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## The Lasallian Higher Education Network Today

William Mann, FSC<sup>2</sup>

### Introductory Remarks

Let me again state what an honor it has been for the past three years to serve as the president of our association<sup>3</sup> and how very much I have appreciated this time we have had together here in Mexico at *Encuentro XII*.<sup>4</sup> With more than 150 delegates and participants from all over the world, thanks to the presence of all of you this has been the largest ever *Encuentro* in the twenty years of our existence as an association.<sup>5</sup>

Yesterday I found myself – during our visit on the Neza campus<sup>6</sup> – thinking about the remarks made a couple of days ago by Brother Superior when he spoke to us about three touchstones of Lasallian identity: presence of God, community, and service.<sup>7</sup> We've been spending time with so many fine young folks these days . . . students welcoming and guiding us around our two Lasallian campuses<sup>8</sup> – Maximiliano, Diana, and so many others – and then yesterday, I had a delightful exchange with a student at Neza. When I met him, I was still thinking a bit about Brother Superior's remarks concerning an awareness of the presence of God in all of our daily activities.

As you undoubtedly recall, the host students at Neza were all wearing sport shirts on which their first names were clearly and boldly emblazoned. Well, I especially noticed one of the names; and so I asked the young man wearing that shirt if, in fact, his name really was "Jesus"? All of the other students were smiling as he acknowledged that "yes," "Jesús" was his name; and so I said to him, "You know, I have been waiting my whole life to meet Jesus, but I didn't know that you were living in Mexico."

What a gift it was for me . . . this accidental meeting . . . this symbolic encounter during our *Encuentro* . . . with one named "Jesus" . . . a providential encounter with and a reminder of our brother Jesus – God Incarnate – who is both *alpha* and *omega* of our Lasallian educational mission.<sup>9</sup>

- "Yes," I say to myself as generations of Lasallians have said before me, "how good it is, O my God, to do all my actions for the love of you."<sup>10</sup>
- "Yes," I say to myself, "how good it is, O my God, to have met you again . . . in Maximilliano, Diana, and Jesús . . . how good it is to have met you, once again, in human form . . . to have met you in students."

- “Yes,” I say to myself, “how awesome and wonderful you are, O my God ... I have never before seen you looking quite like this.”<sup>11</sup>
- “Yes,” I say to you, “what a gift it is every time we encounter God personally present either in our educational community or in our common educational service,” which our Brother Superior has recently reminded us is “one of the three touchstones of our common Lasallian identity.”

### **Report about the Work of the Association during These Three Years**

During this first session this morning before we have our formal business meeting of the delegates,<sup>12</sup> executive director Dr. Carlos Coelho and I will be making complementary – but hopefully not repetitive – remarks about the progress and recent accomplishments of the association. The remarks of Dr. Coelho will be more practical and specific as he will give an accounting, so to speak, of the work, the activities, and the finances of IALU. My remarks, on the other hand, will be of a more theoretical nature as I reflect on my experience and thoughts about the Lasallian higher education network today. However, I do – before I turn to the “more theoretical” – want to call your attention to a few of the association’s significant initiatives and activities since the 2015 gathering of delegates in Bogotá for *Encuentro XI*.

- a. First, our association has, through its leadership,<sup>13</sup> played in these years an important role as inaugural members in the newly established International Council for Lasallian Association and the Educational Mission.<sup>14</sup> Of note is IALU’s collaboration with and contribution to CIAMEL-sponsored activities such as:
  - the initial organization underway in preparation for the *3<sup>rd</sup> International Assembly of the Lasallian Education Mission (IAMEL)*, which will be held in Rome in May 2020.
  - the drafting of a *Declaration on Lasallian Pedagogy*.<sup>15</sup>
  - the preparation of a document establishing international *Lasallian Identity and Viability Criteria*.
  - the major revision of the Institute’s *Guide for Lasallian Formation*, which will in its new formulation propose an approach to initial and ongoing formation and education for the shared mission of all Lasallians (Brothers and Partners alike).
- b. Second, our association in these years has assumed direct responsibility for the organization of a few *association-sponsored activities* that the board of directors views as important works of IALU. While they are only mentioned here since Dr. Coelho will give greater detail about them in his remarks, these *association-sponsored activities* are:
  - the annual International University Rome Faculty Leadership Program.

- the annual La Salle Student Summer Program on Leadership and Global Understanding.
  - the newly launched *One La Salle* student-exchange agreement among member-institutions.
- c. Third, our association has, in addition, a number of other *association-endorsed activities* for which we do not, as yet, have any direct responsibility. These *association-endorsed initiatives* are:
- the annual International Lasallian Research Symposium that is held at Saint Mary's University of Minnesota in Minneapolis and co-sponsored and organized by Saint Mary's Institute for Lasallian Studies and the Region of Lasallian North America (RELAN).
  - the collaboration of so many professors from our member-institutions either by participation in a series of Rome-based seminars or by publication in the *Digital Journal of Lasallian Research* (both activities are sponsored and organized by the Research and Resources Department of the Institute's Generalate in Rome).<sup>16</sup>
  - the collaboration of so many professors from our member-institutions as editors of or by publication in Saint Mary's University of Minnesota's *AXIS: Journal of Lasallian Higher Education*, a journal which is strongly linked with IALU's research agenda.
  - the hugely successful 2<sup>nd</sup> Lasallian Educational Congress of October 2017 that was held at Universidad De La Salle Bajío.<sup>17</sup>
  - the international Summer Educational Academies conducted by Universidad de La Salle Bogotá.<sup>18</sup>
  - the three sessions on the topic of pedagogy and learning styles in institutions of Lasallian higher education that were led by Universidade La Salle – Canoas.<sup>19</sup>
  - the new Lasallian Universities Center for Education (LUCE) program that is being conducted in Rome and organized by our member-institutions of North America.<sup>20</sup>
- d. Fourth, our association has in these years made significant advances in securing the staffing and the resources envisioned at *Encuentro XI* in Bogotá.
- the association has engaged, since July 2015, the services of our own executive director.
  - the association has engaged, since only very recently, the services of our own associate director.

- the association has, further, transformed itself into an economically sound organization<sup>21</sup> that – thanks to all of you and your member-institutions – can (i) now afford to have the services of these talented Lasallians, (ii) now begin to offer some financial assistance to fiscally fragile member-institutions to participate in IALU-sponsored activities like the Rome Faculty Program, and (iii) now possibly fund a couple of new association-initiatives that might emerge from *Encuentro XII*.
- e. Fifth, our association, through the generosity of some of its member-institutions, is also strengthening the worldwide Lasallian educational network by providing the opportunity and funding for graduate studies on the masters and doctoral levels for some Brothers and Lasallians from other sectors of the network.<sup>22</sup> As some of us discussed in our small groups yesterday when envisioning the Lasallian higher education association in 2021: “what are we doing to prepare for our future? who is being readied by us to be tomorrow’s leaders? and how is this being done, and by whom?”
- f. Sixth, our association’s leadership (i) was also involved in a major way in the establishment on the African continent of Ethiopia Catholic University – La Salle<sup>23</sup>; and (ii) we have as an association also expressed willingness and interest in having some role in the preparation and organization of the upcoming Institute-sponsored International Congress on Lasallian Education to be held here in Mexico City in April 2019.

### **The “Joys” and “Anxieties”<sup>24</sup> of the Work of University Leadership**

For the past ten years, I have had the privilege, like many of you, of serving as president of one of our sixty-five member-institutions.<sup>25</sup> Consequently, like all of you, I know the “joys” and the “anxieties” of the work of leading and guiding institutions of Lasallian higher education today. There is never enough time. There is always too much to do.<sup>26</sup>

“Joys” and “anxieties” . . . these are powerful words evocative of how the Second Vatican Council framed its understanding of Church in the modern world . . . its operation and its people . . . its journey and its struggle . . . “The joys and the hopes, the griefs and the anxieties of the [people] of this age.”<sup>27</sup>

We all spend so much time and energy to assure the authenticity, vitality, and viability of our member-institutions; and here I am thinking of the planning and the many activities related to:

- academic excellence and reputation . . . engaged learning and excellent teaching . . . scholarship and research.
- student satisfaction and success.
- diversity, inclusivity, respect, civility, and solidarity . . . internationalization and globalization . . . accessibility and sustainability.
- academic freedom, peer review, and shared governance.

- assessment and accountability . . . compliance and accreditation.
- financial statements, balanced budgets, and diversified revenue streams . . . investment management . . . endowment growth.
- student recruitment and enrollment targets . . . financial aid and tuition discount . . . persistence, retention, and completion rates.
- strategic planning . . . campus facility master planning . . . succession planning.
- acquisition of new properties, construction of new facilities, and renovation of existing classrooms and laboratories . . . deferred maintenance.
- marketing and communication plans.
- collaboration and partnerships . . . sponsorship covenants . . . fundraising, friend-making, benefactor relations, and capital campaigns.
- identity, heritage, and relevance . . . hiring and ongoing formation for mission . . . religious pluralism . . . community building and inter-institutional collaboration.
- the pace of change . . . adaptation to new realities . . . the impact of new technology coupled with new thinking about how students best learn . . . an enhanced appreciation of cultural differences and its impact on the learning experience.

You all know this work as well, or perhaps even better than, I do.

### **Our Lasallian Catholic Identity and Heritage**

And so today I want, rather, to focus our attention on a deeply held conviction of mine about the importance of paying attention to Lasallian Catholic heritage and identity in the sixty-five institutions that now comprise the International Association of La Salle Universities<sup>28</sup> . . . about the importance of hiring for mission . . . of education, formation, and renewal around the issues of identity, culture, and heritage . . . about strengthening the bonds of communion and collaboration within and among institutions that self-identify as Lasallian and as a part of the educational movement launched by Saint John Baptist de La Salle and the Brothers of the Christian Schools.

In yesterday afternoon’s group activity, we spent some time imagining together what 2021 might look like. “What might the association look like in three years?” we asked ourselves. We were discussing not only what IALU will be doing in 2021, but who will we be . . . as IALU . . . who will be here to carry out the work of IALU and its member-institutions and how will these protagonists of our future be prepared to meet the challenges (the “joys” and “anxieties”) that await them?

The late former Superior General Brother José Pablo Basterrechea, FSC, (+1995) used to say, “Do not use the name of John Baptist de La Salle in vain.” Do not trivialize the use of the word “Lasallian.” If our international association is to mean anything at all, a deep understanding of and commitment to this rich Lasallian identity, culture, and heritage must be assured; and its profound re-expression in terms that are meaningful in an international and pluralistic twenty-first century context is of utmost importance.

And what better time to commit to this agenda than today . . . as the Institute of the Brothers and the worldwide Lasallian educational network prepare . . . in 2019 . . . to celebrate the three hundredth anniversary of De La Salle’s entrance into eternal life in 1719?

### ***The Man John Baptist de La Salle***

A tercentenary celebration of *One Heart . . . One Commitment . . . One Life* is, as we have heard at this *Encuentro*, already in preparation.<sup>29</sup> The re-telling of the story of the life of this charismatic man is a lynchpin that helps the Lasallian network of universities, schools, and agencies hold onto and re-appropriate its identity.<sup>30</sup>

So when we speak about or think of our Founder, Saint John Baptist de La Salle of Rheims (France), how will we re-present his story in our sixty-five member-institutions? Will we recall with our students that in:

- *1671-1672* . . . he was a university student like them when circumstances required that he interrupt his studies for a while – when in a short period of time both of his parents died – to return home as older brother and guardian<sup>31</sup> of his six orphaned sisters and brothers?<sup>32</sup>
- *1678* . . . he accompanied and assisted a group of women . . . the Holy Infant Jesus Sisters of Rheims . . . to establish themselves in civil society with a legal identity . . . he empowered and helped make it possible for them to remain the protagonists in their own project of caring for hundreds of working class and poor girls . . . a number of whom had been left vulnerable orphans due to the wars, famine, disease of the times?<sup>33</sup>
- *1680-1681* . . . he founded, with the first Brother-teachers, a new kind of school for working class and poor boys . . . schools that, in a mere few years, due to their excellence attracted students from the families of those who could pay to send their sons to other schools. Imagine that . . . parents and guardians choosing to have their youngsters sit side-by-side on the classroom benches with the children of the so-called “riff-raff” of the city<sup>34</sup> . . . so exceptional were the schools . . . something that led to clashes, confrontations, and court cases.<sup>35</sup>
- *1685* . . . he opened what is often referenced as the first normal school (teacher training school) in the western world<sup>36</sup> . . . a center for the training of lay teachers for rural schools. We Lasallians not only train teachers in many of our member-institutions; teacher training is, in part, a gift we have helped to birth in and for the world.
- *1950* . . . he was declared patron saint of teachers by Pope Pius XII on May 15, 1950.

Friends, this is the man whose entrance into eternal life will be commemorated in 2019 and whose story must be told in a fresh and compelling way for our times. This is the heritage – our Lasallian heritage – that inspires all of our Lasallian colleges and universities and, hopefully, all of those who call themselves our students and former students. *One Heart . . . One Commitment . . . One Life.*

### ***Characteristics of the Lasallian Educational Heritage for Our Times***

While we know that the schools of John Baptist de La Salle were a response to a particular social, cultural, and religious situation in France at the end of the seventeenth and the beginning of the eighteenth centuries, we also believe its characteristics – its essence – transcend his particular epoch and determine the shape of the Lasallian “educational heritage” as it is handed down in our times. These characteristics<sup>37</sup> might be articulated as follows:

- an education grounded in excellent teaching and engaged learning . . . a transformational educational environment (teaching minds, touching hearts, transforming lives) . . . an educational work of quality . . . within which interiority (spiritual living<sup>38</sup>) is fostered and strengthened.
- an education that is practical<sup>39</sup> . . . useful skills and knowledge are acquired . . . educating and preparing students for
  - work (social and professional advancement . . . “career craft”).
  - life (making the goodness of God visible by one’s behavior<sup>40</sup> . . . “soul craft”).
  - civic engagement (becoming “perfect members” of the nation<sup>41</sup>).
- an education available to the poor (for whom the Institute was founded<sup>42</sup>) . . . committed to eradicating those conditions that both exclude from and inhibit the realization of the full human dignity of all of the children of God<sup>43</sup> . . . access to which has always required extraordinary self-sacrifice and heroic efforts to secure both the necessary funding<sup>44</sup> and the innovative structures and formulas<sup>45</sup> that assure accessibility (access without support is not opportunity<sup>46</sup>).
- an education which is fundamentally relational<sup>47</sup> . . . grounded in a profoundly positive regard for the student . . . and for colleagues as “brothers” and “sisters” to one another . . . a respect for and knowledge of each<sup>48</sup> and every individual.
- an education that is community-based . . . conducted together (locally at a particular school) and by association (with those working in the other schools of our larger Lasallian network) . . . offering students attractive witnesses and accessible role models<sup>49</sup> who foster student involvement, responsibility, and service of others.<sup>50</sup>
- an education that requires the preparation / education and ongoing renewal / formation of educators for a noble and important work<sup>51</sup> . . . a work that our Founder called “God’s work” (*Domine Opus Tuum*).<sup>52</sup>

This is obviously just one of any number of lists of elements . . . an overview, as it were, of what constitutes the essential and necessary characteristics of a Lasallian educational institution and of the heritage to be embraced, celebrated, and passed on in this 2019 tercentennial-year commemoration.

Additionally, some propositions of recent General Chapters<sup>53</sup> might serve us well in focusing and fashioning our understanding of Lasallian identity today and the specific contribution that the higher education sector has been invited to make to the entire Lasallian educational network.

### ***The Call of the 43<sup>rd</sup> General Chapter of 2000***

The General Chapter of 2000 – an event with which the trajectory of my own life is inextricably linked – encouraged<sup>54</sup> “Lasallian centers of higher education” to “bring [our] own specific strengths to bear on” the “urgent issues [needing particular attention] through [our] programs of research and professional training.” And what were the issues with which the whole of the Lasallian network requested our help?

- the rights of the child in a world in which the abuse of those rights is all too real.
- educational renewal at a time when the very understanding of the nature and the means of learning is developing rapidly.
- the explicit proclamation of the Gospel, where possible, in an increasingly secularized and complex culture.
- a strengthening of our Lasallian presence and dialogue within the reality of cultural and religious pluralism.<sup>55</sup>

The whole Institute is looking to Lasallian colleges and universities, in the twenty-first century, to help the network be better able to respond in an informed and audacious manner to present-day needs and realities.

### ***The Call of the 45<sup>th</sup> General Chapter of 2014***

The 45<sup>th</sup> General Chapter of 2014 was equally bold, clear, and insistent in recognizing the work to be done by the higher education sector<sup>56</sup> to contribute to the Lasallian educational mission.<sup>57</sup> The invitation addressed to us was:

- to be centers of research that contribute to scientific thinking and so provide others the tools to improve the quality of life of the men and women of today, particularly the poor.
- to be centers where opportunities for dialogue between culture and faith is encouraged and explored in all its depth and richness (an important aspect of evangelization).

- to be centers where further research in pedagogy is conducted to ensure the promotion of education in general and the Lasallian mission in particular.
- to be centers where professional training of Brothers and Lasallian Partners is undertaken to ensure the development of the Institute, Society, and Church.

We are being encouraged, as Lasallian institutions of higher education, to contribute to teaching and learning, research, and societal development. As General Councilor Brother Gustavo Ramírez Barba, FSC, recently stated:

Without doubt, this acknowledgement is based on the realization of an important fact. Currently, one fifth of the people served by the Lasallian mission attend Lasallian institutions of higher education. And this number is growing because the number of IALU member-institutions is also increasing, especially in Africa.<sup>58</sup>

### **Concluding Remarks**

Our Lasallian heritage . . . good education as a vehicle of personal and societal transformation . . . sharing what one has learned with one’s neighbor . . . contributing to the common good . . . making the lives of others better in the spirit of the Gospel . . . is not only a blessed opportunity . . . it is a sacred duty for Lasallians like all of us . . . who lead and guide institutions which draw upon the heritage and inspiration of the saintly educational genius John Baptist de La Salle.

And so, once again, thank you for the opportunity that I have had to serve as the president of the association . . . in service of a heritage and mission which is so dear to me. God bless you, God bless this Lasallian Catholic heritage, and God bless each and every one of you and your home institutions. Thank you.

### **Endnotes**

1. This text was developed by the author using the rather extensive outline employed in his presentation of “the president’s remarks” delivered on June 21, 2018, at Encuentro XII of the International Association of La Salle Universities (IALU) in Mexico City.

2. Brother William Mann, FSC, who holds a Doctor of Ministry degree from Colgate Rochester Divinity School (1990), is president emeritus of Saint Mary’s University of Minnesota. He is a former vicar general of the Brothers of the Christian Schools (2000-2007), who served as president of Saint Mary’s University of Minnesota from 2008 to 2018 and as president of the International Association of La Salle Universities from 2015 to 2018.

3. Cf. “Toward the Creation of a Lasallian International University Network: Progress and Promise” by Joan Landeros in *Reflections on Lasallian Higher Education: Current Opportunities and Future Visions* (Moraga, CA: Saint Mary’s College of California, 2006), pages 1-14; “Some Questions and Answers about Lasallian Higher Education” by Gustavo Ramírez Barba FSC in *AXIS: Journal of Lasallian Higher Education* 9, no. 2 (2018), pages 65-

83; and “The International Association of La Salle Universities: Identity Meets Internationalization” by Carlos F. Coelho in *AXIS: Journal of Lasallian Higher Education* 9, no. 3 (2018).

4. The Encuentro is a gathering of IALU presidents / rectors that occurs once every two or three years.

5. At this point in the presentation, appreciation was expressed for:

- a. the kind words of affirmation about the president offered the previous evening at dinner by Brother Superior Robert Schieler, FSC;
- b. the presence and participation of three of our African IALU member-institutions at the *Encuentro* [Centre Lasallien Africain (Abidjan); Christ the Teacher School of Education of Tangaza University College (Nairobi); and Ethiopia Catholic University – La Salle (Addis Ababa)];
- c. the good and hard work of our Mexican confreres who organized and prepared for the gathering and who welcomed the participants to their country (most especially those associated with ULSA Mexico City, Nezahualcōyotl, and Oaxaca);
- d. the diligent and efficacious efforts during these days of the association’s executive director Dr. Carlos Coelho of Brazil and recently appointed associate director Diana Loera of Mexico.

6. Universidad La Salle Nezahualcōyotl.

7. Cf. Brother Robert Schieler, FSC, “The Impact of Lasallian Universities: Three Touchstones to Identity” in *AXIS: Journal of Lasallian Higher Education* 9, no. 2 (2018), pages 99-110.

8. Universidad La Salle México DF & Universidad La Salle Nezahualcōyotl.

9. Cf. Pastoral Constitution on the Church in the Modern World [Gaudium et Spes] by Pope Paul VI (Vatican Council II, 1965), #45.

10. Cf. “Prayers to Be Said in School during the Morning” in *Exercises of Piety to Be Performed during the Day in the Christian Schools* (Landover, MD: Lasallian Publications, 2002), page 180.

11. The formulation of the expression used here is a practice that I learned as a young teacher in Rhode Island from spiritual director Sister Kieran Flynn RSM (+1987).

12. The presidents and rectors of our member-institutions.

13. The president of IALU was appointed by Brother Superior to be one of the inaugural members of CIAMEL, and the General Councilor for higher education (who is a member of our board of directors) was appointed to accompany and work with CIAMEL. Additionally, the higher education sector is also represented in CIAMEL by the membership of Alisa Macksey of

RELAN's Saint Mary's University of Minnesota and Brother Carlos Casteñeda Casas, FSC, of RELAL's mission secretariat (who is a former rector of Universidad La Salle Chihuahua).

14. CIAMEL is, as defined by its statutes, "a deliberative and collaborative body of Brothers and Partners representing the worldwide Institute. It is established for the animation and direction of all existing and future educational programs that embody the Lasallian mission."

15. Brother Alfonso Novillo, FSC, who is here with us as a representative of La Salle Campus Madrid, serves as one of three people on the Writing Team for the document. Former association president Brother Carlos Gómez Restrepo, FSC, is another member of the Writing Team.

16. For example, see the authors listed in Digital Journal of Lasallian Research #11 (May 2015), #12 (May 2016), #13 (November 2016), #14 (May 2017), and #15 (November 2017).

17. With some 400 participants from Latin America, Spain, and the USA, this gathering was led by rector Brother Andrés Govella, FSC, rector Brother Jardelino Menegat, FSC, and executive director Dr. Carlos Coelho.

18. This program is offered thanks to the support and good efforts of Brother Alberto Prada Sanmiguel, FSC, as rector, his predecessor Brother Carlos Gómez Restrepo, FSC, and program director Dr. Giovanni Anzola.

19. Rector Brother Paulo Fossetti, FSC, was responsible for this initiative involving one in-person and two virtual sessions, and Joan Landeros of Universidad La Salle México DF was instrumental in facilitating the in-person session held in Cuernavaca.

20. LUCE is, at this point, primarily the work of Lewis University and Manhattan College, presidents Dr. David Livingston and Dr. Brennan O'Donnell, and program director Dr. Dominic Colonna. Students study (in the English-language) for a semester alongside peers from other Lasallian colleges and universities while living in Rome at the Generalate of the Brothers of the Christian Schools.

21. At Encuentro XI, IALU changed the dues-fee structure from a voluntary range of between US \$500 and US \$2,000 to a voluntary range of between US \$1,000 and US \$5,000; and member-institutions have thankfully become more regular in paying the higher fees. As a consequence, income has more than tripled over the course of the past three years.

22. For example, De La Salle University Manila (president Brother Raymundo Suplido, FSC), De La Salle Dasmariñas (president Brother Gus Boquer, FSC), Lewis University (president Dr. David Livingston), and Saint Mary's University of Minnesota (president Brother William Mann, FSC).

23. Our executive director is a member of its board of trustees. Our president is a co-signer of the foundational documents. An IALU led and sponsored team was sent into Ethiopia twice by Brother Superior to study, evaluate, and advise on this tertiary education initiative in Africa.

24. These two words – *joys and anxieties* – are taken from the Second Vatican Council’s *Gaudium et Spes*. In its first article are found the words: “The joys and hopes, the griefs and the anxieties of the men [and women] of this age, especially those who are poor or in any way afflicted, these too are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed nothing genuinely human fails to raise an echo in their hearts....” Without any intention of trivializing this great vision of the People of God today, these words – *joys and anxieties* – are deliberately used here to frame all of the somewhat demanding work of presidents and rectors of Lasallian Catholic universities today and situate “the duties of our employment,” in the words of De La Salle, within the great panorama of salvation history.

25. I have also worked, over the course of the past twenty-two years, with the boards of governance of five of our member-institutions: Bethlehem University (2000-2007), La Salle University (2018-present), Manhattan College (2008-present), Saint Mary’s College of California (2009-2018), and Saint Mary’s University of Minnesota (1996-2001 & 2008-2018).

26. Cf. Association of Governing Boards of Universities and Colleges, *Top 10 Strategic Issues for Boards* (Washington, DC: AGB Press, 2013); Terrence MacTaggart, *The 21<sup>st</sup>-Century Presidency: A Call to Enterprise Leadership* (Washington, DC: AGB Press, 2017); Steven C. Bahls, *Shared Governance in Times of Change: A Practical Guide for Universities and Colleges* (Washington, DC: AGB Press, 2014); and Jeffrey Gaff and Neil W. Hamilton, *The Future of the Professoriate: Academic Freedom, Peer Review, and Shared Governance* (Washington, DC: AAC&U Press, 2009).

27. *Gaudium et Spes*, #1.

28. For a complete list of the sixty-five IALU member-institutions, please see “The International Association of La Salle Universities: Identity Meets Internationalization” by Carlos F. Coelho in *AXIS: Journal of Lasallian Higher Education* 9, no. 3 (2018).

29. During *Encuentro XII*, Brother Gustavo Ramírez Barba, FSC, made a presentation about the worldwide celebration that will begin in November 2018 of the three hundredth anniversary of the passage on April 7, 1719, of John Baptist de La Salle into eternal life.

30. Cf. “Seven Hallmarks of a Lasallian School” by Brother John Johnston, FSC, in *AXIS: Journal of Lasallian Higher Education* 2, no. 2 (2011), pages 53-64.

31. Isn’t the story of the older brother becoming guardian of his siblings, in reality, the true seedbed of what has come to be called “the pedagogy of fraternity”? Cf. “A Pedagogy of Fraternity” by Brother Léon Lauraire, FSC, in *AXIS: Journal of Lasallian Higher Education* 7, no. 3 (2016), pages 31-46.

32. Cf. *De La Salle: A City Saint and the Liberation of the Poor through Education* by Brother Alfred Calcutt, FSC (Oxford: De La Salle Publications, 1993), pages 71-77.

33. Cf. *Lasallian Studies 5: The Origins, 1651-1726* by Brother Henri Bedel, FSC, and translated by Brother Allen Geppert, FSC (Rome: Brothers of the Christian Schools), pages 23-24 and 27; *De La Salle: A City Saint* by Brother Alfred Calcutt, FSC, pages 89-94 and 173-175; and *The Devotés: Women & Church in Seventeenth-Century France* by Elizabeth Rapley (McGill-Queen's University Press, 1990), pages 130-140.

34. Cf. *Master of Mischief Makers* by Brother Leo Charles Burkhard, FSC (Indiana: Grail Publication, 1952).

35. Cf. *The Work Is Yours: The Life of Saint John Baptist de La Salle* by Brother Luke Salm, FSC (Romeville, IL: Christian Brothers Publications, 1989), pages 64-65 and 112-126.

36. Cf. *Saint John Baptist de La Salle* by Brother William J. Battersby, FSC (New York: The Macmillan Company, 1958), pages 79-84.

37. Cf. Brother William Mann, FSC, "The Lasallian Educational Mission at the Opening of the Twenty-First Century" in *AXIS: Journal of Lasallian Higher Education* 8, no. 3 (2017), pages 57-74.

38. The terms "interiority" and "spiritual living" are barely adequate to capture the catechetical and evangelical dimension of the schools of De La Salle and the first Brother-teachers, but I prefer not to isolate this as a characteristic separate from that of these schools being "an educational work of quality." In the 1694 preface of *The Rules of Christian Decorum and Civility* (Landover, MD: Lasallian Publications, 1990), De La Salle speaks of educating the young to live in the world under the guidance of "the Spirit of Jesus Christ (*Galatians* 5:10)" ... the Spirit who alone ... "ought to inspire all your actions, making them holy and agreeable to God" ... inspiring children so that their behavior should be "motivated by purely Christian motives, which concern the glory of God and one's own salvation."

39. Recall the visit to Neza yesterday where we saw teachers and students working with folks in wheelchairs . . . helping them learn to do simple and necessary things like getting over curbs, down stairs, back up after falling, and all the other practical skills necessary for the wheelchair-bound to go out onto the streets alone.

40. The vision of Jesus and the reign of God is made both visible and tangible in and through the Lasallian educator and the school. "Your actions must . . . be a lively expression of what is written in the Gospel," *Meditation* #84.3. The too often hidden wisdom of the Good News is, in the deeds that accompany the words of the teacher, represented and made accessible to students.

41. "In your work you ought to unite zeal for the good of the Church with zeal for the good of the nation of which your disciples are beginning to be and one day ought to be perfect members," *Meditation* #160.3.

42. "The necessity of the Institute is very great because the working class and the poor..." *Rule of 1705* #4 and *Rule of 1718* #4 [cf. *Rule and Foundational Documents* (Landover, MD: Lasallian Publications, 2002)].

43. Cf. *John* 10:10-16.

44. De La Salle was constantly engaged in the difficult job of finding the funds so that the teachers could live. The initial schools were primarily supported by benefactors; and from then on, De La Salle was constantly negotiating contracts with Church and civic officials.

45. For those working adolescents who were a bit older and for whom the schools of De La Salle had arrived on the scene too late, the Sunday Academies were opened. No one should be deprived of the possibility of an education. The center for delinquents at Saint Yon met the local unmet needs of families. Innovation and adaptability were hallmarks of the origins.

46. Cf. “Access without Support Is Not Opportunity” by Vincent Tinto in *Inside Higher Ed*, 9, June 2008.

47. The key to Lasallian education for De La Salle was the relationship of teacher and student. Teachers invited students into a new way of seeing and understanding themselves, others, God, and the world around them (teacher-to-student). This was intended to be a relationship that served as an invitation for student to enter into a new way of being in relationship with one another (student-to-student), and there were many occasions in the educational system of De La Salle where teachers deliberately stepped back and fostered learning to happen on a student-to-student level. However, the real wisdom of De La Salle, I believe, was his insight that this kind of shift within the educational community – and hopefully in the larger society also – would only occur if the invitation of teachers to students and the encouragement of students to be in a more humane and Christian relationship with one another was modeled in the way that teachers interacted with one another (teacher-to-teacher). As he wrote on numerous occasions, “example makes a much greater impression on the mind and heart than words,” *Meditation* #202.3.

48. “By the care you have for them, show how dear they are to you,” *Meditation* #80.3; and “Recognize Jesus beneath the poor rags of the children whom you have to instruct; adore him in them,” *Meditation* #96.3.

49. “Example makes a much greater impression on the mind and heart than words,” *Meditation* #202.3; and “Your actions must not give the lie to the faith you profess but, instead, be a lively expression of what is written in the Gospel,” *Meditation* #84.3.

50. Cf. *The Conduct of the Christian Schools* (Landover, MD: Lasallian Publications, 1996), pages 170-178, 206, and 235-236 concerning the role of student officers, the assignment of seats in the classroom, and the collection and distribution of bread.

51. We tend to forget that De La Salle’s own involvement in this educational project was primarily focused on the professional and spiritual preparation and accompaniment of the teachers [cf. *An Introduction to the History of the Brothers of the Christian Schools: The Origins, 1651-1719* by Brother Henri Bedel, FSC, and translated by Brother Allen Geppert, FSC (Rome: Brothers of the Christian Schools, 1996), pages 32-80].

52. Cf. “Rules I Have Imposed on Myself” #8 in *Rule and Foundational Documents* by John Baptist de La Salle (Landover, MD: Lasallian Publications, 2002), pages 199-202.

53. “Constituted to represent the whole Institute, the General Chapter has been since the days of the Founder the ultimate expression of the communion that exists among all the Brothers. It perpetuates among them the living fidelity to the special charism of the Institute,” *The Rule of the Brothers of the Christian Schools* (Rome, 2015), article #112.

54. Cf. Brothers of the Christian Schools, *Circular 447: The Documents of the 43<sup>rd</sup> General Chapter* (Rome, 2000).

55. The good work of Bethlehem University is most notable in this regard.

56. Cf. Brothers of the Christian Schools *Circular 469: The Documents of the 45<sup>th</sup> General Chapter* (Rome, 2014).

57. Brother Gustavo Ramírez Barba, FSC, recently addressed this same theme in “Some Questions and Answers about Lasallian Higher Education” in *AXIS: Journal of Lasallian Higher Education* 9, no. 2 (2018), pages 75-79.

58. Cf. Brother Gustavo Ramírez Barba, FSC, page 76.