

Michel Sauvage and the Question of Association

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The topic of association is a major concern of Brother Michel Sauvage, FSC, throughout his life. *Why association? What is so essential about association?* The route that the Institute and the Lasallian Family have traveled together in association would not exist without Michel's legacy of reflection and response. In Lasallian terms, what precisely is it about "remembering the beginnings" that enables us to understand the path that Michel opens and that so many Lasallians follow today?

We cite Michel's words first, his description of the dichotomy he is confronting as a young man at a time when his personal expression of religious life is struggling between the message of the Founder, John Baptist de La Salle, and the canonical definition of religious life:

As for me, I think I can rightly say that between 1954 and 1966 I gained, little by little and without realizing it at first, a clear enough idea of the officially accepted dichotomy and of my own personal experience, all the while reflecting on the Brother's religious life based on its specific features and not at all on the religious state in general.⁴

Although Michel is obviously speaking here about the religious life of the Brother and not about association, we realize that as he continues his reflection, the one topic will lead to the other. We encounter Michel's thinking on association later in another context, with terms such as "specific religious character of the Brother," "consecration," and "re-foundation" – words that reflect the conceptual scope of association and its rich significance in the Lasallian charism. Other related concepts emerge, including *identity, communion and community, mission and ministry, vow of association, community awareness, fraternity, unity, dynamism, spiritual élan, and free education.*

This presentation describes four stages.

Stage 1: Impetus for Renewal, the *Declaration*

First, we consider *The Brother of the Christian Schools in the World Today: A Declaration*,⁵ created during the General Chapter of 1966-1967. Michel's contribution is fundamental. Thirty years later, Michel returns to the significance of the *Declaration* in the life of the Institute:

The *Declaration* was able to help "re-found" and re-launch the religious life of the Brother with a forceful, renewed vision ... based on three dynamic elements: consecration (vocation), mission (ministry), and communion (community and association). Each of the three elements – consecrated, sent, united – involves the other two: *by* (the God of Jesus Christ), *to* (announce the Gospel to the poor), *with* (the Brothers).

The *Declaration* connects our present time with that of the Lasallian origins and sets in motion a process of re-foundation, that is, a return to our original roots and to the core of our identity. Because association interacts with consecration and with mission, it occupies a central place in this process. The *Declaration* perfectly expresses the movement that triggers this return to the origins and that challenges us to begin the process of re-foundation:

In consecrating himself to the service of God in the Institute, the Brother associates himself with other baptized persons who have responded to the same call of Christ; it is in community that he undertakes to live this new life in Christ. In the early days of the Institute the vows pronounced by the Brothers manifested their personal consecration to God in a community established for a specific service directed to the Kingdom of God. In our day, the formula of the vows still underlines with remarkable vigor the will to live in community. This invites the Institute to study and put into practice the community character of the religious consecration of its members and of the vows that give it expression.⁶

We easily recognize the author by noting the dynamic relationship at the beginning of this text: “In consecrating himself ... the Brother associates himself...” Michel often returns to this basic, twofold dynamism, which he completes by saying, “In associating himself, the Brother consecrates himself.”

What influence does the *Declaration* have on the *Rule* produced simultaneously during that same General Chapter and approved a few days after the *Declaration*? The 1967 *Rule* derives scant benefit from the path the *Declaration* creates; any concept of “association” in reference to the Brother’s consecration, mission, or identity is absent from this *Rule*. Although it is not until the 1986 General Chapter that the *Rule* incorporates this dynamic relationship, we must not forget that the path indeed begins with the *Declaration*, which provides the impetus for the re-founding movement.

Stage 2: Conflict and Resistance

The second stage consists of a specific event and a key date.

The event is the creation of the *International Commission on the Vows*, an initiative of the October 1971 meeting of the Visitors (Provincials) and the General Council. Michel Sauvage, the Assistant to the Superior General for Formation, is in charge of organizing this Commission. Although he asks to be relieved of this responsibility two years later, Michel continues to work with the Commission.

This is an extremely difficult period in his life. Later, reflecting on his ten years as the Assistant for Formation (1966-1976), Michel describes them as “the most difficult ten years of my life as well as the most stressful to my confidence in the Institute.”

The key date is 1974, when the Commission is scheduled to meet in New York for its third session. Although Michel does not attend this meeting, he contributes a lengthy note, “The significance of vowed consecration in the origins of the Institute.” In his introduction, Michel reaffirms his conviction that “renewal requires a return to the sources ... in the origins of the Institute.”⁷ This touchstone of his thinking is at the heart of the *Declaration*.

At the beginning of this same year, 1974, Brother Miguel Campos publishes his doctoral thesis, “*L’Itinéraire évangélique de saint Jean-Baptiste de La Salle et le recours à l’Écriture dans ses Méditations pour le Temps de la Retraite*,”⁸ with a preface by Michel Sauvage.⁹ Accompanying Miguel in his research, Michel deepens the meaning of the forceful words (*paroles-force*) that add meaning to a new reading of the major events in the Lasallian itinerary: *Memoir on the Beginnings*,¹⁰ *Memorandum on the Habit*,¹¹ *Rules I Have Imposed on Myself*,¹² *Formula of Vows*,¹³ *Letter of the Brothers to the Founder in 1714*,¹⁴ and, finally, the Founder’s major influential text, *Meditations for the Time of Retreat*.¹⁵ In his new reading of this itinerary in which the Spirit is leading history – a journey lived and matured in fraternal communion in response to the call of poor children and young people – Michel discovers that association is the vital, dynamic core of the Brother’s identity and consecration.

Still in 1974, at a time when Michel is preparing his position paper for the International Commission on the Vows, the Third Assembly of the Synod of Bishops is in preparation in Rome (where it occurs in October 1974). Pope Paul VI reprises the theme of Evangelization one year later (December 8, 1975) in his Apostolic Exhortation, *Evangelii nuntiandi*. The Synod’s understanding is engraved in this conviction that becomes an article of faith in the post-conciliar Credo: “Evangelizing is in fact the grace and vocation proper to the Church, her deepest identity.”¹⁶ Inspired by this same belief, Michel analyzes the Brother’s original identity and discovers its *raison d’être* that justifies and motivates the Brother’s consecration and his association: to evangelize is the Brother’s most profound identity and the reason why he consecrates and associates himself.

With these keys to the reading, we can understand more thoroughly Michel’s reflection for the International Commission on the Vows in which he analyzes consecration at the origins in relation to the existential itinerary of the Founder and the first Brothers. The vows are relative, for they exist only to serve what is most important: the consecration made in association to realize the community’s project of conducting free Christian Schools. Michel clearly sees that the vow of association best expresses and reflects this original consecration that the Brother makes.

These are among Michel’s key ideas, quoted verbatim:

- The vowed commitment cannot be understood in itself alone ... Vows occur in the historical process at a given moment; they gather in memory an event that is first lived.

- a human experience of association, originating and continuing with these particular men whose names they list ... a specific project that energizes the community and continues to keep it alive ... a community that vows to realize an urgent task, the *salvation* of abandoned young people ...
 - a religious, Christian, spiritual experience ... inseparable from human experience, because in such experience humans engage in existential dialogue with the living God.
- Mystery becomes reality in history. Certain clauses in the vow formula (for this purpose ... therefore ...) demonstrate, in fact, that it is in association where consecration to God becomes real and in school work where the Glory of God is sought.
 - The commitment is to undertake a project, not to enter a state in life. The project must be consolidated, everyone together, and remain open to further development. Continuous research and community discernment are required into the future to achieve the objective.

The commitment is to an itinerary that is both personal and in community. Personal relationship with God is realized and strengthened in a community as the intermediary, and personal commitment is connected with the community's mission.

The International Commission on the Vows endorses Michel's reflections and presents to the 40th General Chapter (1976) a dual proposition to rediscover the vow of association:

That association, whose purpose is to foster fraternal life and to exercise the common mission, be the central point of our consecration and the only vow that the Brothers make explicitly.

After the General Chapter refuses to endorse this proposition, Michel comments on the Commission's setback:

Neither in the Institute nor in the Church are minds ready for this return to the "sources" and to the most authentic tradition of the religious life.

Despite obstacles, the path continues. The Commission Report, based on Michel's significant contribution, later serves as the basis for the 1986 General Chapter's decision to make the "vow of association for the educational service of the poor" the fourth vow of the Brother's religious profession. This vow, in accord with the post-conciliar theology of the religious life, expresses the essence of the Institute's charism and mission.

Stage 3: Dream of Re-Foundation

Michel's own statement describes stage three:

Frequent contemplation of the original Lasallian itinerary of foundation always leads me to dream of re-foundation.

After the Institute rediscovers association as the essential dimension in constructing Lasallian identity and the vow of association resumes its place in the formula of vows, Michel focuses on illuminating the theological foundation of this vow of association as the central expression of the Brother's consecration.

This theology, neither abstract nor theoretical, emerges from reading the itinerary of the initial Lasallian community, the place where the Spirit reveals the charism given to the Church through John Baptist de La Salle. Michel highlights, simultaneously and complementarily, the dynamic forces that association inspires in the Lasallian community, because these forces continually give it new life:

The dynamic forces of faith, mission, and association in community are what found the Institute and give it an original appearance, both in structures that these forces "secrete" collegially and in their consistency due to the cohesion of the Society's members.

In the years between the 1986 General Chapter and the year 2000, Michel expands and clarifies his thinking on this theme in journal articles, presentations at the International Session of Lasallian Studies (SIEL)¹⁷ and the International Lasallian Center (CIL), meetings of RELAL (Lasallian Region of Latin America)¹⁸ and of other Institute Regions,¹⁹ sessions of *l'Association La Salle* (ALS) in Paris,²⁰ and gatherings of Brothers prior to the 2000 General Chapter.²¹

Five aspects of Michel's theological reflection seem essential to me.

1) Consecration and association are equivalent.

The two concepts of consecration and association are so close together that either one is a way to express the identity of the Brother. Michel views consecration not as a disembodied theory but as an existential reality in the itinerary in which and from which it originates. Neither the value nor the transcendence of consecration is reduced. Association configures and interprets this itinerary as a result of the Biblical Covenant, God's mediation to save by means of a community that constitutes itself to serve poor people. "The consecration to God is realized in association," Michel says repeatedly. "By associating with others, the Brother consecrates himself."

2) The original formula of vows is consistent with this way of thinking.

According to Michel, the vow of association "is as sufficient in itself to describe explicitly the orientation of our existential identity as consecrated persons" as it is during the Founder's lifetime. Michel's analysis of the Lasallian vow formula highlights its originality, especially in its theological and evangelical consistency:

First, the vow of association has a *theological* character that expresses, above all, the consecration of the entire person to God which embodies an Alliance with the God of History.

Second, the vow's *missionary* character reflects God's call to humans to share intimacy to the extent of sending them the Spirit of the Son and associating them in the Son's mission of salvation.

Finally, because of its *community* character, the vow is a personal commitment to construct association with others with whom each Brother not only consecrates himself but also allows himself to be consecrated by them.

3) *The vows serve a functional purpose.*

Vows do not constitute the consecration. Michel takes particular care to link the dynamics of association with consecration, not with the vow of association. At the same time, he recognizes the "social" function of the vow of association for the entire Institute:

For De La Salle, on the one hand, the vow of association is indispensable for the Institute but not for the individual Brother. In fact, the essential vow is the vow of association to conduct together the free Christian Schools. We might consider this vow as "functional" or "social." Be clear about this; the vow does pertain to the individuals who profess it (and also to others), but it constitutes the "Society" more than it defines the identity of each member.

On the other hand, the Founder views all Brothers as being called to live as "consecrated" laymen. Whether or not they profess vows, they are required to live according to the same *Rule* and are called to exercise the same ministry.

Ultimately, every Brother is called to live in association and to conduct free schools with the Brothers, all called to live together what the vow formula expresses.

4) *Michel dreams of returning to the "sources."*

On the eve of the year 2000, near the end of his earthly course, Michel expresses his burning desire, his dream, of re-discovering the roots:

Cannot we hope that the next General Chapter will reach the point of re-establishing the vow of association of the 1986 General Chapter?

Holy Trinity, I consecrate myself entirely to you for ... Therefore, I promise and vow association with and for the educational service of the poor....

Michel does not see his dream come true; his theses, well founded historically and theologically, do not influence the Institute to the extent that he probably wishes. Not until the 2007 General Chapter does association find a central place in the religious profession of the Brothers. The prior decisions of the 2000 General Chapter, however, already confirm the accord between the Institute's official thinking and the essence of Michel's thesis: association is the axis of the entire Lasallian itinerary. The vow of association provides the key to our identity, and we must view the other vows in its light.

5) *What is essential in association?*

Dynamic forces

Michel searches over many years to identify the essential characteristics of association. After his conference at the 1986 General Chapter,²² a delegate asks him, "is association essential to the Institute?" The answer, evidently, is affirmative; but Michel responds with another question:

But what is essential to association? The second question seems all the more important to me, because more and more attention is being paid, simultaneously, to restoring strength to the vow of association of the Brothers and to envisaging the extension of association to laypeople.²³

Note this extension of association, which will be considered later in stage four [of this presentation]. For the moment, look closely at Michel's answer to the question of *what is essential in association?*

He begins with the vow formula of 1694 and reads it not just as a formula of words but as an event within an itinerary, an event that expresses "an experience already engaged in for more than ten years ... an experience which is nothing other than the foundation of the Institute."

Two poles – a fertile tension

In this "action word" association, Michel finds two poles between which the intense, dynamic tension of association flows: the local community and the Society that the ensemble of local communities creates – the tension between *being associated* and *the entire ensemble*:

The vow of association pronounced by John Baptist de La Salle and his twelve companions on June 6, 1694, is a vow of *Society* more than of *community*. Nevertheless, this vow commits individual members of the Society that it creates and defines, who are in local communities for the purpose of conducting a particular school. The novelty of the vow of 1694 is to manifest and to re-launch a fruitful tension between "conducting together" and "being associated" – a creative tension, as it were, between the local community and the Institute.

Michel's intention is not to reduce or to erase either pole for the benefit of the other, but to highlight – once again – the creative tension that arises between these two poles, provided that each stays connected with the other:

From the Society each community can expect and receive inspiration, encouragement, questioning (even challenging), help in discernment, and openness to the larger human and ecclesial communion. Remember that it is neither minor nor routine that the Society sends the community new members for whom it has provided serious, basic formation. The Society has no less a need for the specific contributions of each local community, whose members are in direct and daily contact with the reality of young people and of their needs. The local community can and must be creative; it detects new calls and invents unprecedented forms of response that enrich and stimulate the entire body of the Society ... If tension between these two reciprocal realities diminishes or disappears, we risk either ideology or evasive idealism, either monotony or routine of the repetitive “ready made” that Péguy²⁴ denounced.

Association – the way to reach poor children and to have a personal relationship with them

Association manifests itself *in* together conducting schools ... free schools, which is what motivated the activity of John Baptist de La Salle and his companions. What convinces them to establish, maintain, and defend their “association,” above all, is *the will to provide free schools*.

“Conducting together” these schools has a “pastoral” objective. The Brother can establish *a personal educational relationship* with the children, know them individually as “persons,” and understand them better by trying to learn about their social and family environment. Moreover and also essential, each Brother in his class is a “pastor” in the sense that he is not only the teacher of the secular disciplines of basic knowledge but also the “catechist,” the minister of the Word of God, as De La Salle often recalls.

A way of being – fraternal communion

Association is the founding experience of an association of Brothers and is exercised within the fraternal “communion” of men who commit themselves by the same consecration to conduct schools together.

Association implies *a pedagogical partnership* that has proven to be effective, from the “how-to” manual (*Conduct of the Christian Schools*), to the innumerable textbooks that “a committee of teachers” authored throughout the Institute’s history.

Association takes on new force because of *the “mystical” dimension* that nourishes and energizes it: the awareness of a vocation, of God’s call, with the Brothers.

At the same time, the fraternal spirit that inspires community life is transformed in *a specific style of educational relationships, brothers among themselves, older brothers of their disciples*.

We see that association marks everything that we can name as the way of being Brothers as well as being an Institute.

A “raison d’être”

Association is *for the evangelization of abandoned youth*. Association emerges from the decision to respond to an urgent need of young people far from salvation; and because of this awareness of purpose, it increases in strength during the many moments of crisis. *The essence of association is the dynamic link between its manière d’être (way of being) and its raison d’être (reason for being).*

It is only by being together that the Brothers can manage to change something in the situation and by being associated that they can stay the course in every specific situation in which they find themselves in small groups.

When the vast majority of Lasallian educators are not Brothers, how can we experience these dynamic forces of Lasallian association in the new context of the shared mission? Although Michel does not say whether it is possible to experience these forces today, he clearly points out the challenge. Lasallian association is not just anything, no matter what. Association has roots and an internal dynamism that create tension: a struggle to reach the poor, a *manière d’être*, a *raison d’être*. Michel’s task is to show us how to construct the necessary foundations and pillars to realize the “re-foundation” of his dreams, not how to realize Lasallian association today. His contribution profoundly influences the thinking about association that occurs in the Institute of Brothers and in the Lasallian Family after the 2000 General Chapter – certainly more influence than he might have been imagining in earlier years.

Stage 4: The Legacy

The founding event that links the Institute of today with its origins is that of June 6, 1694, when John Baptist de La Salle and twelve of his companions associated themselves to dedicate their lives to the Christian education of poor children ... [This event] is also the source of the Lasallian associations of laity and religious who wish to join the Lasallian mission. This is where new responses originate in association for the mission.²⁵

With these words the 2000 General Chapter not only affirms the continuity of our history, by citing the event that serves as an essential reference, but also begins officially a new stage in our history, always starting with that same event in which everyone participating in this story meets. As the re-foundation begins, we need to identify the cornerstone which is Michel’s work; but more needs to be said.

We note Michel’s attitude toward this new stage, whose initial name is “shared mission”:

This unforeseen movement is undoubtedly positive, and I share the thinking of those who see in it a sign of the renewal of the Institute under the action of the Spirit.

For us Brothers, the theology of the lay religious life that Michel develops in so many articles and conferences prepares us to open ourselves to association with all laypeople and to understand ourselves within “Church as communion” in the new relationships that the Second Vatican

Council decrees among Church members, a constant feature of Michel's thinking even before 1962 when the Council convenes. When someone asks about the religious vocation of the Brother relative to the vocation of the lay teacher, Michel refuses to make any comparison:

We are always disposed to depreciate vocations that differ from our own. It is always preferable to speak in the same complementary way that Saint Paul does about the doctrine of the body of Christ.

Michel establishes in his doctoral thesis, *The Participation of the Laity in the Ministry of the Word of God and the Mission of the Brother Teacher in the Church*, the basis for the participation of Brothers and laypeople in the Church's mission, specifically in the ministry that corresponds to the Lasallian charism.²⁶ A review of Michel's thesis in the French journal *Catéchistes*, one year before the Second Vatican Council convenes, already notes the various aspects of his thesis that we can say today are decisive in laying the foundation for the new "Lasallian association."

Michel devotes two-thirds of his thesis to an examination of the history that demonstrates the extensive nature of the participation of laypeople in the ministry of the Word in the Church. Although this participation has sometimes been subject to restrictions and conditions and to some suspicion in clerical circles, the Church never condemns the principle itself. The author of the *Catéchistes* review (Brother Philippe André) highlights the main conclusions of Michel's thesis, including one of particular interest to Brothers:

To exercise this apostolate, we apply the only common "Christian" resources, baptism and confirmation, which fully develop their grace in our lives.

This thesis already expresses the message that *Perfectae Caritatis*²⁷ later offers about the roots of religious consecration that are the common basis for the sharing by Brothers and by lay colleagues of the ecclesial Mission.

The legacy from Michel that enriches this new stage of Lasallian association goes farther than the contributions I have already outlined. Above all is his method of doing, reflecting, studying, and applying theology to life in order to find meaning in what we experience. Michel describes the responsibility entrusted to us today to continue his work: "It is by walking that we discover the path." He advises us to advance by paying greater attention to the Spirit and to life experience than to themes inherited from official thinking.

Three aspects deserve our attention:

First, insistence on seeking identity and *raison d'être* in life, in the way we exist, not in canonical definitions or in *a priori* conclusions. Michel calls attention to this by defining the original identity of the Society of the Christian Schools with respect to the Institute's exclusively lay character:

De La Salle and the Brothers choose and maintain this option, beginning with themselves. It is not the *Bull of Approbation* that makes the Society exist as it is; the papal approbation only confirms the Lasallian project. Identity is perceived and chosen from within.

Second, reference to the Founder along with new awareness of the fidelity that we owe him, fidelity that we must experience within the creative dynamism rooted in the Gospel and open to the present needs of the world and of the Church, as is found in the *Declaration*:

The *Declaration* invites us to pass from the conception of Founder as a model to imitate to that of Founder as a witness of the Spirit; from Founder as an oracle to that of Founder as a prophet of the Spirit; from Founder as an alibi, dispensing us from any inventing, to that of Founder as a companion on the road. Fidelity to the Founder can only be fidelity to research.

Third, insistence on the explicit role of the Holy Spirit throughout Lasallian spirituality which Michel discovers in the creative forces of the Lasallian itinerary:

It seems to me that the importance of the rather exceptional place that [John Baptist de La Salle] gives to the Holy Spirit in his spiritual teaching is deeply linked to this experience of creativity in which he is both the beneficiary and the instrument.

Michel expresses his convictions in a dream of a re-foundation in which the new stage of association plays its part:

I dream of this re-creative irruption of the Spirit. Knowing it to be part of the fabric of our human history and its strength to be irresistible only with our active support, I also dream that we are on the lookout for signs of the Spirit, are fundamentally open to novelty, and are anxious not to extinguish the Spirit.

I personally have no doubt that this openness to the Spirit is the basis for the Institute's favorable disposition toward the new dynamics of the Lasallian association of Brothers and laypeople.

Endnotes

1. This article is a translation by Brother Paul Grass of "Michel Sauvage et la question de l'Association" in *Les Cahiers du Centre Lasallien Français* (Paris: Centre Lasallien Français, 2014), pages 27-33. [In this article as originally published in French by Centre Lasallien Français, Brother Antonio's sources are not explicitly referenced. The editors have attempted, when possible, to cite known and readily available text sources.]

2. Brother Antonio Botana, who was the international secretary of association [for the Lasallian educational mission] of the Brothers of the Christian Schools (2000-2007), currently resides in Madrid and works on the Lasallian formation team of the District of ARLEP.

3. Brother Paul Grass, who received a Doctor of Philosophy degree from Michigan State University (1970), served as vice president of Saint Mary's College, Winona, MN (1976-1987), regional coordinator (1988-1991) and executive editor of Lasallian Publications (1998-2007) of the USA/Toronto Region, and secretary general of the Institute of the Brothers of the Christian Schools (1991-1997).

4. Among other sources, Brother Antonio is referencing in this article the book that Brother Michel Sauvage was writing at the end of his life, including his interviews with Miguel Campos. The book was published in Rome and presented to the delegates of the 2014 General Chapter of the Brothers of the Christian Schools. See *The Fragile Hope of a Witness: The Itinerary of Brother Michel Sauvage (1923-2001)*.

5. *The Brother of the Christian Schools in the World Today: A Declaration* (Rome, 1967).

6. *Declaration*, #20.1.

7. Cf. "Signification de la Consécration Votale aux Origines de l'Institut" by Michel Sauvage in *Cahiers lasalliens #55: Jean-Baptiste de La Salle et la Fondation de Son Institut* (Rome, 2001), pages 136-193. [For a partial translation into the English language, see "The Vows of the Brothers in the History of the Institute" by Michel Sauvage and translated by John Barry Ryan (Lockport, IL: Christian Brothers Conference, 1975), pages 34-64.] See also, *Declaration*, #2.

8. *Cahiers lasalliens #45 and #46* (Rome, 1974).

9. "Preface to the Doctoral Dissertation of Brother Miguel Campos" by Michel Sauvage and translated by Leonard Marsh in *AXIS: Journal of Lasallian Higher Education* 8, #1 (2017).

10. Cf. *John Baptist de La Salle: The Spirituality of Christian Education* (New Jersey: Paulist Press, 2004), pages 109-119.

11. Cf. "Memorandum on the Habit" in *Rule and Foundational Documents* by John Baptist de La Salle and translated and edited by Augustine Loes and Ronald Isetti (Landover, MD: Lasallian Publications, 2002), pages 181-191.

12. Cf. "Rules I Have Imposed upon Myself" in *Rule and Foundational Documents* (Landover, MD: Lasallian Publications, 2002), pages 199-202.

13. Cf. "Vow Formula" in *Rule and Foundational Documents* (Landover, MD: Lasallian Publications, 2002), page 204.

14. Cf. "The Letter from the Brothers in 1714" in *An Introduction to the History of the Institute of the Brothers of the Christian Schools: The Origins 1651-1726* by Henri Bedel and translated by Allen Geppert (Rome: Brothers of the Christian Schools, 1996), pages 171-174.

15. Cf. “Meditations for the Time of Retreat” in *Meditations* by John Baptist de La Salle and translated by Richard Arnandez and Augustine Loes (Landover, MD: Lasallian Publications, 1994), pages 432-472.

16. *Evangelii Nuntiandi* [On Evangelization in the Modern World] by Pope Paul VI, December 8, 1975, #14.

17. Cf. “Together and by Association: Essential to the Institute” by Michel Sauvage and translated by John Guasconi in *AXIS: Journal of Lasallian Higher Education* 7, #3 (2016). [This essay was delivered as a conference in Rome at the SIEL program of 1988-1989.]

18. Cf. “Perspectives on Re-Foundation” by Michel Sauvage and translated by John Blease in *AXIS: Journal of Lasallian Higher Education* 7, #3 (2016). [This essay was delivered at an assembly in March 1997 in Araruama, Brazil; it was also published in *Lasalliana* (Rome: Brothers of the Christian Schools), #41,-3-C-175.]

19. Cf. “The *Declaration*: Re-Foundation or Renewal?” by Michel Sauvage and translated by Luke Salm in *AXIS: Journal of Lasallian Higher Education* 6, #2 (2015). [This essay was prepared for a meeting in the USA in 1994; it was also published in *The Declaration: Text and Context*, edited by Michael F. Meister (Landover, MD: Christian Brothers Conference, 1994), pages 187-228.]

20. Cf. “For a Better Understanding of Lasallian Association” by Michel Sauvage in *AXIS: Journal of Lasallian Higher Education* 5, #2 (2014). [This essay was delivered as a conference during a meeting of Association La Salle (ALS) in Paris in November 1998; it was also published in *Lasalliana*, #49-14-D.]

21. Cf. “John Baptist de La Salle and the Foundation of His Institute: Re-Reading the Foundation” in *AXIS: Journal of Lasallian Higher Education* 6, #2 (2015). [This conference was prepared for a meeting of Brothers in February 1999 in Peru.]

22. Cf. “Lasallian Spirituality: Our Heritage” by Michel Sauvage and translated by Luke Salm in *Spirituality in the Time of John Baptist de La Salle*, edited by Robert C. Berger (Landover, MD: Lasallian Publications, 1999), pages 263-293. [This essay was prepared for delivery as a conference in Rome at the 41st General Chapter in 1986.]

23. Cf. “Together and by Association: Essential to the Institute” by Michel Sauvage and translated by John Guasconi in *AXIS: Journal of Lasallian Higher Education* 7, #3 (2016).

24. Charles Péguy (1873-1914) was a noted French poet and essayist.

25. Cf. *Circular 447: The Documents of the 43rd General Chapter* (Rome, 2000), pages 2 and

26. Cf. *Catéchèse et Laïcité: Participation des Laïcs au ministère de la parole et mission du Frère-enseignant dans l'Église* (Paris: Ligel, 1962). [For a partial translation of this document

into the English language, see *Catechesis and the Laity: The Participation of the Laity in the Ministry of the Word and the Mission of the Teaching Brother in the Church* by Michel Sauvage and translated by Oswald Murdoch (Australia, 1991).]

27. Cf. *Perfectae Caritatis* [The Decree on the Adaptation and Renewal of Religious Life] by the Second Vatican Council (1965).