk,
Co. Louth.
St Benildus College, St. Benildus,
Upper Kilmacud Rd. Co. Dublin.
St John's College De La Salle, Ballyfermot,
Dublin 10.
St. Gerald's College, Castlebar, Co. Mayo.

Dominican Sisters

Dominican College, 204 Griffith Ave, Dublin 9.
Dominican College, Wicklow.
Dominican College, Taylor's Hill, Galway.
Dominican College, Muckross Park,
Donnybrook, Dublin 4.
Saint Dominic's Secondary School,
Ballyfermot, Dublin 10.
Scoil Chaitriona, Bothar Moibhí, Dublin 9.
Sion Hill Dominican College, Blackrock,
Co. Dublin.
St Dominic's College, Cabra, Dublin 7.
St Dominic's High School, Santa Sabina,
Dublin 13.

Faithful Companions of Jesus

Árd Scoil Mhuire FCJ, Bruff, Co. Limerick.
FCJ Secondary School, Bunclody,
Co. Wexford.
Laurel Hill Coláiste FCJ, Limerick.
Laurel Hill Secondary School FCJ, Limerick.

Holy Faith Sisters

Holy Faith Secondary School, Clontarf, Dublin 3.
St David's Secondary Co-Educational School,
Greystones, Co. Wicklow.
St Mary's Secondary School, Glasnevin,
Dublin 11.
St Mary's Secondary School, Killester, Dublin 5.
St Michael's Secondary School, Finglas,
Dublin 11.

Le Chéile Schools Trust

Le Chéile Secondary School, (Tyrrelstown),
Mill Road, Blanchardstown, Dublin 15

Patrician Brothers

Patrician Presentation, Fethard, Co. Tipperary
Patrician Secondary School, Newbridge,
Co. Kildare.
St Joseph's College, Galway.
New Cross College, Cappagh, Finglas,
Dublin 11 (*co-patron with Religious Sisters of Charity*)

Poor Servants of the Mother of God

St Aloysius College, Carrigtwohill, Co. Cork.
Manor House School, Raheny, Dublin 5.

Religious of Christian Education

Our Lady's School, Templeogue,
Dublin 6W.

Religious of Jesus and Mary

Jesus & Mary Secondary School, Enniscrone,
Co. Sligo.
Jesus & Mary Secondary School,
Gortnor Abbey, Crossmolina, Co. Mayo.
Jesus & Mary Secondary School, Salerno,
Salthill, Galway.
Jesus & Mary College, Our Lady's Grove,
Goatstown, Dublin 14.

Sisters of Charity of St. Paul

Scoil Pól, Kilfinane, Co. Limerick.
St Paul's Secondary School, Greenhills,
Dublin 12.

Sisters of St. Louis

St. Louis Secondary School, Monaghan.
St Louis Secondary School, Carrickmacross,
Co. Monaghan.
St Louis Secondary School, Dundalk,
Co. Louth.
St Louis High School, Rathmines, Dublin 6.

SCHOOLS

Sisters of the Cross and Passion

Cross and Passion College, Kilcullen,
Co. Kildare.
Maryfield College, Glandore Rd. Dublin 9.

Sisters of St. Joseph of Cluny

St. Joseph of Cluny Secondary School,
Ballinclea Road, Killiney, Co. Dublin

Mount Sackville Secondary School,
Sisters of St. Joseph of Cluny, Chapelizod,
Dublin 20

Society of the Holy Child

Holy Child School Killiney, Military Road,
Killiney, Co. Dublin

Ursuline Sisters

Ursuline Secondary School, Blackrock, Cork.
Ursuline Secondary School, Thurles,
Co. Tipperary.
St. Angela's School, Ursuline Convent,
Waterford.
Ursuline College, Finisklin, Sligo.
St. Angela's College, Patrick's Hill, Cork.

COMMUNITY SCHOOL - Sole Trustee

Society of the Holy Child

Holy Child Community School, Sallynoggin,
Co. Dublin.

COMMUNITY SCHOOLS

The Congregations also act as partner Trustees in the following community schools. These schools are:

Faithful Companions of Jesus

St. Tiernan's Community School,
Parkvale, Balally, Dublin 16

Holy Faith Sisters

St Wolstan's Community School,
Ballymakealy, Clane Road, Celbridge,
Co. Kildare. (with Archdiocese of Dublin
and Kildare VEC)
Tallaght Community School, Balrothery,
Tallaght, Dublin 24 (with Marist Brothers and
County Dublin VEC)

Patrician Brothers

Tullow Community School, Co. Carlow.
(with Brigidine Sisters and Carlow VEC)
Mountrath Community School, Co. Laois.
(with Brigidine Sisters and Laois VEC)

Sisters of St. Louis

Blakestown Community School, Co. Dublin.
(with Servite Fathers, Dublin VEC)
Ramsgrange Community School, Co. Wexford.
(with Co. Wexford VEC)
St. Louis Community School, Kiltimagh,
Co. Mayo. (with Mayo VEC)

PRIMARY SCHOOLS

The Congregations act as trustees for the following primary schools, sometimes in direct partnership with the local bishop as Patron. These schools may also be associated with Le Chéile. The schools include:

Holy Faith Sisters

Mother of Divine Grace, Primary School,
Ballygall, Glasnevin, Dublin 11.

Poor Servants of Mother of God

Carrigtwohill, Co. Cork.

Religious of Jesus and Mary

Our Lady's Grove, Goatstown, Dublin 14.
Scoil Íde, Salthill, Galway.

Sisters of Charity of St. Paul

St. Paul's Senior Primary School, Dublin 12.

Sisters of St. Louis

St. Louis Infant School, Rathmines, Dublin 6.
St. Louis Primary School, Rathmines, Dublin 6.



Gospel Values

<p><i>Jesus made friends with rich and poor, saints and sinners, outsiders and insiders.</i></p>	<p>Luke 10:25-37, Good Samaritan Luke 14:12-14 Banquet Mark 2:15-17 Call of Levi</p>	<p><i>Seeing connections between secular knowledge and spiritual knowledge.</i></p>	<p>Mark 4:1-20, 26-32, Seed Parables Matt 16:1-3 Signs of the Times Matt 5:13-16 Salt and Light</p>
<p>Application Areas Admissions, conflict situations, pastoral care programme, day to day interaction.</p>	<p>Think about: <i>How and where is this happening in our school?</i></p>	<p>Application Areas Promoting inter-disciplinary approaches and seeing the connections between all areas of learning.</p>	<p>Think about: <i>Do we truly celebrate and pursue the search for truth across all curricular areas?</i></p>
<p>Inclusivity</p>		<p>Truth</p>	

Teaching

<p><i>Always looking out for those who are experiencing particular problems or difficulties</i></p>	<p>Luke 15:3-10 Lost Sheep, Lost Coin Matt 25:31-46 You did it to me Mark 2:1-6 Friends Mark 7:24-37 Help</p>
<p>Application Areas Relationships in school life and between all groupings and individuals. Informing policy at every level.</p>	<p>Think about: <i>How is a culture of care shown in our school?</i></p>
<p>Concern</p>	

A teacher points the way - leads by example. Strives for authenticity. Teaches with an authority based on sense of self .

Mark 1:21-22; 6:2, 34 Jesus the teacher
Matt 21:28-32 Parables
1 Peter 4:10-11 Gifts
Matt 25:14-30 Talents

Application Areas
 Approaches to teaching and the relationships in the classroom.

Think about:
What is my understanding of the teacher's authority? How do I reflect on my role as a teacher?



In Our School



<p><i>Promoting awareness of the spiritual dimension of life. May your hidden self grow strong.</i></p>	<p>Luke 11:1-13, The transcendent Romans 12:9-18 Col 3:12-15 Eph 3:14-19 Being rooted</p>	<p><i>The school community strives to model the example of love and pardon given by Jesus</i></p>	<p>Matt 5:43-48 Loving enemies Luke 15:11-32 Prodigal Son forgiveness and judging Gal 5:18-26</p>
<p>Application Areas Prayer/ Spirituality and the creation of a faith-friendly ambience. Liturgical seasons.</p>	<p><i>Think about:</i> How does our school welcome and encourage the celebration of faith?</p>	<p>Application Areas Relationships in the school community.</p>	<p><i>Think about:</i> How do we promote forgiveness as a value among students & staff?</p>
<p>Spirituality</p>		<p>Forgiveness</p>	

Learning

<p><i>Where your treasure is, your heart is also. Building on foundations.</i></p>
<p>Luke 12:20-32 Trust John 8:1-11 Respect Matt 7:24-29 Assimilation 1Cor 3:2 Milk and solid food</p>
<p>Application Areas Approaches to learning and openness to the possibilities. Students taking responsibility. Involving parents.</p>
<p><i>Think about:</i> Is there a respectful atmosphere that is conducive to learning? Where does it come from?</p>

<p><i>Jesus saw leadership in terms of service to others. It was not a question of putting burdens on others, but of helping them.</i></p>	<p>Mark 10:35-45, James and John Jn 13:1-17 Matt 23:3-4 helping with burdens Matt 11:30</p>
<p>Application Areas Leadership roles and governance. At student, staff, board and parental levels.</p>	<p><i>Think about:</i> Do I recognise the ways in which I am called to lead? How do I exercise leadership?</p>
<p>Service</p>	





Society of the Holy Child Jesus

The Le Chéile Prayer

In the power of the Spirit
and in keeping with the traditions of our
founding Congregations we pray that,
for students, parents and teachers alike;
our schools
may be places of learning and discovery
places of hope and joy
places of courage and confidence
places of gratitude and generosity
places of faith rooted in love.
We make this prayer through Christ our Lord
Amen.

Paidir Le Chéile

I gcumhacht an Spioraid
Agus de réir thraidisiúin ár nOrd Bunaithe
Do mhic léinn, tuismitheoirí agus do mhúinteoirí araon
Guímid go mbeidh
Ár gcuid scoileanna
Ina n-ionaid foghlama agus fionnachtana
Ina n-ionaid dóchais agus áthais
Ina n-ionaid misnigh agus muiníne
Ina n-ionaid buíochais agus móraigeantachta
Ina n-ionaid creidimh fréamhaithe sa ghrá.
Sin é ár nguí tré Chríost ár dTiarna
Amen.



The motif of the St. Brigid's Cross reminds us of our Celtic Catholic roots and traditions. The design imagery is inspired by Pictish ornamented stones and patterns from the Book of Kells.

Togetherness is symbolised by the different pathways into a central maze, where there is searching, challenges and new directions. The interlocking keys symbolise that education gives access to and opens up new knowledge and possibilities.

The Le Chéile symbol was designed by Helen Roberts.