Le Chéile
A Catholic Schools Trust

CHARTER

charter

Le Chéile Schools Trust

CHARTER

Schedule 2

Articles of Management

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www.lecheiletrust.ie

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INTRODUCTION

i n t r o d u c t i o n

"The Glory of God is humanity fully alive"

St Irenaeus

The Le Chéile Schools Trust is a collaborative Trust set up initially in 2008 by twelve congregations, which has, by 2026, grown to eighteen congregations.

Carmelite Fathers	De La Salle Brothers	Dominican Sisters
Faithful Companions of Jesus	Holy Faith Sisters	La Sainte Union
Marianist Brothers	Patrician Brothers	Poor Servants of the Mother of God
Religious of Christian Education	Religious of Jesus and Mary	Religious Sisters of Charity
Sisters of Charity of St. Paul	Sisters of St. Joseph of Cluny	Sisters of St. Louis
Sisters of the Cross and Passion	Society of the Holy Child	Ursuline Sisters

Le Chéile Trust has founded two new schools, Le Chéile Secondary School Tyrrelstown and Le Chéile Secondary School Ballincollig.

While all had a different founding vision and heritage, they shared a vision of the "good news" which is articulated in the Charter, and which has come, through the lived experience of the schools in the Trust, to be summarized in '**Welcome, Wisdom, Witness**'.

WELCOME

WISDOM

WITNESS

This agreed vision for all in Le Chéile Schools Trust is based on shared Catholic values.

The congregations recognized that their role in education in Ireland had changed and was reaching a stage where they could no longer offer the level of trusteeship which the schools deserve. In an increasingly complex educational and social environment, while the congregations were diminishing in numbers and capacity, lay involvement in the schools had been increasing and strengthening, and there was a new generation of experienced lay people ready and willing to participate. Furthermore, the congregations had, since Vatican 2, become increasingly aware of 'the universal call to holiness' and the call to collaboration in ministry.

When the congregations began to work together towards forming a new Trust, they realised that the future would be based on "faithfulness to the insights of the past and responsiveness to the challenges of the present and the future" . This future will belong to a Trust which will be predominantly lay, as the congregations entrust the future of their schools and their vision of Catholic Education to the Trust.

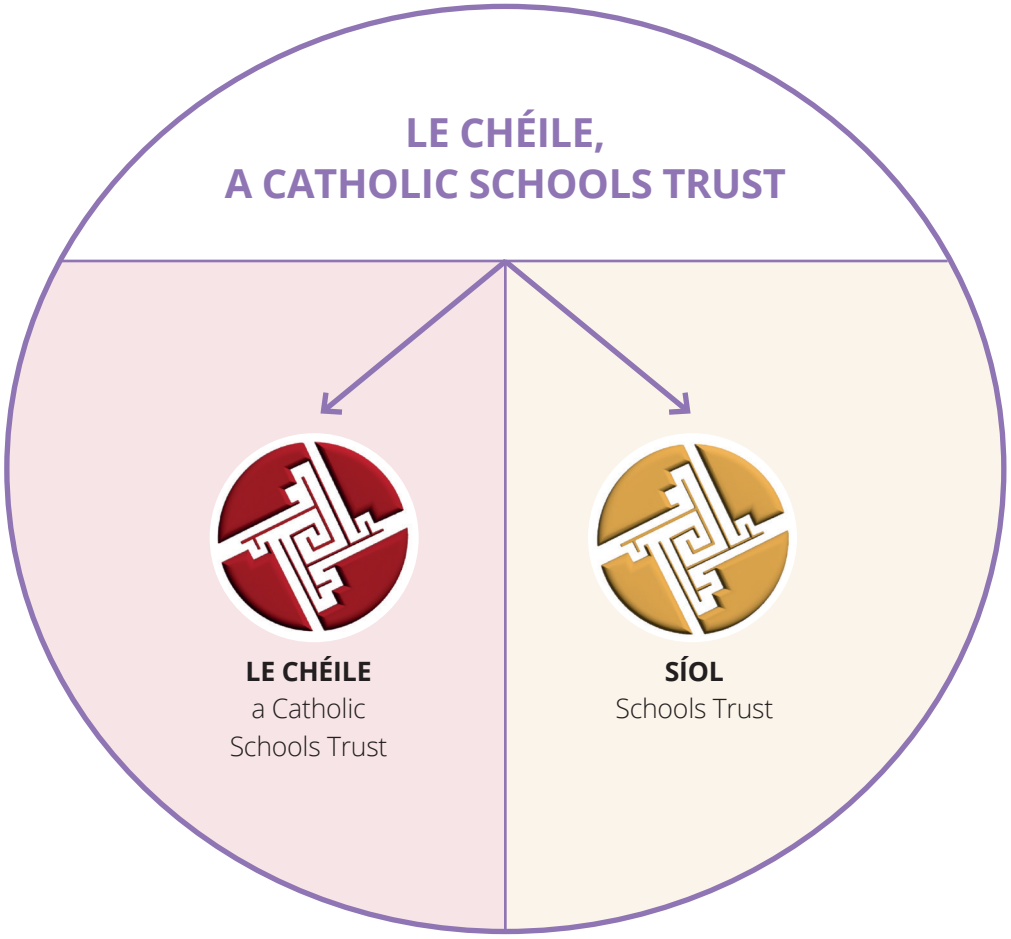
As the congregations worked together, they recognised that all of them were responding directly to the call of the gospel to "bring good news".

In setting up the Trust, the congregations were creating a new community of schools. Each congregation had its own community or 'family' of schools, now those schools were invited into an extended family, the Le Chéile family.

(Ag Teacht Le Chéile White Paper 2006).

Each individual school has embarked on a journey into Le Chéile trusteeship, while continuing to honour their founding story and heritage.

The Trust will enable congregations to withdraw from direct involvement with the schools and with the Trust over time, according to the resources and continuing capacity of each congregation. The Trust now carries out the increasingly complex legal, financial and inspirational role of the Patron. The Trust is established as a legal entity under company law. Le Chéile Education Trust consists of Le Chéile Trust which oversees the operational governance of the schools and Síol Trust which oversees the financial and property management of the Trust.



Central to the operation of the Trust is the Charter, which outlines the Mission and Vision that the congregations entrust to this new venture. It states the hopes and aspirations that the congregations brought to their 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 statements, as well as the practical policies that outline its operation.

(Ag Teacht Le Chéile White Paper 2006).

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 member congregations.

THE MISSION OF THE TRUST

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 THE CATHOLIC CHURCH

The heritage from the work of the founding Congregations forms the mission of the Le Chéile Schools Trust. The continuation of the schools in the mission of the Church is entrusted to Le Chéile by the sixteen Congregations that form the Trust.

Le Chéile will participate in the mission of the Church and value its links with the local and universal Church. It will also be cognisant of the philosophy of education espoused by the Vatican Congregation for Catholic Education, and the Irish Catholic Bishops' Conference.

THE MISSION OF THE CHURCH

There are two elements to the mission of the Church:

(i) Evangelisation – to proclaim Jesus by one's words and actions;

(ii) Discipleship – the process of learning to love and follow Jesus and being guided by his teaching.

The Le Chéile Trust is committed to both elements of the mission of the Church. It promotes a deeper understanding of Jesus and the Gospel in the context of dialogue with human culture. This mission informs its philosophy of education.

PHILOSOPHY OF EDUCATION

At the centre of a philosophy of education is the vision of the human person with dignity and greatness, divine origins and eternal destiny.

'A CHILD IN THE IMAGE OF GOD'

This vision inspires the work of Catholic Education.

The dignity of the person is lived out in the community through words and actions based on the Good News, in keeping with Evangelisation. An understanding of that dignity is built through relationships with God, themselves, others and the world, aligning with Discipleship.

The mission of Le Chéile is to promote this vision of the person in the schools, which forms the basis of the shared common purpose of the founding Congregations.

Individual schools inherited a unique 'charism' from their founding Congregations. This is a spiritual gift used for service of the whole school community. The charism is entrusted by Le Chéile to each school, through the Board of Management and informs ethos. Aspects of these charisms are outlined in the Heritage Statements.

THE ROLE OF THE TRUST AS PATRON

Le Chéile will carry out the legal requirements of the Patron. It also undertakes the development of the spiritual dimension of the school, based on the founding charter.

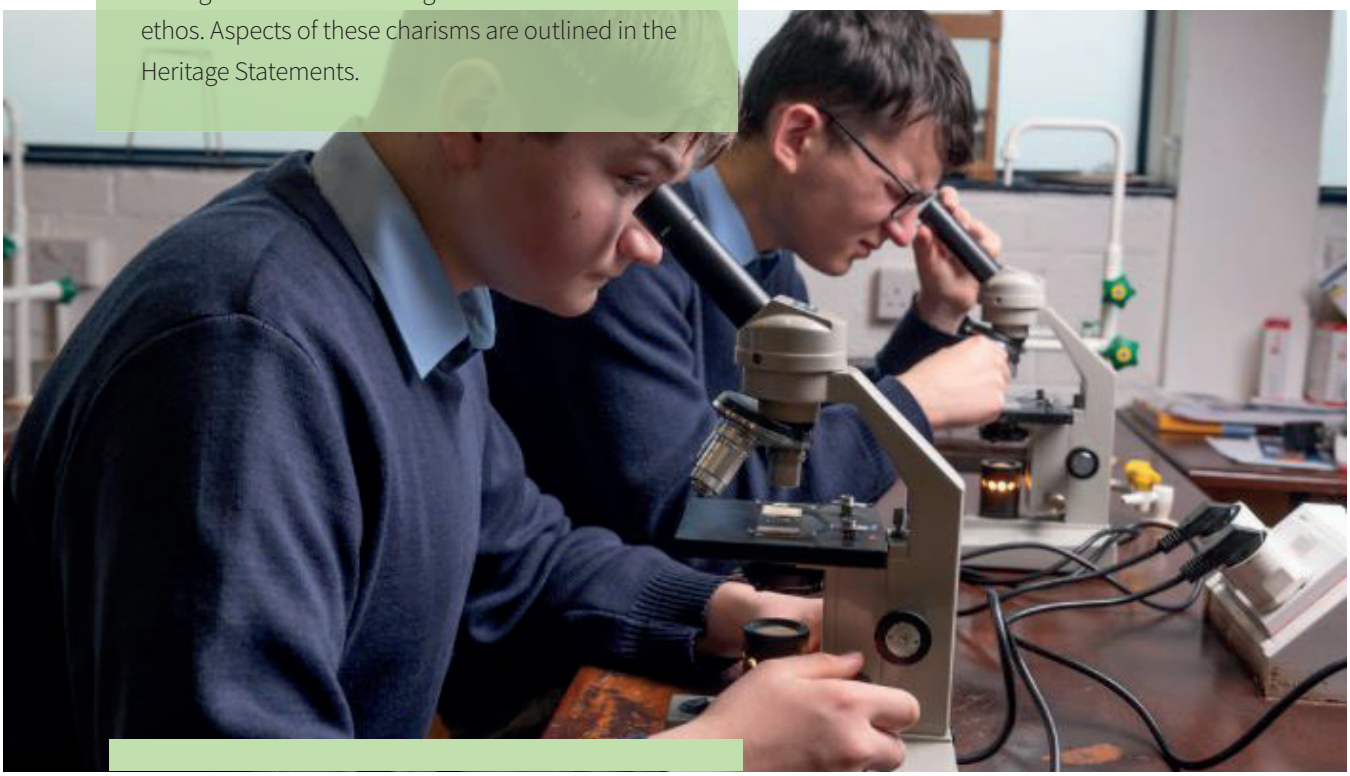
The Le Chéile Trust acts as Patrons in

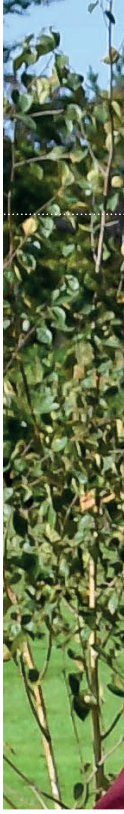
(i) Voluntary Secondary Catholic Schools

(ii) Community Schools

The Le Chéile Trust acts as Trustee in **Le Chéile Primary Schools.**

While the Charter in a Catholic school is explicitly Catholic, it is multi-denominational in a Community School. Thus the Le Chéile Patrons in a Community School promote the Catholic vision of the person, the spiritual welfare of students and provision of access to an appropriate faith programme.

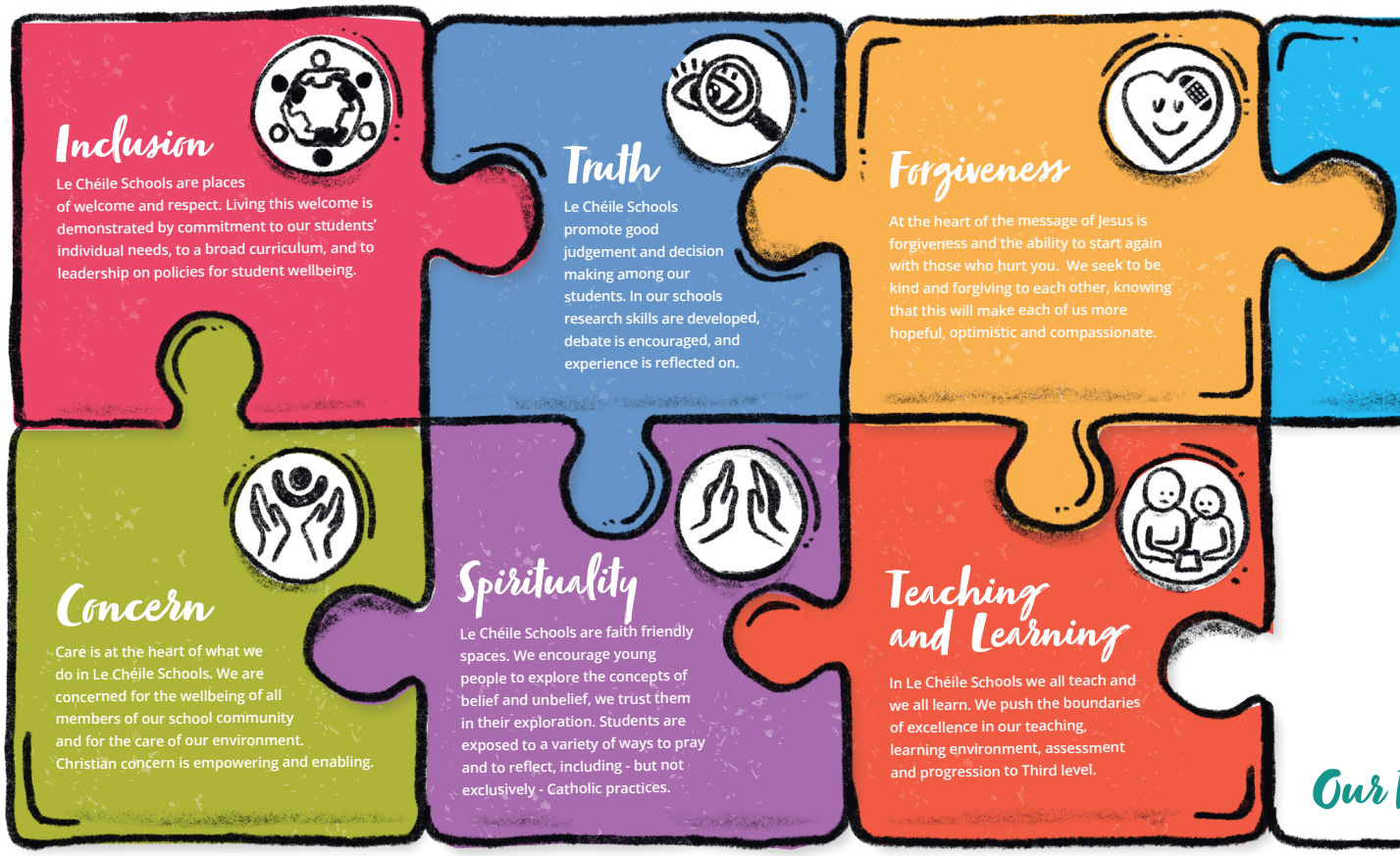




SPIRITUAL GOALS OF LE CHÉILE TRUST

- Creation of a school community giving witness to Gospel values including **JUSTICE AND EQUALITY**, and **CARE** of the marginalised.
- Establishing centres of learning and **EXCELLENCE** and facilitating the growth of students, parents, teachers and staff through moral-based dialogue.
- **REFLECTION** on Christ as a teacher, leader and role model through the medium of the Gospels.
- Development of **LINKS** with the wider Church Community including local parishes and dioceses.
- Generating interest and **CONCERN** about local, national and global (including environmental) issues.
- Ensuring an **INCLUSIVE** school environment, providing a broad curriculum to cater for students' individual learning needs.

Values of LE CHÉILE SCHOOLS TRUST



WELCOME **WISDOM** **WITNESS**

Le Chéile
A Catholic Schools Trust

Service

Members of Le Chéile School communities serve one another. Our leadership is one of giving a hand of support. Love always trumps ego in our schools.

Lived values in our school.

Founding Story

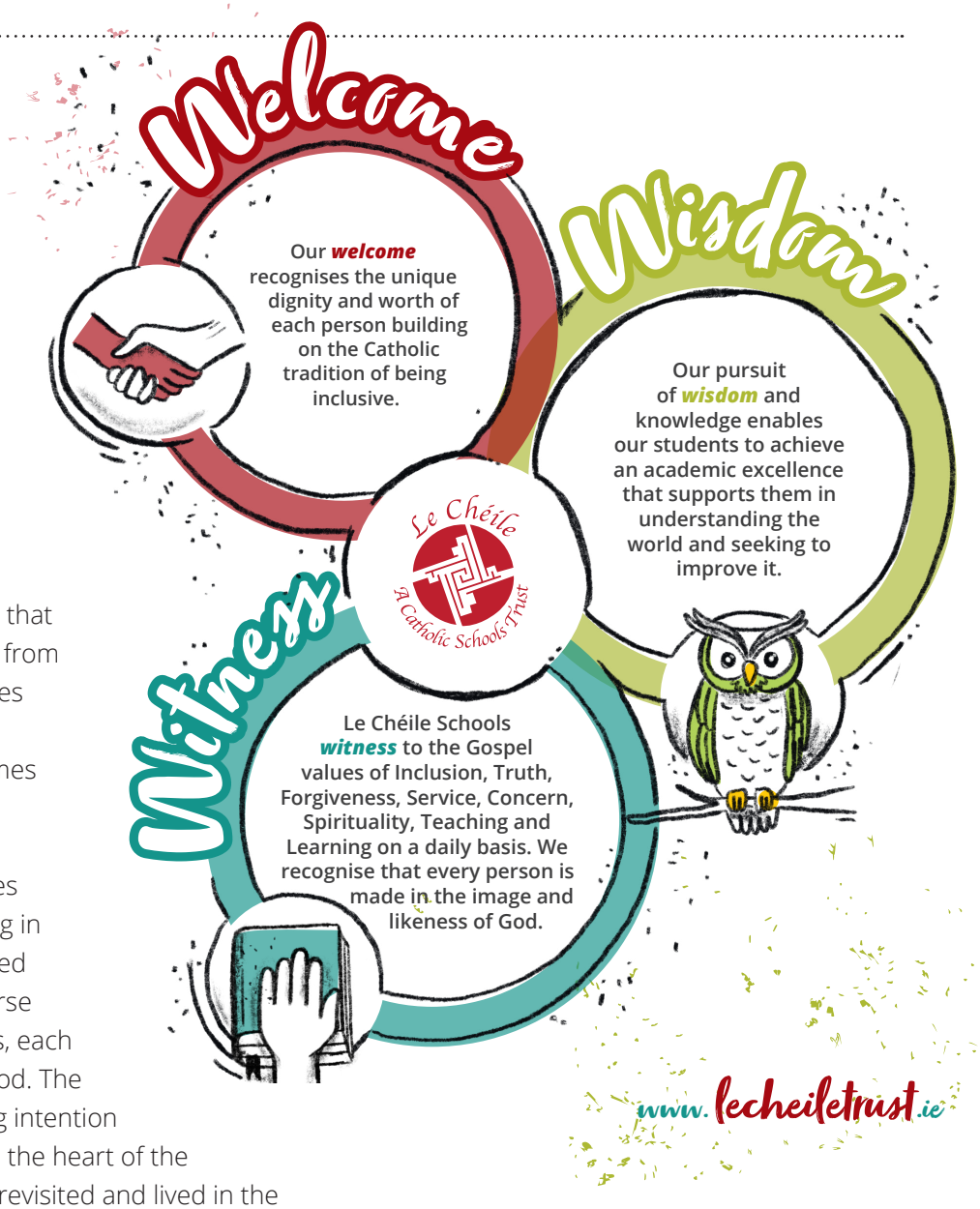
www.lecheiletrust.ie

VISION OF EDUCATION

Vision of Education

A Le Chéile School works from a clear vision of education which is underpinned by Welcome, Wisdom and Witness.

It is open to all who share that vision and wish to benefit from it. A Le Chéile School serves the local community in which it exists and welcomes students and families of all faiths and none. The school community includes parents/guardians working in partnership with committed staff and students of diverse cultures and backgrounds, each created in the image of God. The Founder and the founding intention of each congregation is at the heart of the school community and is revisited and lived in the context of our pluralist society and enhanced by the vision of the Le Chéile School Trust.



The Le Chéile School Promotes the Pursuit of Excellence in Teaching and Learning by:

- Working in **partnership** with the Le Chéile Trust and the Department of Education.
- Creating a vision of each student as holistic, unique and an active agent of their own learning, development and education. The relational and transformative effect of learning and teaching is evident in a Le Chéile School.
- Having an **inclusive curriculum**, both formal and informal, meeting the needs, aspirations and abilities of all students including those with specific learning needs. The promotion of a sense of belonging and self-worth for each student ensures that they can reach their full potential in the academic, social and personal, moral and spiritual spheres of development.
- Stressing, that while **academic excellence** is pursued, that equally it is the expansion of knowledge, understanding, skills, values and positive relationships that allows a Le Chéile School to achieve it's purpose.
- Ensuring a **community of care** is promoted through a system of student support and the promotion of wellbeing. This is achieved through a network of positive relationships in a Le Chéile School.

- Embedding an **openness** to the many traditions, habits, rituals, mindsets and assumptions in the school and thus an openness to change, newness and transformation.
- Facilitating students to **flourish** in our pluralistic, global and technological world of the 21st Century as the past, present and future are interwoven together.
- Acknowledging that the Le Chéile School community is one of dignity, equality, inclusion and love and acknowledging that the **Gospel Values** are to the fore. These include inclusivity, truth, spirituality, forgiveness, concern for and service of others.
- Promoting **partnership** with parents/guardians in school life.
- Harnessing of student **voice** and participation and creating student leadership opportunities.

The Le Chéile School has a particular Spiritual Dimension

"Christ is alive and wants you to be alive" Pope Francis

The Le Chéile school has a special commitment to the spiritual dimension of the school and the lives of its members. The school nurtures, promotes and provides for the students' faith journey and development. Students are given learning opportunities to think, research, reflect and to act in the light of gospel values. This is done in **PARTNERSHIP** with parents through invitation, welcome and genuine involvement in the life of the school. Teachers live and witness the school's values in their daily work in the school community. Each member of the school community is encouraged and supported in their search for meaning. The school acknowledges and welcomes the multiplicity of voices, visions and practices. Therefore dialogue is encouraged across the school community with the Christian message of love underpinning this dialogue.

The Religious Education programme is at the core of spiritual development and faith journey.

THE RELIGIOUS EDUCATION PROGRAMME

CHRIST AS THE MODEL OF HUMAN LIVING

COMMUNITY OF LEARNERS

GROWTH OF FAITH THROUGH PRAYER AND LITURGY

REFLECTION ON LIFE DECISIONS

KNOWLEDGE AND UNDERSTANDING OF THE CATHOLIC FAITH

KNOWLEDGE AND UNDERSTANDING OF ALL FAITHS AND NONE

INTEGRATION OF SPIRITUAL AND MORAL VALUES

DIALOGUE AND MULTIPLICITY OF VOICES

Faith Formation is through Invitation. All members of the school community are supported and encouraged at the particular stage of their spiritual journey. This is done in partnership with parents and the local parish community.

SUMMARY

Students of Le Chéile will experience:

Intellectual Development. The school builds on the secular academic disciplines which introduce students to a critical appreciation of the world they live in and develops in them skills that enable them to participate fully in that world in all its beauty. The School caters to the needs of students of all abilities.

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 open to dialogue with all members of the school community.

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, music and the aesthetic. The spiritual dimension is developed through different experiences of prayer and ritual.

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.

Signs and Symbols. 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.

Concern for the Environment. In light of the growing crisis of climate change, and Pope Francis' call to "ecological conversion" by transforming our hearts and our lifestyles , Christians today are called to sustainable living and climate action. The school offers opportunities to develop and practice ecological awareness, both locally and globally. Students are encouraged to make environmentally and socially responsible choices, and to participate in action for climate justice.

Physical Development. Students are helped to develop physically through an appreciation of the physical dimensions of the human being. The school nurtures an awareness and understanding of physical growth and development through various curricula. Students emerge comfortable with themselves in body with an appreciation of the aesthetics.

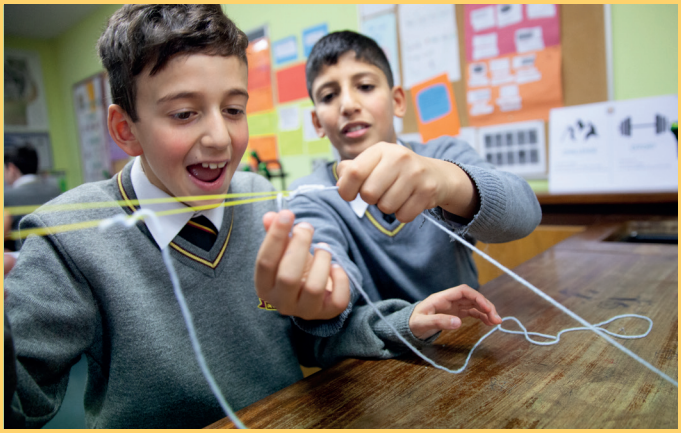
1. 3 Benedict XVI, 2005, 2. Deus Caritas Est, para 31(c). 3. Francis. (2015). Laudato si': Encyclical letter. Vatican Press.

HERITAGE STATEMENTS FROM CONGREGATIONS

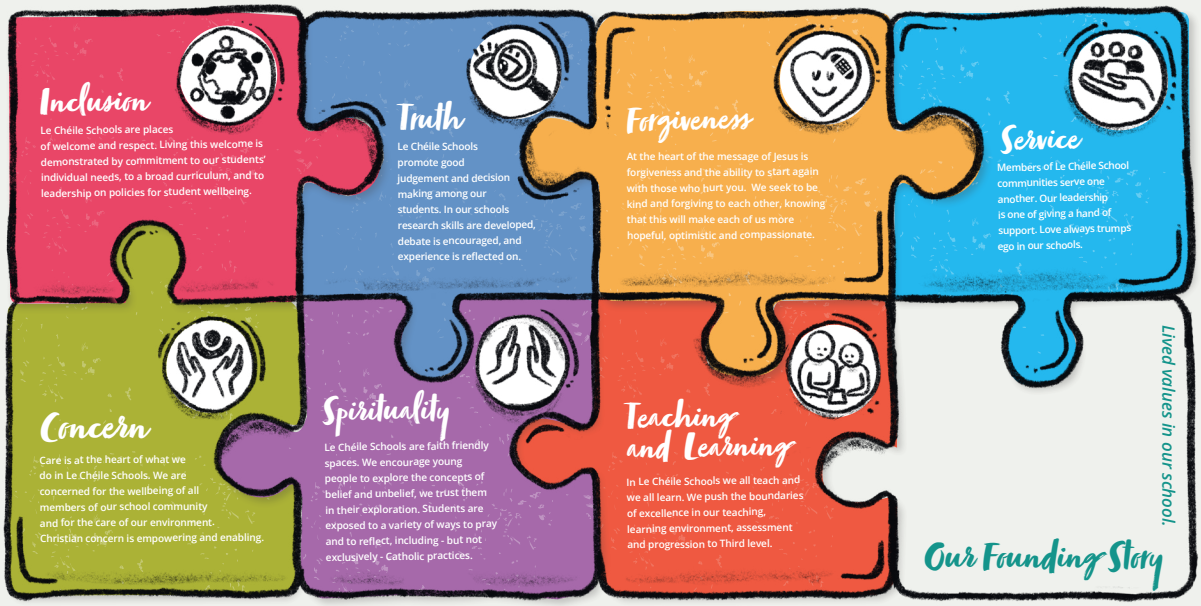
Heritage Statements From Congregations

Each Congregation has a “Charism” which is the inspirational purpose of their community, their mission, and informs the way they live out their faith. The Charism is the interconnectedness and integration of faith and life, providing a lived experience. Charism is a Greek word used in the New Testament for “free gift.” The gift is nurtured by the community life and spirituality of the Congregation.

A key challenge for the future is to develop a vision of how 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 and is an example of collaboration between Congregations.



Values of LE CHÉILE SCHOOLS TRUST



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. Part of our spiritual formation is to reflect on what these roles may mean in our living out the gospel message.

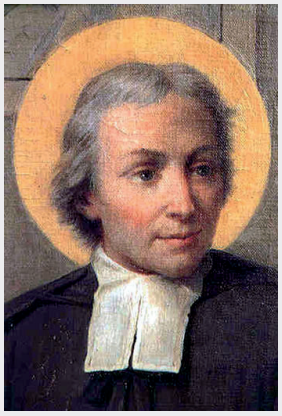
DE LA SALLE

OUTLINE OF THE INSTITUTE'S HISTORY

The Institute was founded in the 1680's 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 thousands 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

The Lasallian Mission and the Five Core Principles of Lasallian Schools

The Lasallian Mission is an apostolic ministry of the Catholic Church. It provides a human and Christian education to all youth, especially the poor and marginalized, in ministries conducted as places of salvation, by professionals acting together and by association for the sake of this mission. Lasallian schools are characterized by a 300-plus year tradition of relationship-centred education. This tradition is well-expressed in the Five Core Principles of Lasallian Schools.

THE FIVE CORE PRINCIPLES OF LASALLIAN SCHOOLS:

FAITH IN THE PRESENCE OF GOD: The Lasallian school nurtures belief in the living presence of God in our world. Faith in the presence of God calls all students into a deeper awareness of their saving relationship with a caring and loving God and to see the world through the "eyes of faith". This core principle is reflected through this Lasallian expression of faith: "Let us remember that we are in the Holy Presence of God."

CONCERN FOR THE POOR, SOCIAL AND ECOLOGICAL JUSTICE: The Lasallian school calls its members to an awareness of the poor and victims of injustice and responds to their needs through programs of community service, advocacy, environmental awareness and justice education. This core principle is expressed through the Lasallian ideal: "Enter to Learn, Leave to Serve."

RESPECT FOR ALL PERSONS: The Lasallian school engages in a concerted effort to respect the dignity of all persons. Respectfilled relationships are at the heart of Lasallian education and are a key expression of the acknowledgement of each other's identity as children of God. This core principle is reflected through the Lasallian expression of faith: "Live Jesus in our hearts...Forever."

QUALITY EDUCATION: The Lasallian school provides an education that prepares students not only for college and career but also for life. This education advances the students' abilities to use their talents to critically examine the world in light of the message of the Gospels and to take greater responsibility for their own education. This core principle is expressed through the Lasallian ideal: "Teaching Minds and Touching Hearts."

INCLUSIVE COMMUNITY: The Lasallian school is a united community where diversity is respected, where no one is left out, and where everyone finds a place. Individuals within the school community recognize and accept another's strengths and limitations. This core principle is expressed through the Lasallian ideal: "The Lasallian Family."

The Institute continues to support and nurture the Lasallian Charism not only through formation sessions internationally and nationally, but also through significant publications such as, for example, *Declaration on the Lasallian Educational Mission, and the Identity Criteria for the Vitality of Lasallian Educational Ministries.* Similar support is offered in the District through the District publication and *the Lasallian Identity Framework - a Self-Assessment Tool.* Documents such as these underpin our approach and concern to promote and sustain the Lasallian charism in our schools. Our District is composed of Ireland, Great Britain and Malta (IGBM). Currently we are in the process of restructuring our District to unite more with our European Lasallians.

Lasallian schools in the Le Cheile Trust are witnesses to 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, considering 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.

"We are very aware that education must be liberating, it must bring us out of poverty, it must change people's lives, it must transform society. Is our educational system, are our Lasallian schools, responsive to this challenge? Are we bringing our students out of poverty, are they leading better lives, are they more developed as a society? When we look at educational development from the point of view of happiness, in terms of people's aspirations, maybe our definition of development is too much about money, about infrastructure. Maybe we have forgotten that education, if it truly liberates, must feed the soul, must train the mind, so that we can become better human beings." (Br Armin Luistro, Superior General 2023)

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.

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.

DOMINICAN SCHOOLS IN LE CHÉILE

Dominican Sisters

- Holy Rosary Primary School, Wicklow
- Scoil Róis Primary School, Salthill, Galway
- Dominican Primary School, Dun Laoghaire, Co Dublin
- Scoil Moibhí, Glasnevin, Dublin 9.
- Benincasa, Blackrock, Co Dublin.
- Casa Caterina, Cabra, Dublin 7.
- Benincasa, Blackrock, Co Dublin.

Secondary Schools

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

KEY FEAST DAYS

28th Jan	St. Thomas Aquinas, Patron of Universities and Catholic Schools
29th Apr	St. Catherine of Siena, Doctor of the Church and one of the Patronesses of Europe

24th May	Feast of St. Dominic
24th Aug	St. Rose of Lima
7th Oct	Our Lady of the Holy Rosary
3rd Nov	St. Martin de Porres
15th Nov	St. Albert the Great, Patron of the Natural Sciences

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

FAITHFUL COMPANIONS OF JESUS

The Faithful Companions of Jesus (Sisters FCJ) were founded by Marie Madeleine d'Houët in Amiens, France in 1820. Inspired by the holy women of the Gospel, they hear God calling them to follow Jesus with love and fidelity as they accompany him in his mission today. In every time and situation, they hear the cry of Jesus from the cross: "I THIRST".

The FCJ Society is committed to the education of young people, retreat ministry, spiritual accompaniment and above all, Companionship with Jesus in the service of the neighbour for the glory of God. The Sisters established the first Irish FCJ community and school in Oughterard, Co Galway in 1843. Laurel Hill was opened in 1845 and the FCJ community and school in Bunclody in 1861.

Education Statement

Inspired by the Gospel and true to Marie Madeleine's founding ideal, the FCJ vision for education is that the schools are

- communities of personal and academic excellence.
- strong in companionship, ensuring that the unique giftedness of every person in these faith communities is recognised, nourished and celebrated.
- o áit ina gcothaítear oidhreacht, teanga dúchais agus Gaelchultúr na tíre, comhoibriú le tuismitheoirí i gcothu forbairt iomlan an dalta.
- o Is é ár misean oideachas leathan, cothrom a chothaíonn forbairt acadúil, spioradálta, phearsanta agus cruthaíocht an dalta a chur ar fáil i dtimpeallacht urramach, chomhbhách.

Responsible citizenship, cultural identity, care for the environment and peace that does justice are fundamental principles in FCJ educational philosophy. On-going reflection, evaluation and innovation ensure that the school is open to the signs of the times.

The FCJ Society, through education, in responding to the 'I thirst' of Jesus, seeks to make known and loved the name of Jesus, his Spirit, his Heart and his Mother. Each FCJ School and Centre aims to be faithful to the Gospel values of Companionship, Gentleness, Compassion, Hope, Justice, and Dignity.

The FCJ Celebration Day is - Marie Madeleine's Day- 5 April

The three FCJ Schools in Ireland in the Le Chéile Schools Trust are:

- FCJ Secondary School, Bunclody, Co Wexford
  www.fcjbunclody.ie
- Laurel Hill Coláiste FCJ, South Circular Road Limerick, Limerick
  www.laurelhillcolaistefcj.ie
- Laurel Hill Secondary School FCJ, South Circular Road, Limerick
  www.laurelhillsecondaryschool.com

FCJ Spirituality House | An Teach Spioradálta, Spanish Point, Co Clare
www.fcjspiritualityhouse.ie

The FCJ Society
www.fcjsisters.org

Misneach agus Muinín, thar aon rud eile an-mhuinín.

- Marie Madeleine

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". (Margaret Aylward 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.

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.

IRISH PROVINCE OF CARMELITES

I am lled with zeal for the Lord God of Hosts

Beginning on Mount Carmel in Israel, towards the end of the 1100's, the earliest Carmelites came to the Holy Land from Europe. They eventually sought to settle there and to live a hermit lifestyle in prayer and silence. This first group of Carmelites settled near a fountain associated with Elijah, the Old Testament Prophet, and built a chapel in honour of the Blessed Virgin Mary.

The Carmelites follow a Rule which was written for the very first hermit-brothers on Mount Carmel by St Albert, Patriarch of Jerusalem. The Carmelite Rule is a living document, deeply rooted in the Word of God in the Scriptures. It fosters prayerfulness, encouraging an openness to God's presence in our lives, teaching us to see the world with God's eyes, and inspiring us to seek, recognise, love and serve God in those around us. Carmelites follow Jesus Christ through living the vows of poverty, chastity, and obedience. We are known as 'friars' which is another word for 'brothers', reflecting the community dimension of our lives and the fact that we hold all things in common.

The Carmelites came to Ireland around 1271 and established their first foundation at Leighlinbridge, Co. Carlow. Today the Carmelites have six communities in Ireland and seven communities in Zimbabwe involved in various ministries including education, parish, chaplaincy, friary ministry, formation, retreats and missionary activity.

Carmelites see the ministry of education as sharing in the mission of the Church to proclaim the Good News of God's great love for all people as revealed in Jesus Christ. In the Carmelite tradition, life is seen as a journey of transformation where we are called to grow in our love of God and of one another. Consequently, a Carmelite school seeks to promote the key values of community, prayer and service. Carmelite schools are centres of learning and communities of faith, founded on Jesus Christ. In particular, the Word of God will inform the relationships, structures, decision-making processes, policies, and actions of the school.

'The entire educational process must be carried out with love... And the most effective educational method is not the word of instruction but the living example without which all words remain useless.'

- St Teresa Benedicta of the Cross (Edith Stein)

Carmelite Figures of Note

St Thérèse of Lisieux
St John of the Cross
St Nuno Alvares Pereira
St Titus Brandsma
St Teresa of Avila

Major Feast Day:

Our Lady of Mount Carmel - July 16th

Carmelites & Le Chéile

Ballinteer Community School, Dublin
St Tiernan's Community School, Dublin
St Colmcille's Community School, Dublin
Moate Community School, Co. Westmeath

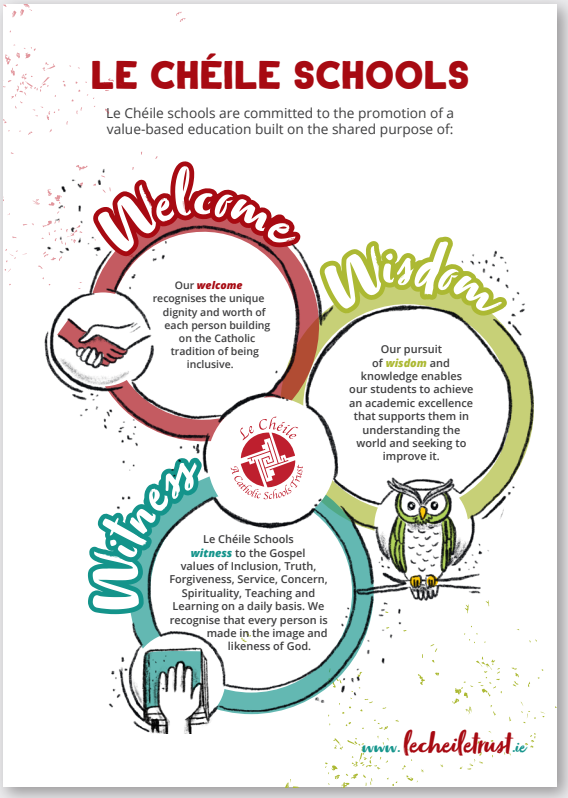
LE CHÉILE SCHOOLS TRUST

Le Chéile Schools Trust's vision for Catholic education emerged from many years of discernment on the part of the twelve founding congregations and their combined wisdom and foresight. Le Chéile Secondary School Tyrrelstown and Le Chéile Secondary School Ballincollig are living expressions of a new era in Catholic education. As the only two schools established directly by the Trust, they stand as a testament to the shared mission, values, and educational philosophy that unite the congregations in their commitment to a values-based education underpinned by the shared purpose of 'Welcome, Wisdom, and Witness.'

Rooted in this rich heritage, both schools are also distinctly modern, designed to meet the needs of 21st-century learners in an increasingly diverse and globalised world. Le Chéile Secondary School Tyrrelstown, established in 2014, was the first new Catholic post-primary school to open in Ireland in 30 years, committed to serving a vibrant, multicultural community. Le Chéile Secondary School Ballincollig, founded in 2021, also reflects this contemporary approach to education - one that blends academic excellence with faith formation, student well-being, and a strong sense of social responsibility.

Inspired by St. Irenaeus' words, "The glory of God is humanity fully alive," and guided by the Gospel message of love and inclusion, Le Chéile Secondary Schools embrace a modern, innovative and equitable approach to learning. They are places where students discover their gifts, develop their potential, and are encouraged to think deeply and act with integrity. They provide an academic and faith-filled environment where students grow in knowledge, character, and compassion, preparing them to lead with courage, contribute meaningfully to their communities and serve with purpose.

Le Chéile Schools Trust's educational philosophy finds expression through modern pedagogy, technology, and a broad curriculum, ensuring that Catholic education remains relevant and transformative for future generations. As the fruit of collaboration between religious traditions, lay leadership, and the wider community, Le Chéile Secondary Schools position themselves as schools 'of the community, for the community and in the community.' They stand as beacons of what it means to be a Catholic school in the 21st century—faith-filled, forward-thinking, and committed to excellence in all aspects of education.



Feast Days:

Le Chéile Secondary School Tyrrelstown - Feast of the Guardian Angels October 2nd .
Both Schools celebrate Le Chéile Day each year

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 recognises 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.

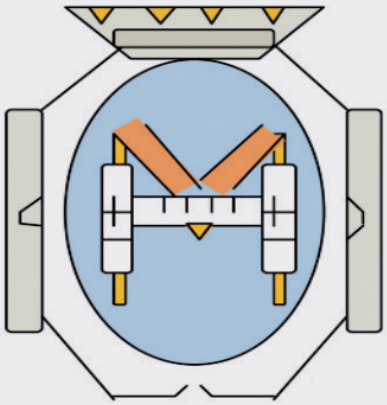
Through the many apostolates of the Congregation, including education, the members take part in the one mission of Jesus Christ. By their lives of prayer, love and service, they share the Good News with their contemporaries in terms which people can understand. What characterises the S.M.G. approach 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.saintals.ie.**

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.



In 1953, at the invitation of the Archbishop of Dublin, Our Lady's School, Templeogue was opened.

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, 21stNovember, foundation of the Religious of Christian Education, is celebrated each year in the school.

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.

"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, which was founded in England in 1847 by Geneviève Dupuis has its origins in France. At the request of Father Tandy, a Parish Priest in Banbury, Oxfordshire, Sister Geneviève Dupuis of the Sisters of St. Paul of Chartres along with three other Sisters, was sent to Banbury to provide education for poor and disadvantaged children. The Congregation spread rapidly throughout England with Sisters working in parish schools and visiting the sick in their homes. In 1903 the Sisters came to Ireland and plans were put in place to build a school in Kilfinane, Co. Limerick (Scoil Pól). St. Paul's Secondary School, Greenhills, Dublin 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".

The schools' motto, **"Omnibus Omnia"** (*All things to all people*) is taken from 1Cor.15:28 and is the inscription on the school crest. The ethos is reflected in the community spirit that pervades the academic and social activities of staff and students. All creation is an expression of the goodness and love of God and therefore deserving of respect. The genuine interest by the staff in the development of each individual student to his/her potential is a highly valued characteristic of our schools. We build on the values of mutual respect, hope and personal responsibility.

While maintaining a strong link with firmly established traditions, our schools accept with courage and foresight the challenging demands of ever changing educational needs. We welcome diversity and our core values of care, inclusion and respect guide our policies, our procedures and how we work with staff, students and parents. We recognise that every member of our school community has a positive contribution to make.

The feast of St. Paul is celebrated throughout the Congregation on 25th January and is marked in a special way each year in our schools.

OUR SCHOOL CREST REFERENCES THE LIFE OF ST. PAUL:

Crown: Reflects the sainthood of St. Paul. He solemnly declared, "I have fought the good fight, I have finished the race, I have kept the faith." (2 Tim 4:7)

Quill: Represents the fact that St. Paul was a great and influential writer.

Sword: Signifies his martyrdom: while preaching the Gospel St. Paul suffered great adversity

Bible: "Omnibus Omnia" The many epistles written by St. Paul are found in the Bible. He wrote letters of love and support to the Corinthians, Ephesians, Galatians and Romans which are still relevant today.

Contacts:

www.sellypark.org	Sisters of Charity of St. Paul, the Apostle
www.scoilpol.ie	Scoil Pól, Kilfinane, Co. Limerick
www.stpaulsg.ie	St. Paul's Secondary School, Greenhills, Dublin 12

Feast Day: Feast of St. Paul is celebrated throughout the Congregation on 25th January and is marked in a special way each year in our schools.

SISTERS OF SAINT LOUIS

The Institute of the Sisters of St Louis was founded by Louis Bautain in Juilly, France in 1842. Together with Clémence de Vaux (Mère Thérèse de la Croix), Bautain established the community to live and teach the prayer of Jesus, that all may be one. The first three sisters arrived in Monaghan in 1859.

- Louis Bautain came to faith as an adult in post-revolutionary France. Under the influence of Louise Humann, who drew him to the Gospel, and in particular to Jesus' prayer 'that all may be one', he longed to reconcile the divisions he saw all around him, and to help others do so through education.
- Bautain's vision for education was universal and holistic, always open to the new and the yet unknown. He believed that *"We are called to teach everything that is good and true, everything that can educate good men and women.'* From the beginning, he foresaw the need for change and flexibility, and encouraged the sisters to meet the needs of people as they are, in the spirit of the times.
- His vision of a world healed, unified and transformed by the saving wisdom of Christianity became the driving force that inspired what he called the 'beautiful enterprise' of education. For him, education had to be wide in scope, leading to 'an understanding of the heart of things'.
- Bautain believed that love, kindness and mutual respect are core values in education. His message to the sisters was *"Give the young under your protection all your care and affection and try to touch their hearts by the interest you show in them. Keep them as it were under the shadow of your wings, but never force them. Respect their freedom so they will be able to choose for themselves."*

THAT ALL MAY BE ONE

Sisters of Saint Louis Secondary Schools

- St. Louis Secondary School, Monaghan.
- St Louis Secondary School, Carrickmacross, Co. Monaghan.
- St Louis Secondary School, Dundalk, Co. Louth.
- St Louis High School, Rathmines, D6.

Sisters of Saint Louis Community Schools

- Blakestown Community School, Co. Dublin.
- Ramsgrange Community School, Co. Wexford.
- St. Louis Community School, Kiltimagh, Co. Mayo.

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 Holy Child Sisters have been involved in second level education in both the voluntary secondary school sector (Killiney 1947) and the community school sector (Sallynoggin 1970).

Holy Child schools were founded on a vision of education which values the worth of each person. The schools welcome students with diverse abilities and talents, and in keeping with their Christian ethos, seek to recognise and develop the varied gifts of the students and to promote in them a sense of self-confidence, tolerance and respect for others.

The congregation will continue to foster the Holy Child tradition of education and maintain links with the schools through the schools' 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 do 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.

www.sjc.ie

THE MARIANISTS

William Joseph Chaminade was born on April 8, 1761, in Périgueux, France. The French Revolution profoundly shaped the course of Fr. Chaminade's life path. Fr. Chaminade adopted a dangerous, anti-government stance; he refused to pledge allegiance to the government instead of the Roman Catholic Church.

In the early years of the revolution, Fr. Chaminade was able to continue a clandestine ministry in Bordeaux, sometimes disguising himself as a tradesman so that he could take the sacraments to his flock.

In 1797, in fear for his life, Chaminade was driven into exile in Saragossa, Spain. During this time in exile, Chaminade conceived of a plan that would sculpt the rest of his life.

Fr. Chaminade returned to France and joined forces with Adèle de Batz de Trenquelléon and Marie Thérèse de Lamourous, two women both committed to the "mission of Mary." In 1816, with support from Chaminade, Adèle founded the Daughters of Mary Immaculate, commonly known as the Marianist sisters. Just a year later, a group of male sodalists came to Chaminade with the goal of forming a religious institute under his direction. On October 2, 1817, these faithful men formed the Society of Mary.

The Marianist charism emphasises community, inclusivity, faith, and service to the poor and to youth. Members of the Marianist Family (sisters, brothers, priests and laypersons) seek to continue the Blessed Mother's mission of bringing Christ to the world.

Education has always been a key element of the Marianist mission. A Marianist school:

- Educates for formation in faith
- Provides an integral, quality education
- Educates in family spirit
- Educates for service, justice, peace and the integrity of creation
- Educates for adaptation and change

William Joseph Chaminade, Adèle de Batz de Trenquelléon, Marie Thérèse de Lamourous

URSULINE SISTERS

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. Saint Ursula was a German martyr of the early Church who embodied Angela's ideal and "loved Christ unto death" as she was slain by the Huns with her 11 companions in Cologne.

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 Francoise 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, Sligo in 1850 and St Angela's Cork in 1887.

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.

"Have Jesus as your one and only treasure"

Angela Merici

Angela Merici, woman of love.

Angela Merici, open to new possibilities.

Angela Merici, listener and pilgrim.

Ursuline Schools

- Ursuline Secondary School, Cork.
- Ursuline Secondary School, Co. Tipperary.
- St. Angela's School, Waterford.
- Ursuline College, Sligo.
- St. Angela's College, Cork.
- Cabinteely Community School.

LA SAINTE UNION CONGREGATION

The Congregation of La Sainte Union (Holy Union) came to birth in a small room in the parish of Saint Jacques, Douai, Northern France, in the turbulent years after the French Revolution. It was there that four local women, friends and skilled seamstresses, met regularly, forming a small supportive community that had a time for work and a time for prayer.

In 1826 the recently ordained Abbe Jean Baptiste Debrabant arrived in the parish. Full of zeal and energy, the future of young people became his primary concern. Convinced that Christian Education was the most effective way to respond to the needs evident in his area, he recognised the potential in this small group of women. Working together, they began to weave the tapestry that became the Congregation of La Sainte Union. In such small and 'ordinary' events, Holy Union was born.

His own profound contemplation of the Mystery of God becoming Human (the Annunciation), inspired Abbe Debrabant to give the name 'La Sainte Union / Holy Union' to this fledgeling Congregation. The celebration of the feast of the Annunciation, March 25th, is the special feast day of La Sainte Union Sisters.

LSU Schools Day is celebrated on the 13th October, the birth date of John Baptiste Debrabant.

From the beginning, the sisters were missionary minded. Many young women quickly joined the original group and within a few years a network of schools had been established in Northern France and across the border into Belgium. From thence to the UK. The first La Sainte Union (LSU) school in Ireland opened in Banagher in 1863 followed by Athlone in 1884. Foundations were established also in North and South America, Cameroon, Tanzania and until recently in Haiti.

Schools founded by the Sisters of La Sainte Union are today challenged by current needs to provide an education for young people that continues to reflect the vision of Jean Baptiste Debrabant and the call today to La Sainte Union to 'be at the heart of the world revealing God's love', (Constitutions Art 1).

Our schools strive to live the special gift of UNION, reflected in an attitude of openness, compassion and care, a desire to be one's best self, to bring out the best in others, to make our world a better place for all, with special concern for the most vulnerable in our society and our increasingly vulnerable planet.

Inspired by our heritage and characterised by simplicity, hospitality and warm relationships, our LSU schools will continue to provide an education that recognises, respects and values the intrinsic dignity of each person in the school community, values excellence and hard work, preparing young people of 'today' to reach their full potential as they face their 'tomorrow'.

La Sainte Union School in Le Chéile

Our Lady's Bower, Athlone, Co. Westmeath

RELIGIOUS SISTERS OF CHARITY

The Congregation of the Religious Sisters of Charity was founded by Mary Aikenhead in 1815 to respond to the needs of the time, specifically the needs of those who were poor and underprivileged. Her motto 'Caritas Christi Urget Nos' ('The love of Christ urges us on'), prompted her deep desire to provide freely for the poor what the wealthy could buy for money.

This led to the involvement of the Congregation in Social Services, Health Care and Education. Our first school was opened in Gardiner Street in Dublin in 1830 and continues to this day as a vibrant school. That education tradition has continued and developed since that time and took a new turn with the introduction of the 'Secondary Top' system from which most of our Secondary schools developed.

Mary's vision was one in which all who are engaged in the multiple activities of the school were part of the total caring community. We believe that the richness of our schools lies in all the members of the school community and their commitment to Education rooted in Gospel Values.

Schools in Le Chéile

- St Vincent's Secondary School, Cork
- St Joseph's Stanhope Secondary School, Stanhope Street, Dublin 7
- Assumption Secondary School, Walksintown, Dublin 12
- Rosary College, Crumlin, Dublin 12
- St Mary's, Baldoyle, Dublin 13

SCHOOLS

s c h o o l s

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, Upper Kilmacud Rd. Co. Dublin.
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.
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
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.
St Mary's Secondary School, Glasnevin, Dublin 11.
St Mary's Secondary School, Killester, Dublin 5.
St Michael's Secondary School, Finglas, Dublin 11.

La Sainte Union
Our Lady's Bower Secondary School, Athlone, Co. Westmeath

Le Chéile Schools Trust
Le Chéile Secondary School,
Hollystown Road, Tyrrelstown, Dublin 15
Le Chéile Secondary School, Ballincollig, Co. Cork

Marianists
St Laurence College, Loughlinstown, Co. Dublin

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

Religious Sisters of Charity
St Joseph's Stanhope Secondary School, Dublin 7.
St Vincent's Secondary School, Cork.
Assumption Secondary School, Walksintown, Dublin 12.
Rosary College, Crumlin, Dublin 12.
St Mary's Secondary School, Baldoyle, Dublin 13.

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.

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, Killiney, Co.Dublin
Mount Sackville Secondary School, Chapelizod, Dublin 20.

Society of the Holy Child
Holy Child School Killiney, Killiney, Co. Dublin.

Ursuline Sisters
Ursuline Secondary School, Blackrock, Cork.
Ursuline Secondary School, Thurles, Co. Tipperary.
St. Angela's School, 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, (with Carmelites and DDLETB) Parkvale, Balally, Dublin 16.

The Carmelites (Carmelites & ETB)
Moate Community School, Co. Westmeath, (LWETB).
Ballinteer CS, Ballinteer, Dublin 16, (DDLETB).
St Tiernan's CS, Balally, Dublin 16, (DDLETB).
St Colmcille's CS, Knocklyon, Dublin.16, (DDLETB).

Holy Faith Sisters
St Wolstan's Community School, Celbridge, Co. Kildare. (with Archdiocese of Dublin and KWETB).
Tallaght Community School, Tallaght, Dublin 24 (with Marist Brothers and DDLETB)

Patrician Brothers
Tullow Community School, Co. Carlow.
(with Brigidine Sisters and KCETB)
Mountrath Community School, Co. Laois.
(with Brigidine Sisters and LOETB)

Sisters of St. Louis
Blakestown Community School, Co. Dublin. (with Servite Fathers and DDLETB)
Ramsgrange Community School, Co. Wexford. (with WWETB)
St. Louis Community School, Kiltimagh, Co. Mayo. (with MSLETB)

Ursuline Sisters (Dublin Archdiocese & ETB)
Cabinteely Community School, Dublin 18. (with Dublin Archdiocese and DDLETB)

Le Chéile & CEIST (Joint Patronage)
St. Seton's SS (Dominican Sisters, De la Salle Brothers & Daughters of Charity)

PRIMARY SCHOOLS

All convent/monastery schools are deemed to be parish schools, under the patronage of the local Ordinary (Bishop). The Congregations act as Trustees for the primary schools below.

Dominican Sisters
Holy Rosary Primary School, Wicklow.
Scoil Róis Primary School, Salthill, Galway.
Dominican Primary School, Dun Laoghaire, Co Dublin.
Scoil Moibhí, Glasnevin, Dublin 9.
Benincasa, Blackrock, Co Dublin.
Casa Caterina, Cabra, Dublin 7.
Benincasa, Blackrock, Co Dublin.

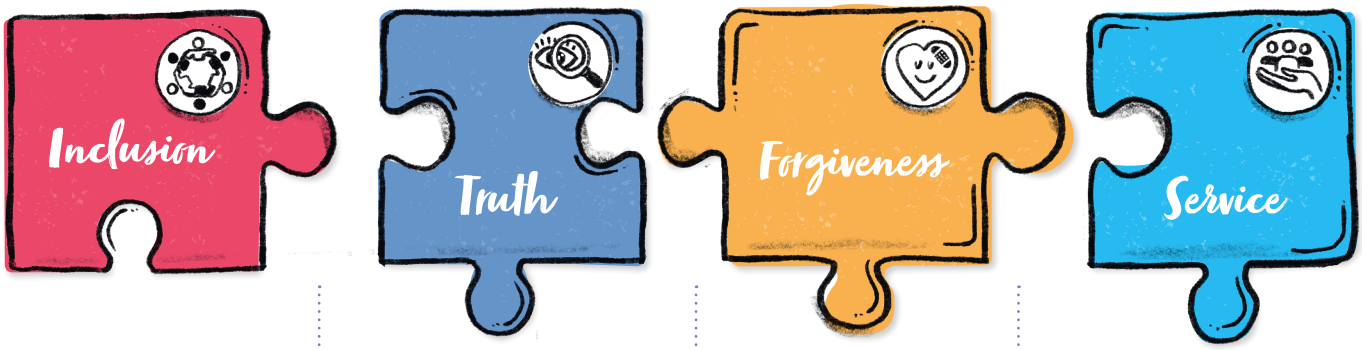
Religious of Jesus and Mary
Our Lady's Grove, Goatstown, Dublin 14.
Scoil Íde, Ardnamara, Salthill, Co. Galway

St Josephs of Cluny
Scoil Mhuire National School, Mount Sackville, Dublin

Ursuline Sisters
Scoil Ursula, Sligo.
St. Ursula's Primary School, Waterford.
Scoil Angela, Thurles.
Scoil Ursula, Blackrock, Cork.

LIVING AND LEARNING THE GOSPEL VALUES

Gospel Values



Jesus made friends with rich and poor, saints and sinners, outsiders and insiders.

Luke 10:25-37
Good Samaritan

Luke 14:12-14
Banquet

Mark 2:15-17
Call of Levi

Admissions, conflict situations, pastoral care programme, day to day interaction.

How and where is this happening in our school?

Seeing connections between secular knowledge and spiritual knowledge, hearing all voices in the school community.

Mark 4:1-20, 26-32
Seed Parables

Matt 16:1-3
Signs of the Times

Matt 5:13-16
Salt and Light

Promoting interdisciplinary approaches and seeing the connections between all areas of learning, promoting the voices of students, parents, teachers and leaders in a search for the truth.

Do we truly celebrate and pursue the search for truth across all curricular areas?

Do we listen to the voices of all in the school community in the search for truth?

The school The community strives to model the example of love and pardon given by Jesus.

Matt 5:43-48
Loving enemies

Luke 15:11-32
Prodigal Son
forgiveness and judging
Ga 5:18-26

Relationships in the school encourage the community.

How do we promote forgiveness as a value among students & staff?

Jesus saw leadership in terms of service to others. It was not a question of putting burdens on others, but of helping them.

Mark 10:35-45
James and John

Jn 13:1-17
Matt 23:3-4
Helping with burdens

Matt 11:30

Leadership roles and governance. At student, staff, board and parental levels.

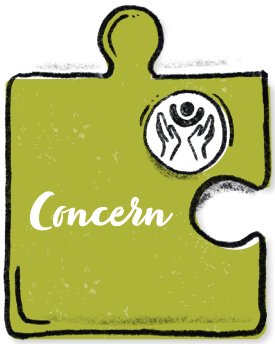
Do I recognise the ways in which I am called to lead?

How do I exercise leadership?

WELCOME WISDOM WITNESS

IN OUR SCHOOL

In our School



Always looking out for those who are experiencing particular problems or difficulties.

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

Relationships in school life and between all groups and individuals. Informing policy at every level.

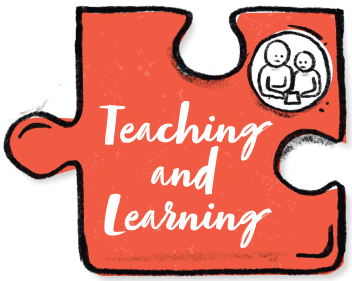
How is a culture of care shown in our school?

Promoting awareness of the spiritual dimension of life. May your hidden self grow strong.

Luke 11:1-13
The transcendent
Romans 12:9-18
Col 3:12-15
Eph 3:14-19
Being rooted

Application Areas Prayer/ Spirituality and the creation of a faith-friendly ambience. Liturgical seasons.

How does our school welcome and encourage the celebration of faith?



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

Mark 1:21-22; 6:34
Jesus the teacher
Matt 21:28-32
Parables

1 Peter 4:10-11
Gifts
Matt 25:14-30
Talents

Approaches to teaching and the relationships in the classroom.

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

Approaches to learning and openness to the possibilities. Students taking responsibility. Involving parents.

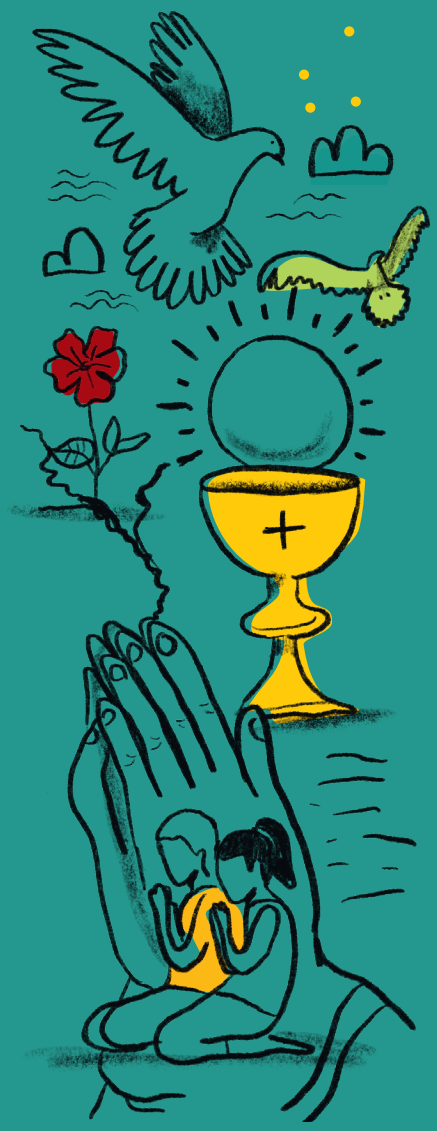
Is there a respectful atmosphere that is conducive to learning? Where does it come from?

Where your treasure is, your heart is also. Building on foundations.

Luke 12:20-32
Trust
John 8:1-11
Respect

Matt 7:24-29
Assimilation
1Cor 3:2
MIik and solid food

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.

TOGETHER WE ARE CALLED

Chorus: To act with justice, We are called.
To love with tenderness, We are called.
To serve each other, We are called.
To walk humbly with our God. We are called.

1. We are people of love, our hearts welcoming all.
With hands open to share, for this we are called.
Just as Christ has loved, so we must too, be Christ's love to all.
Chorus

2. We are called to live out, the wisdom we have received.
The faith handed to us, a light for all to see,
Let us take our place within the world, together we will shine.
Chorus

3. Let us journey as one, in faith, hope and love.
As we witness in joy, the love of the One who has shown the way,
The truth and life. In Him we are one.
Chorus

COMPOSERS' NOTE

"Together, We are Called" is a new composition commissioned to mark the 10th anniversary of the Le Chéile Catholic Schools Trust in 2019. This is a piece that embodies the characteristics of Le Chéile and represents the charism that has evolved over the past ten years.

The chorus is inspired by the Old Testament book of Micah 6:8 "To act justly, to love tenderly, to serve one another and walk humbly with our God". "We are called" becomes our response to these statements, and as we know this is "what the Lords asks of us". This chorus acts as both reminder and proclamation that this is what we stand for, and this is what we are called to be.

The verses are inspired by the three characteristics of Le Chéile that have evolved over the past ten years - Welcome, Wisdom and Witness. Verse one focuses on our schools being places of welcome and sharing, taking our example from Christ who has loved us first, and whose love we share with those we meet each day.

Verse two focuses on the wisdom and heritage that has been handed to us by the founding congregations. Our school communities now carry that heritage and faith forward, and our students become ambassadors to this, proudly taking their place in the world. Their lives become a light for others, and together they shine. Verse three focuses on being a witness to faith, hope and love. Our school communities are places where this witness is lived out, from the classroom to the corridors, and from there into our communities. This witness is expressed with joy and enthusiasm, it is fully alive.

The coda following the final refrain (with key change) proclaims "Together we are Hope… Joy, Love and Light". These words are central both to the Le Chéile prayer and throughout this piece.

Our hope is that this piece will become an anthem for all the Le Chéile family to use, as it celebrates all that we are, and all we are called to be together.

Ciaran Coll and Marie Dunne CHF

Acknowledgements:
Many thanks to all who have been involved in the creation of this new piece of music. Sheet music, recordings and backing tracks are available on the Le Chéile website

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 searching challenges and new directions are found. 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