
Our Lasallian Universities: A Path of Mission and Association

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Introduction

First of all, I would like to extend warm greetings to all members and directors of the International Association of Lasallian Universities, especially to the participants in this 8th Encuentro. In the Institute's name, I would also like to express our acknowledgement for wanting to share, through your Association, the enormous potential that resides in each of the centers for higher education that each of you represent, in favor of young adults and other, older people who benefit from your ministry. Your common political will, intentionally seeking to live Lasallian association for mission, is a matter of pride throughout the world and a promise of great works for the glory of God, through educational and evangelizing service to the poor and the promotion of a world more just, which characterize our charism.

I have the impression that the wonderful growth experienced by our universities is for us, today, a sign of the times.³ Indeed, you are like a miracle in our common history, an unprecedented event in our more than 350 years of service in society and in the Church. I am obviously referring to the growth of Lasallian universities present all across the world, from North America to Europe, from Asia and Latin America to Africa. Multiplying precisely in the continents where world population grows, and where large numbers of young people are concentrated. You have opened a new horizon for us. You have taken risks and have started an adventure with professional men and women who lead us to unscripted places in our tradition. Can it be that this reality is a new prophetic calling that questions all Lasallians in the world and calls us to a renewed mission?

University development allows us to weave a more integral fabric from our works, where all, from the youngest to the oldest, find place, guidance, opportunities for development, and a human and Christian sense for their lives. It does not seem paradoxical to me, but more complementary, that in some Regions, primary schools are multiplying alongside the universities, as is the case of the San Miguel Schools in the United States. Working with children, teenagers, young people, young adults and older adults makes perfect sense; it responds to the intuitions of our origins and allows us to be traveling companions throughout the different stages of the human itinerary.

This associative impulse that stimulates them is also situated within the broader journey of thousands of Lasallians from every continent who, also, feel driven by the new signs of the times. Our last General Chapter of 2000 reminded us of the steps we have taken, from Chapter to Chapter, for the last 40 years. From the recognition of the ministry of lay people in the Lasallian school, in the *Declaration* of 1967, to the degrees of belonging and the first secular experience of association with the birth of *Signum Fidei* in 1976. From the topic of the Lasallian Family in

1987, to the one on Shared Mission in 1993. In 2000, we started speaking of associating for educational service to the poor as the greatest Lasallian challenge facing the twenty-first century.

Some might think that so many changes in our language and policies might mean a lack of consistency or instability, responding to the trend of the moment. I personally do not think so. It seems more like an experience similar to the one lived by Saint John Baptist de La Salle, who experienced how God led him from commitment to commitment, with sweetness and wisdom, to take the necessary steps to ensure the Christian education of the poor and the young. Our associating today guarantees the future.

This process has led us to specify new structures, certainly at different rates: Councils for the Mission at local, District, Regional and international levels.⁴ It has been more clearly articulated in the District Assemblies on Mission, and especially in Lasallian Educational Mission (MEL) Regional Assemblies in 2005,⁵ in which thousands of teachers, administrators and support personnel from every Lasallian Region have participated. And finally, as Brother Frederick Mueller, FSC, has just presented, this entire reflection has had its climax in the 1st International Assembly of 2006 gathered in Rome, in which 158 Brothers, lay persons and other Lasallians have shared experiences, discerned priorities and decided on priority lines of action for the following years, all of which will be proposed to the 44th General Chapter in May of this year.

My humble contribution here attempts to reflect on the role Lasallian universities and our centers of higher education play in the whole of that associative movement for mission and see the implications that some of the points developed in our 1st International Assembly of 2006 have for you. For this, I will start by identifying the urgent needs presented to us by today's world and reflect on how they challenge the identity and purpose of our higher education projects. Finally, based on some examples, I would like to re-imagine the stimulating role of Lasallian universities.

In a Troubled World Our Universities Invigorate Hope

In any continent on which we find ourselves, none of us escapes the impact of globalization, with clear priority given to the market, rather than solidarity. We live in a world where life has speeded up and where efficiency is a priority. Today we live globalization, a world without borders, a world open to cultural exchange and inter-religious dialogue, where faces come closer and there is more tolerance, but where, paradoxically, wars multiply, the fight against terrorism is a priority, and migratory policies become tougher.

It is worthwhile to ask ourselves what this can mean for Lasallian universities today. Thomas Friedman speaks to us in his famous book, *The World is Flat*,⁶ about a new era of globalization, a “flattening” of the world. We will all resemble Silicon Valley, or Bangalore, overrun with computer engineers. Unfortunately, reality keeps showing us many *peaks*. As commentator Paul Kennedy, director of International Security Studies at Yale University, expressed:

It is all very sad. The world is not “flat.” And neither is it entirely dislocated. It is a dizzying mix of positive and negative news. Some countries are achieving real advances, but others slide down the slope of civil disintegration, anarchy and disaster

Like Dickens in his *Tale of Two Cities*,⁷ we can say that we are in the best of times, and in the worst of times. It all depends on where we are located. “In the United States and in the ten or so most wealthy countries of the world,” says Aarjun Appadurai, an Indian anthropologist,

globalization is certainly a positive buzzword for corporate elites and their political allies. But for migrants, people of color, and other marginals (the so-called “South” in the “North”), it is a source of worry about inclusion, jobs and deeper marginalization.

We live in a world that favors individualism and intimism. On one hand, we are going from Prometheus to Narcissus, from the economical man to the festive man, for whom the main issue is not work but enjoyment. Zygmunt Bauman, in his book *Liquid Love: On the Frailty of Human Bonds*,⁸ shows us, with much realism, some of the characteristics of our world today. From love and its difference with desire, he describes the reality we easily live in today. To love, any distance, small as it may be, is experienced as unbearable, because love unites, fuses and identifies. Desire, on the other hand, is a craving to consume.

Actually, more than desire, we should talk about *I wanna*. And *I wanna* cannot guarantee fidelity or commitment, because what they want is to multiply experiences according to wherever the wants lead. Love leads to stable or solid personal relationships, the *I wanna* to *liquid* connections that may easily be erased or changed, forgotten or multiplied, depending on what I like and without looking into each others’ eyes.

We live in a world where wisdom has been replaced by excellence, and the greatest poverty is happening among those who know and among those who do not. The loss of local values, the advance of unified thought, are giving way to a very real cultural crisis. Of course, we cannot deny the richness that comes with the multicultural reality of today’s world, offering us various cultural models to give meaning and to live well. But without a doubt, we must also recognize the moral relativism that comes with it and the growing secularization.

Children and young people, impacted by an increasingly international culture, live the conflict of values and counter-values with which they are bombarded continuously by the media. With the dismemberment of the traditional family, this role of the surrounding culture is omnipotent. Young people have a hard time finding communities where they can live a harmonious process of internalization and appropriation of values, on a path of experiences sufficiently significant and powerful to become sources of memories with which they can give meaning and purpose to their lives.

In the symposium *Education – A Path to Love*, organized by the Permanent Observer Mission of the Holy See to UNESCO and by Fordham University of New York, which took place in Paris on November 9, 2006, and in which I had the pleasure of participating, former President of the United Nations, Boutros Boutros-Ghali, showed us three threats globalization poses to education. The *first* is the danger of the Nation-States dissolving into a transnational power, since the States are the ones who can guarantee a minimum of equality toward education. The *second*, to see the emergence of communities aggressively withdrawn into themselves in the name of diversity. And the *third*, and no less important, is to witness the destruction of the links of solidarity. And with regards to that he said

To watch individuals, countries, entire regions of the planet sink progressively deeper into misery. To watch the ever-widening abyss between the info-rich and the info-poor, between those who are connected and those who are not, between those who have the information and knowledge and those who do not.

And he added these revealing numbers:

the least advanced countries, which represent 75% of the world's population, do not have today but 10% of engineers and scientists, and 5% of computers.⁹

We cannot forget here, the growing wave of global violence. The political uncertainty we live in many of our countries. The terror that shuts down all horizons. Displaced populations, for social, economic, or political motives, or because of war. Millions of displaced individuals in every continent. And a culture of despair. In a secularized context handled by conflicting ideologies, or on the contrary, in a religious society aroused to fanaticism and dominated by sectarian groups that impose a religious or pseudo-religious vision on history.

Facing this outlook we must ask ourselves, what future will the young people, boys and girls of this generation have? What dreams can young people nourish, when they should represent sweet hope for their families and people? And more than anything: what does all of this say to us and what should we do?

In its action plans, the International Assembly of 2006 emphasized, among other things, two aspects we want to prioritize. The dismemberment of the family and new forms of exclusion. I believe they effectively are two critical situations to which the International Association of Lasallian Universities (IALU) may also pay attention. On my part, in my last intervention,¹⁰ I pointed out two urgent realities that agree with those indicated by the Assembly: immigrants and those who suffer the scourge of hunger.

I am not speaking simply of two abstract concepts, immigration and famine. I am referring specifically to people with specific faces, to millions of men and women, children and young people who suffer because they are forced to leave their lands and move to strange places where they are often not well received. I am referring to the 850 million people who suffer hunger, as was recently indicated in the latest FAO report, and remembered by Pope Benedict XVI.

These two aspects: hunger, migration, family dismemberment and the new forms of poverty, are they not appeals from the Spirit that ask us for a prophetic answer in this moment of our history?

Our Answer to the Signs of the Times

You know very well how in the last few years and in an almost systematic way since the renewal General Chapter of 1966-1967, the Brothers and Lasallian laypersons have moved to respond to urgent educational needs in every continent. In the Inter-Chapter Assembly of 2004, we were able to evaluate the efforts made for the mission and the educational service to the poor. A quick glance through the *MEL Bulletins* on Lasallian presence,¹¹ innovations or islands of creativity,¹²

popular education,¹³ among others, to realize the breadth and effectiveness of our responses. More recently, Brother Nicolas Capelle, FSC's book, in collaboration with the Institute of the Brothers, entitled *I Want to Go to Your School!* gathers an important number of contemporary pedagogical experiences in the Lasallian world.¹⁴

Universities and institutions of higher education have not lagged behind in listening and responding to the signs of the times. Allow me to recall some projects that have strongly impressed me over the last few years.

How could we not recognize with admiration, for example, the work carried out by the Fundación de Ciencias Naturales La Salle in Venezuela with its various fields in different parts of the country, especially in socially excluded areas. They have known how to develop an educational philosophy that allows them to respect and care for the environment, while they search for sustainable economic development. They have formed young people in professional degrees adapted to their regions, caring for, rather than exploiting, oceans, livestock farming, mines, rivers, jungles . . . forming researchers, who apply their research to the development of impoverished areas of the country.

I also wish to highlight the work carried out by Institutos Superiores for the formation of teachers in Peru. Looking to form faculty, working to dignify the teaching profession and with this, approaching aboriginal and indigenous populations, whom they help with integral development projects. How can we not also recall the creation of Universidad La Salle of Ciudad Nezahualcóyotl, an institution dependant on ULSA Mexico, in a depressed area of the enormous Mexico City, and birthed expressly for the poor.

The help and support that some universities in the United States give to San Miguel Schools is remarkable, particularly in pedagogical formation. In my last pastoral trip through the USA-Toronto Region, I was able to witness the development of numerous learning-for-service programs, in connection with university disciplines, which go so much beyond mere aid. But more than anything, I have been able to learn about the admirable creation of the bilingual "BUSCA" program at La Salle University in Philadelphia, which welcomes Latin American immigrants who later go on to join the university system.

Also noteworthy are the growing efforts of international collaboration among our centers for higher education such as those in Barcelona, Aravaca and Beauvais with other Lasallian institutions in the world, where an enriching exchange of programs, students and teachers takes place. In the Philippines, Brother Andrew Gonzalez, FSC, and Brother Raphael Donato, FSC, both recently deceased, founded universities that were attentive to the needs of their country, and created university programs that met urgent national needs.

It is not my intention to make a complete list of these creative responses, and you will certainly share many others during these days. I have wanted to highlight only a few, to affirm what we already know, that universities and institutions of higher education have not been left behind in the perception of urgent needs and development of innovative responses. Nevertheless, without a doubt we can and must do more; and the challenges that face us today are enormous.

Challenges That Question Us

When one performs a quick reading of what Catholic universities in general, and Lasallian ones in particular, are stating about themselves, what is surprising is a tendency to emphasize the excellence and educational quality offered to the students. Achieving accreditation seems to be one of the most important objectives. And sometimes we can be content with forming professionals with a high-quality education.

Frenchman Michel Freyssenet, in an article written in 2004, said that the idea of considering the university as a center of excellence is “ridiculous, scandalous and excluding.” And Saint Alberto Hurtado, Chilean Jesuit and university lecturer, was already declaring in 1943:

The first mission of the university is to disquiet the world; and the first virtue of the university student is to feel that disquiet, that inconformity before the world held prisoner.

For both, what are needed are not so much centers of excellence, but centers of questioning, capable of using the intelligence, the imagination and the work of researchers to be the builders of a more humane world.

Sometimes, a certain elitist tone escapes us because we are proud and satisfied with what we do. But, can we be content with the criteria of excellence? Is this excellence what truly characterizes us? And going deeper into the questions, we could ask ourselves, going to the roots: why do we have universities, and why should we create new ones?

To better understand what the challenges are to which we must respond, it is convenient here to remember some of the tensions we felt during the International Assembly of 2006 when we spoke of the Lasallian educational mission:

- tensions between a neutral posture in our educational efforts and another posture that takes well-defined political stances;
- between shared mission and “our” mission;
- between the explicit announcement of the Gospel or an implicit testimony;
- between renouncing our Christian identity to include everyone, or being Catholic to welcome every religion;
- between teaching as a profession or as a vocation;
- between educational aid services to the poor, or the study of the symptoms and the root causes of poverty;
- between preferentially serving poor families, or well-to-do families.

These tensions are probably felt more acutely in universities, and they point toward very concrete challenges with regards to faculty, research, application for the transformation of society and for sustainable development.

The *Magna Charta of European Universities*, signed in Bologna in 1988, expresses the challenge of a university in the following terms:

an academic community which, rigorously and critically, contributes to the tutelage and development of human dignity and cultural heritage through research, teaching and the various services offered to local, national and international communities.¹⁵

We must, therefore, keep in mind these three dimensions: teaching, research, and transforming commitment.

At a *teaching* level, each discipline, naturally, has language and principles that are all its own, in its relationship with the world and society. We initiate our students to enter a professional and critical dialogue with the world from a certain perspective. But specializations are not enough. The university must provide a universal substrate that allows students to find a sense of who we are and what we do, so that the conversation of different disciplines contributes to the formation of a professional who is critical and attentive to a changing reality, and not only to the accumulation of knowledge. In the words of American philosopher Ralph Waldo Emerson, “beware when the great God lets loose a thinker on this planet!” All canons of literature, science, and even religious sciences may be questioned. Are we content with teaching to accept passively an accumulation of truths, or do we unsettle the consciences that will professionally transform world and society?

The Lasallian university is called to develop a style of teaching that is capable of creating interests and a healthy non-conformism that moves students to search for the truth and build a society founded on evangelical values.

Research is also an important dimension for our universities. A research project that tries to respond to the needs of the world and society by searching for new pathways, new interpretations and solutions for the future.

Imbued with evangelical values, teachers and students, as well as researchers do not live their faith in a private environment. They grow toward an adult faith – a *transforming commitment* – that looks to know the people, the mentalities, and the economic, social and political structures of the country and the world. Illuminated by the Gospel, we search for authentic solutions for structural problems, collaborating whenever possible with other groups and institutions that pursue the same objectives. In the words of Saint Peter, it is about a faith active in the practice of love and not a mere service of aid.¹⁶ Then, we must form professionals who will not become the people’s oppressors, but who will be *at the service* of their brothers and sisters.

Purpose and Spirit of the Mission of Lasallian Universities

The first chapter of the *Rule* of the Brothers is entitled “The Purpose and the Spirit of the Institute.”¹⁷ I believe it is the most important chapter because it lays out our purpose and describes the spirit that must inspire us. In other words, it defines our identity. I think we can apply all of the above to the mission of Lasallian universities.

The reason to be and the purpose of a university do not necessarily appear on its buildings or in its campus. Its purpose is to contribute to the development and the tutelage of human dignity, to help find sense in life, to preserve and enrich our cultural heritage, to offer clues to the search for truth, to allow everyone to have a life and to have life in abundance.¹⁸

That is why the spirit of a Lasallian university is measured by an adult faith, unconditional hope, and burning charity; in other words, a force that moves all the components of the educational community, open to the world, from its center of charismatic identity.

It is not afraid of proclaiming its Christian and Catholic identity. The charism lived in association for mission is a true ecclesiastic ministry. But it is not one that excludes. Precisely because we are believers and Catholic, we feel driven to open ourselves to others, Christians of other churches, believers from other religions, non-believing humanists and every other human person, making our centers of higher education, schools of communion. Everyone must find a place under our roof, and everyone must feel welcome.

We do not want to be just another university, outstanding because of its elitism. We are called to respond, directly or indirectly, to the urgent needs of families affected by new poverties, to immigrants and those who feel hunger, precisely through the development of sustainable university degrees for future professionals who, in turn, will be the servants and prophets who will be attentive to the need of those who are most abandoned.

The urgent needs that we spoke of at the International Assembly of 2006 thus contain a prophetic calling and a challenge to the entire network of Lasallian educational projects. They are also directed toward our universities and institutions of higher education. They not only question our identity and purpose, but they also require us to rethink the role they will have in the whole of our Lasallian works. In the past, not infrequently, universities appeared to be veritable islands within the District project. Not necessarily in opposition to the District in which they were situated, but also without a vital connection with it.

This is the reason why it is necessary to touch upon structural topics as well, as the International Assembly of 2006 did.¹⁹

The Assembly also pointed out some tensions that appear in this sphere, originating from the new experiences of creating participative structures where Brothers and Lasallian laypersons jointly take on the decisions for the mission:

- tension between a tendency to simply copy or adapt the Brothers' traditional structures, or the creativity of imagining truly new structures;
- tension between hierarchical structures or with a new collegiate style of network relationships;
- tension between the structures linked to a geographic territory or the more virtual structures among similar ministries, beyond the territories where we are situated;

- tension between participating in a dialogue with other institutions or the tendency to isolate ourselves in our own institution;
- and finally I want to add, the tension between the will to collaborate with other national and international entities, of Church or State, or the tendency to isolate ourselves in our Lasallian world.

These tensions probably also exist between universities and Districts, between individual universities and the other universities, between the network of Lasallian works and IALU. For example, even though the universities have been present in the partial Assemblies of every Region²⁰ and seventeen delegates at the International Assembly of 2006 came from the universities, we still questioned ourselves over the influence and real impact that these universities would have on the totality of Lasallian projects, works and ministries around the world. I think it is important to ask ourselves, how can we be really and significantly present, as universities, in the District, Regional and international structures, or in the new structures of virtual networks?

As a contribution to this reflection, I would like to point out some *axes* through which the influence and impact of the International Association of Lasallian Universities (IALU) could be felt with more strength and effectiveness.

First Axis

Without a doubt it is important, and crucial for the future, to continue seeking to offer quality education. Excellence in what we do, even though it is not the only or main objective we set for ourselves, is important. Not because we want to be elitist. Not out of competitiveness compared to other universities. Nor as publicity to attract students.

Excellence and quality, because we want the university to function well, as John Baptist de La Salle expressed when he spoke of his schools. Because we respect the consistency of terrestrial realities. Because we take academic disciplines seriously. Because we do not wish to form just any professionals, but the best, with the best academic training, and the most motivated to serve society and contribute to the common good.

This implies that we should be recognized for knowing how to combine academic excellence with the social and political reality in which we live, which will allow our students to better understand structural problems and find solutions for them. All subjects, or at least a significant part of the curriculum, must be characterized by that connection, including a component of direct service to the poor, so that students can not only grasp the key concepts of those subjects, but also understand its implications in urban, national and international life.

This approach in teaching could have impact on the educational philosophy of every Lasallian educational work, both in primary and in secondary education, as well as in other projects of popular education, formal or non-formal, and in the attention to children and young people in difficult situations.

One aspect we should not let escape us is the possibility universities have, through their departments of education, to contribute to the “dignification” and the professionalization of teachers, not only from our Lasallian works, but also from the official public school system. This teacher formation might have as its specific focus the urgent needs we pointed out previously, particularly family dismemberment and the emergence of new poverties.

We also have enormous potential in the departments of religious sciences and education to develop ministers to take care of youth ministry, not only in a university campus, but also in all our works, as well as in the dioceses where we are established.

We should be recognized as those who best champion and defend the teaching profession and a youth ministry that is not disconnected from social reality. Collaborating with dioceses, syndicates, political parties and groups who promote education and youth ministry, especially for the most poor, for displaced populations and for the disenfranchised.

Second Axis

It is true that the budgets of our universities are not very significant in the research field and that State universities have the advantage of direct subsidy from the State. If we cannot get this help from the State, we may be able to find allies in private companies for direct research in the countries where we are established. The last two General Chapters have defined two very concrete fields for university research. In 1993, the 42nd General Chapter asked universities to dig deep in the study of the roots of poverty; and the 43rd General Chapter of 2000 asked universities to safeguard knowledge and the application of children’s rights.²¹

One specific research project on society’s main problems could help teachers and students better understand the role of research at a professional level, with the aim of transforming inadequate structures and creating a world that is more just. This vocation as researchers may accompany them for the rest of their lives.

Another important dimension that our universities must promote is strictly Lasallian research. Research, publications that may offer us new approaches on charism, spirituality and Lasallian pedagogy. This research might have direct impact on all our works. And new Lasallian formation programs for university faculty, and for teachers from the entire District network, might be articulated from this research.

Third Axis

If the university project prioritizes research focused on reality and quality education for the service of society’s poor, disenfranchised and displaced, it does so with the purpose of transforming it. And everyone – researchers, faculty, and students – must feel the call to respond actively for the faith, in their concrete professional work.

The faith we wish to develop is not only notional. It is faith that is committed to action. It is a faith that looks to understand and transform. A passionate faith, a passion for God and a passion for the poor. The experience of voluntary service would, also, find a privileged place here.

To affirm this with our students and faculty is, also, to recognize the commitment we wish to make come true in our alumni when they leave our classrooms and in the colleagues who leave us to go to work in other centers. Not everyone is called to stay within the Lasallian network of works. Among us and during the time they spent with us, they found a school of faith; but wherever they go, we hope they continue developing that conscience of their secular vocation in the world and that will to work with others for the welfare of the most needy, actively collaborating in the construction of the Kingdom.

Conclusion

Saint John of the Cross, inspired by *Matthew 25*, said that “in the evening of our life, we shall be judged on love.” On the love we have given to others. Consequently, academic excellence is not enough. More than anything, we must strive for supportive excellence in service, an evangelical excellence. It is about this that we shall be judged, and it is about this that from now we should judge the mission of our universities. Our centers of higher education cannot be reduced to just another offering in the marketplace.

“I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink . . . I needed clothes . . . I was in prison . . .” (*Matthew 25:35-36*). It is not about an abstract or platonic love, but about a concrete love that fashions history. Our universities have a special responsibility to educate the poor or to educate in favor of the poor. Poor in a broad sense, naturally, and in the first place at a material level, but also for the disenfranchised, the handicapped, immigrants, refugees, young people who cannot find jobs or cannot find sense in their lives. They are the hermeneutic key that must inspire our educational projects and our transforming processes.

We cannot be reduced to the simply technological or to the laws of the marketplace. Our task is to keep the anthropological dimension alive in a world that is increasingly virtual. Our task is to be the guardians of the mystery contained in each human person. Only thus may we guarantee what *Gaudium et Spes* expressed with so much lucidity and strength:

We can justly consider that the future of humanity lies in the hands of those who are strong enough to provide coming generations with reasons for living and hoping.²²

Endnotes

1. This address was delivered in 2007 in Canoas (Brazil) at the 8th Encuentro of the International Association of Lasallian Universities (IALU). The Encuentro is a gathering of IALU presidents / rectors that occurs once every two or three years.

2. Brother Álvaro Rodríguez Echeverría, FSC, served the Institute of the Brothers of the Christian Schools as Vicar General (1993-2000) and as Superior General (2000-2014).

3. The allusion here is to the expression *sign of the times* evoked in *Perfectae Caritatis*, the 1965 decree of Vatican Council II that focuses on renewal and adaptation in light of the *signs of the times*.
4. Within the international structure of the Brothers of the Christian Schools, the District and the Region are its local organizational units. Cf. “Chapter 9: The District and the Region” in *The Rule of the Brothers of the Christian Schools* (Rome, 1987).
5. MEL is a French-language acronym for Lasallian Educational Mission.
6. Thomas L. Friedman, *The World Is Flat: A Brief History of the Twenty-First Century* (Farrar, Straus and Gorpix, 2005).
7. Charles Dickens’ *A Tale of Two Cities*, an historical novel set in London and Paris, was first published in 1859.
8. Zygmunt Bauman, *Liquid Love: On the Frailty of Human Bonds* (Polity, 2003).
9. Boutros Boutros-Ghali, *Education and Globalization* (UNESCO, November 9, 2006).
10. Cf. “University Education within the Lasallian Mission” by Brother Álvaro Rodríguez, FSC, also available in this issue of *AXIS: Journal of Lasallian Higher Education*, Volume 9, Issue 3 (2018).
11. *MEL Bulletin #16: Lasallian Presence* (Rome: Brothers of the Christian Schools, 2005).
12. *MEL Bulletin #4: Lasallian Educational Innovation* by Brother Nicolas Capelle, FSC (Rome: Brothers of the Christian Schools, nd).
13. *MEL Bulletin #11: Lasallian School and “Popular Education”* by Brother Patricio Bolton, FSC and translated by Brother Aidan Marron, FSC (Rome: Brothers of the Christian Schools, 2004).
14. *I Want to Go to Your School!: Lasallian Pedagogy in the 21st Century* by Brother Nicolas Capelle, FSC, and translated by Brother Jerzy Geppert, FSC (Salvator, 2006).
15. Cf. *Magna Charta Universitatum* (University of Bologna, 1988).
16. Cf. 2 Peter 1:5.
17. Cf. *The Rule of the Brothers of the Christian Schools* (Rome, 1987).
18. An allusion is being made here to *John* 10:10.
19. Cf. *Report of the International Assembly of 2006: Associated for the Lasallian Educational Mission* (Rome, 2006).

20. Prior to and in preparation for the 1st International Assembly of 2006 a series of preparatory or “partial” Assemblies of delegates were held around the world.

21. Cf. United Nations’ *Declaration of the Rights of the Child* (1959) and *The Convention of the Rights of the Child* (1989).

22. *Gaudium et Spes: Pastoral Constitution on the Church in the Modern World*, #31 (Vatican Council II, 1965).