
Openness to God's Holy Spirit as We Reflect on the Diverse Forms of Lasallian Association

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A deep feeling caught hold of the Chapter that sharing the mission is an unmistakable sign of the times. The modest sub-title – "A Shared Mission" – in article 17 of the Rule is now seen as the bold title of a new chapter in the history of the Institute.²

1. Introduction

Some Preliminary Considerations

Welcome to Rome, and thank you for your participation in what I hope will be for you an important formative experience. I would like to propose to you three questions for your consideration during your prayers, reflections, and conversations:

- Reflecting on your experience, how would you describe the attitudes and actions of a committed Christian in today's Church?
- Conversion, or a "change of heart," are essential to the Christian life: as you consider your own lived experience, can you describe the people and events that are leading you to move into the unknown, to go beyond your comfort zone, and to encounter those who are different?
- Lasallian scholar Brother Michel Sauvage, when considering whether association was essential to the Institute, turned the question around and asked, "what is essential to association?"

For Saint John Baptist de La Salle and his first Brothers, association was envisioned for "a future to be constructed."³ I invite you pray, reflect, and converse about this same question: *what is essential for Lasallian association?*

In the Midst of a Journey

In 1993, for the first time, 20 Lasallian Partners, women and men, participated in a General Chapter of the Institute. The Chapter's delegates were inspired by the Holy Spirit and guided to declare that

The expression "Lasallian Family" designates all those who participate in the Lasallian educational enterprise, especially those who are moving toward a sharing in the spirit and the mission of Saint John Baptist de La Salle. For that reason, by a process of initiation, formation and accompaniment, the Districts will stimulate groups among the Lasallian Partners that will make possible a greater commitment.⁴

Seven years later, again accompanied by the Holy Spirit and 20 Partner-consultants, the 43rd General Chapter:

- Identified as Partners, all those individuals who “share our mission in its multiple educational, catechetical, apostolic and professional aspects, and make it possible for the mission to be accomplished. They collaborate with conviction for the time they are with us.”⁵
- Described as Associates “. . . partners who have a long record of collaborating in the Lasallian Mission, and who feel a call to deepen the charism, spirituality and Lasallian communion in which they wish to participate. In particular, their lives are already marked by a number of distinctively Lasallian characteristics. . . .”⁶
- Decided that “in Districts, Sub-Districts, and Delegations the Brothers and their Associates create a structure, where it does not exist, or improve” an already existing “structure responsible for the Lasallian educational mission, in which all participate with a deliberative vote.”⁷
- Mandated that “Brother Superior General and his Council create a Standing Committee for the Lasallian mission”⁸ and that “the Standing Committee convoke an International Assembly on the Lasallian Educational Mission”⁹

In 1997, the General Council published an important document: *The Lasallian Mission of Human and Christian Education: A Shared Mission*. Addressed to all Lasallians, the document introduced our “Lasallian heritage, the living tradition, which links [everyone] to the first schools of John Baptist de La Salle in Rheims in 1679 and so, today, with all persons throughout the world whose educational mission is inspired by the same vision.”¹⁰ While recognizing “Shared Mission” as a new expression in the life of the Institute, the General Council also acknowledged that the term expressed a new perspective and a major change in self-understanding.

“Shared Mission” is our expression for the Church’s understanding that all baptized persons are joined together – in communion – the “People of God.” We relate this sense of communion with the vow of association.

This process of communion requires the development of links of unity, of communication, unified objectives, common actions and good personal relationships in the same Lasallian tradition which brought the Brothers to make a vow of association among themselves so as to maintain the school “together and by association.”¹¹

It is important to know, and I would like to emphasize this, that Lasallian Association has nothing to do with either the decreasing number of Brothers or the seeking of positions of authority. Association is part of our DNA, our Lasallian story and our charism. Studies of the beginnings reveal to us a priest, some women, and a group of men committed to the education of the sons of the artisans and the poor.

Circular 461: Associated for the Lasallian Mission . . . an Act of HOPE addressed the multi-cultural and multi-religious reality of today's global Lasallian Family. The text calls our attention to two basic universal concepts: the relevance of human nature and the value of education.¹²

“As social beings, humans are capable of establishing meaningful relationships. As spiritual beings, they are open to transcendent reality and the search for life's meaning.”¹³ Association for the educational service with the poor concretizes meaningful relationships for promoting “human dignity, solidarity among all human beings, and the integral development of the individual, in line with the Lasallian tradition.”¹⁴

Everything centers on establishing new relationships with our environment: persons, society, and nature. Relations and structures are the key. The task is to create new relationships and to develop them into alternatives for sharing life, work, religions, general behavior, and ethical norms. Establishing and understanding relationships in a new way are characteristics of the passage from applying reason as the organizer to recognizing our mutual need to belong.¹⁵

2. “Back to the Future”

*This was the sad situation in which the pious teacher found himself at the end of 1690, after so many crosses and so much persecution, after so many apparent successes, he found himself in almost the same situation that he had been in ten years previously, with few Brothers, making hardly any progress in his work and fearful of seeing it perish.*¹⁶

Before presenting a reflection on our current reality, I would like to offer a brief overview of the origins of association.

The 1691 Vow of Association

The vow of association was first made on 21 November 1691 in the midst of a crisis described as the sad situation in which the pious teacher – John Baptist de La Salle – found himself. Responding to the “sad situation,” De La Salle and two trusted Brothers made the vow in secret. It only became known in 1727 when one of the three, Gabriel Drolin, returned from Rome where he had been sent by De La Salle in 1702.

The vow of association determined the structure of the fragile Community in the midst of this crisis. More than a commitment to become a member of an organization, the vow speaks to “a way of life; it is a dynamic of relationship; it is a way of being; and it is a distinctive sign which constitutes the identity of the emerging Community.”¹⁷

Two additional points:

- The phrase, “together and by association” refers to both the local community and the larger Society; however, the vow of association has most importantly always been a vow to the Institute and not to a local community or District.¹⁸

- The 1691 vow of association may be considered a re-foundation, a community becoming a Society.

The Vows and the Election of 1694

In 1694, from Pentecost Sunday to Trinity Sunday, De La Salle brought together for a retreat and an Assembly 12 of the approximately 30 Brothers who constituted the Society at the time. These 12 are known as “the principal Brothers.” I think it important for your reflection to recall that, in the history of the Institute, not all the Brothers took vows. In fact, there were Brothers who faithfully lived the commitment during their entire lives without ever making final vows; they made renewable triennial vows. Only with the Code of Canon Law that was published by the Catholic Church in 1917 were all Religious required to make final profession.

Following the commitment of De La Salle and these 12 Brothers, the Assembly proceeded to elect De La Salle as their superior. This is important to highlight because after electing De La Salle, a priest, they declared that going forward no priest or anyone in clerical studies would ever be the superior of this new Society of laymen.

The commitment of association was an expression of the awareness of the identity of the group of Brothers. The act of election reaffirmed this identity, clarified one of the fundamental aspects (the lay character of the Institute) and drew powerful consequences from it with regard to the desire for autonomy in the very young Society.¹⁹

This 1694 Assembly brought greater clarity for the understanding of Association:

- It was association which was seen **by** keeping schools together.
- It was association **of** Brothers (unusual for its time since no priests were included).
- It was an association **for** the evangelization of abandoned youth.
- It was an association **with** a fertile tension between local communities and the Institute.
- And, above all, it was association **motivated** to provide a gratuitous education. It is interesting to note that the word “association” only appears seven times in De La Salle’s writings, whereas “gratuity” appears over forty times.

In recalling the decisions of this Assembly, we are witnesses to a great human drama. The vow of 1694 is made by men with faces, with a history, men known to one another, men who have shared one another’s lives, hopes, struggles and failures.²⁰ As De La Salle wrote in one of his meditations, it was like putting to sea without oars or sail.²¹

3. Lasallian Association

*We need to welcome enthusiastically those who wish to become Lasallian Associates and help them create new and original ways of living the Lasallian charism. They themselves, however, must be the protagonists in this search.*²²

Preliminary Comments

Why association? “. . . because it was [and is] only by being together for a project that we can manage to change a situation for the better. Together we can do more than doing something by ourselves.”²³

As an historical note, I bring your attention to the fact that the vow of association disappeared after 1726 when the Institute of the Brothers of the Christian Schools was officially approved by the Church. It became a vow again in 1987, and it was restored to its original position as the first vow in 2007.

Association

was born to make universal, in space and time, [the] experience of a Community for the education of the poor. Association is the guarantee that the Community will continue beyond its concrete existence in a given place and at a given moment.²⁴

The term “Lasallian Association” is not generic. As we saw above, it has a specific connotation: associated *for*. This association has a strong mystical sense, both for Brothers and Partners. Lasallian scholar Brother Michel Sauvage often spoke of the mystical realism of the Lasallian charism. In relation to our educational mission and meeting the needs of the time, he meant for us:

- to consider the concrete teaching situation in which we find ourselves;
- to contemplate the element of mystery involved within the concrete situation;
- to make a renewed commitment to transform the present reality; and
- to be open to the transcendent and freely given ultimate, that is, to the reality of God.²⁵

Lasallian association is for mission, and it is rooted in spirituality. The second chapter of the draft document on Lasallian identity, which is currently in process of preparation, is very conscious of this dimension of association:

Every human being seeks to find meaning in life. This “sense of the deep” is not always linked with the religious or the divine, but also with the values that each person considers important and on which he or she bases their lifestyle and most decisive choices. Therefore, all who share the Lasallian mission, whether Christians or from other traditions, feel called to deepen and share the meaning of their existence. What is it that sustains us from within?

What makes us overcome the difficulties of life? What inspires us to go beyond who we are and what we do?²⁶

Could these not be the same questions De La Salle asked himself when he left his privileged status to become one with the world of the poor? We must not lose sight of this when trying to understand the experience of association.

For a Better Understanding

As Superior, I have the privilege of experiencing the Lasallian Mission in the five Regions of the Institute. It is an experience that fills me with joy and hope. When we look at our reality today we see more and more Partners participating in the Lasallian Mission; Lasallians of other faith traditions are connected and committed to the Lasallian mission; more and more Lasallian Partners share their own giftedness and competencies in running the daily operations of our ministries; our ministries are partnering with other like-minded institutions that promote the education of young people, especially the poor; and there are emerging forms of spirituality and community life centered on the Lasallian mission.

Given this panorama, we should, therefore, approach the experience “together and by association” in a broad manner. For it encompasses a number of dimensions of the Lasallian educational mission: leadership and governance; charism and mission; educational communities/ ministries, vocation/ spirituality, and Lasallian families/ communities. To use Canon Blain’s terminology, these are elements of a new edifice under construction. All participants in the mission are invited to partnership with and co-responsibility for these dimensions.

I invite you to take an in-depth look at Lasallian spirituality: a Gospel-inspired spirituality centered on Jesus Christ. I invite you to drink from the spring of Lasallian spirituality as a means of:

- living in solidarity and in fraternity;
- acquiring a global view of education that foresees the integral development of the person and a better lot in life for everyone;
- creating a community that listens to the cries of the poor and all people,
- co-owning the mission and being available to serve wherever we are needed, each as far as they are able and as God would require of them;
- accepting of Saint John Baptist de La Salle as a teacher of life and not just as a symbol that gathers us or as an object of devotion.²⁷

The challenge now is

for the Brothers and all other Lasallian educators to discover together how to best promote in new ways the associative dimensions of their commitment on behalf of the human and Christian education of the young, especially the poor.²⁸

The mystical sense of Lasallian association gives meaning to the sociological sense (working together). From the mystical perspective, one can have clear guidelines and direction. Rather than comparing the diverse expressions of Lasallian association according to a scale or a measure of fullness, we should refer to them as different journeys or paths to reach a common summit (think, for example, of Mount Fuji or Mount Kilimanjaro). There are various ways to converge on the summit, and so it is with association. There are various paths to reach the top of Mount Fuji or Mount Kilimanjaro; but at the end of the journey, all arrive at the summit.²⁹

4. Vocation

Preliminary Comments

*We are like islands in the sea, separate on the surface but connected in the deep.*³⁰

There is an American Quaker and author named Parker Palmer who writes on a variety of topics, particularly teaching and vocation. Regarding vocation, he has this to say:

Before you tell your life what you intend to do with it, listen to what it intends to do with you . . . Vocation does not mean a goal that I pursue. It means a calling that I hear . . . not a goal to be achieved, but a gift to be received.³¹

Another spiritual writer, referencing the Gospel parable of the hidden treasure³² says we are challenged to sell all and find the one true treasure, and that treasure is

ultimately determined by what we most deeply desire and to whom or what we give our life, our very self . . . Withholding that self-gift, trying to save our life, is surely, in the end to lose it . . . the only real question is not whether to “sell all” to give ourselves in love, but for whom or for what will we choose to exchange our one and only life.³³

For Christians and by our baptism, “Each person is called to be a disciple of Jesus. There are no grades of discipleship, no business-class and no economy-class Christians, no full and associate members of the Church.”³⁴ All are called; all are sent.

A notable characteristic about groups formed in seventeenth century France is that they avoided making vows. Vincentians, Sulpicians, and others chose to form a *Society* based on the “one heart and one soul and all things in common” of the primitive community described in the *Acts of the Apostles*.³⁵ Hence, the importance of belonging to a Society as a member = an associate in view of a common task.³⁶

Our Experience

The foundation of the Institute

consisted of a Community of baptized persons who consecrated themselves to God in order to keep together and by association gratuitous schools, which is to say to help advance the Kingdom of God among the young in order to procure for them the salvation of God.³⁷

These men who gathered around John Baptist de La Salle

were persons who turned their profession of educator into a ministry, a place for meeting God and finally a path toward sanctity, by procuring salvation for children and young people.³⁸

The present situation of our world, our Church and our Institute invites us to dialogue, discernment and development. Essential to our considerations are our sisters and brothers on the margins and the peripheries of societies. We urgently need clarity. What is the vocation of the Brother today? What is the vocation of Lasallian Partner in our educational ministries? Why aren't more young men coming to join us as Brothers? Is our definition of vocation too narrow? This anniversary year³⁹ we recognized the many Lasallian vocations: Partners – women and men – who participate in formation programs to discover their Lasallian vocation. They have been captured by the charisma, but not in the traditional way of Religious Life. Some commit themselves to the mission for their entire professional life, others for a period of time; not unlike Brothers who journey with us for a time but later feel called by God to another lifestyle and vocation.

Perhaps we all need to re-read the way the Brother's vocation arose from the periphery of France in the seventeenth century. It was not, in the beginning, a structure in the Church. It was a response to marginalized and abandoned poor boys. There were very diverse journeys among the first Brothers. Some stayed with De La Salle's Community, and others left after awhile. Some were waiting for something better to come along. Some had superficial motivations, others deeper feelings of association and commitment. The genius of De La Salle was the ability to see that they were laymen, that they should avoid the control of the hierarchy. Mutual support and an appropriate structure were needed. In this way, a path to live a vocation was discovered.

Throughout history, in critical times and in times of radical change, new *forms* have emerged. In previous centuries and in the midst of anguishing times, women and men rose to the occasion from the margins of society. Saints Basil and Benedict re-invented ways of evangelical life. Saint Augustine intuited the idea of clerics living in community and guided by rules. Saints Francis and Dominic evangelized the poor in new urban settings. The Jesuits sought God's glory in the world of culture and intellectual pursuits.

Some *vocations* disappeared when the needs for which the Congregations were founded were being met by the State. Many Religious Orders have disappeared in this way. Others remain, especially if they were able to redefine themselves to meet new societal needs.

As for the Brothers, since the 1960s and 1970s we have been transforming a style of Religious Life that was invented in the seventeenth century and subsequently marked by the nineteenth century. This style was very successful; however, societal needs have changed and new vocational responses are in order.

Regarding the Lasallian vocation of female and male Partners, we face very challenging questions. To be an associate, is it necessary for a person committed to the Lasallian ministry of human and Christian education to make a public profession? Have we reached the moment to move beyond the 43rd General Chapter's definitions of Partners and Associates? Is there a need for new

expressions of being an Associate without a public commitment? Must we formalize the identity of a Lasallian Associate?

We need to be, like De La Salle, more aggressive and harmonize these new and diverse ways of Lasallian vocational expressions. We need to create a symphony. The Religious communities of Brothers are indispensable to the symphony. Our distinct way of living association is essential to the harmony of the overall work. At the same time, all of us need to reflect on new forms and structures of being Lasallian. The work is complex.

In order to discover the way forward, Lasallian formation programs are essential. They are especially valuable when they are of sufficient duration to permit in-depth reflection and conversation. These formation programs must be rooted in the rich biblical and Christian sources on which our Lasallian charism is based. The previously referenced draft document on Lasallian identity emphasizes the need for Lasallians to have “a minimum biblical formation, in the various fields of theology, in anthropology, and about the present challenges of humanity, from the culture of dialogue.”⁴⁰

5. Attentive Listening to the Holy Spirit

Being the People of God (Church) Today

The growing number of projects that serve an increasing number of [children] and young people – in spite of the decrease in the number of Brothers – is leading the Institute to take a new look at the clearly lay character of the vocation of the Brothers and of their colleagues. The Institute is inviting them all to be the Church in another way and to embrace confidently all the lay vocations that God is sending.⁴¹

Likewise, De La Salle’s encounter with Jesus Christ and the world of the poor led him to a deeper reflection on his understanding of the meaning of Church. According to Brother Michel Sauvage, De La Salle went from being “the priest that he was, passed from being a Church in himself to a Church become incarnate in the world.” Furthermore, it seems that De La Salle delayed in seeking ecclesial recognition for his new Society for he wished to convince the Brothers that they were about something new, something that did not exist in the Church at the time. If what he and the first Brothers were about was the work of the Holy Spirit, it could not be prematurely defined and structured.

We must acknowledge that, at present, the Institute’s structures for involving Lasallian Partners in the mission are based on the structure of a Religious Congregation. Mission Councils and Mission Assemblies have provided Partners greater participation in the decision making for the Lasallian mission today. However, they are based on models of Religious Life. More conversation and reflection are needed to imagine new ways of structurally organizing ourselves. In this, we may contribute to a new spirituality for a new way of being Church in the twenty-first century.

A truly lay spirituality must emerge from lay experience and be constructed on lay premises, develop lay leadership, and promote a kind of personal practice and ministerial involvement that is compatible with and truly transformative of lay life. If Religious

Congregations can meet this challenge to assist without taking over, we will not only have chosen to maintain our own form of life in the Church but we will have responded to the historical challenge brought to us by the people seeking association with us and we will have participated in what may be the most important renewal movement in the history of the Church, the emergence of a fully adult and responsible laity.⁴²

The Chaos of the Holy Spirit

*To be faithful to the Holy Spirit implies . . . a definite commitment to the unexpected; an interior deepening and ecclesial openness; a personal growth and an unselfishness for mission; a welcoming of a gift and a making use of talents . . .*⁴³

All too frequently and for too long we described our situation as a time of change, transition, renewal, re-foundation, and transformation. Perhaps it would be more helpful to describe our situation as Spirit-filled chaos. It was out of chaos that God created our world, and God saw that it was good.⁴⁴ The American novelist Toni Morrison wrote, “Like failure, chaos contains information that can lead to knowledge – even wisdom. Like art.”⁴⁵

At every stage in the history of Religious Life founding and re-founding have been the fruit of a divine graced prerogative and not the outcome of human initiative . . . Re-foundation is firmly rooted in the paschal experience of death and resurrection . . . There can be no new life without dying, a letting go of all that we have loved and cherished. And there is no meaningful rationale – human or divine – to explain the chaos and confusion of Calvary. Even Jesus could not make rational sense of Calvary; in mystical abandonment and reckless trust, he chose to go through it. So must we, Religious [and Partners], if we hope to encounter resurrection breakthrough.⁴⁶

For over fifty years, we have been returning to our Lasallian sources. Former Brother Superior Álvaro Rodríguez once said that we, like other Religious Congregations, have been very good at returning to the origins of our charism and our heritage; however, he wondered how good we have been in returning to the Gospel. If we are to imitate De La Salle we must not simply mouth his words and repeat his actions, we must go to the Gospel. Fidelity to De La Salle is fidelity to the Good News of Jesus Christ about the Reign of God. In one sense, this can be frightening. As Thomas Merton said, if you wish to follow the Holy Spirit, be careful, because the Holy Spirit is going to ask you to die.

De La Salle realized it was not enough to professionally prepare his teachers. He had to create men of the Spirit. The project would only be successful if it was built on a firm spiritual foundation. After the crisis of 1691, he would dedicate the rest of his life to creating men firmly attuned to the Holy Spirit.

The strength of the Holy Spirit is displayed in human weakness, and the creative force is seen in shaky, often tentative achievements which are sometimes tainted with ambiguity.⁴⁷

De La Salle’s deep faith in Divine Providence allowed him to live with this ambiguity.

Equally important to remember is that De La Salle's

work for the "spiritualization" of these teachers does not distract them from their tasks; on the contrary, it aim[ed] at leading them to perceive and to live their situation and their activities as their meeting point with the living God, where they encounter their life of faith and charity and their spiritual growth.⁴⁸

6. Conclusion

*God of love, set me aflame with love for you and for my neighbor.*⁴⁹

In my message for our Year of Lasallian Vocations, I said we are called to proclaim that the Reign of God is indeed present and waiting to be discovered. It is this waiting to be discovered that urges us to set out in haste with Jesus to realize his project of God's Reign and our one life in association for the purpose of procuring the glory of God through the ministry of human and Christian education. We believe the Spirit of the Lord is upon us, because he has chosen us to bring glad tidings to the poor.⁵⁰ Our schools, universities and other educational centers are called to be experiences of the Reign of God, places where the last indeed are first: welcoming, inclusive, joyful, challenging and responsive to the educational aspirations of the poor. Through our own behavior and our educational policies, we must model for our students in such a way that they are inspired to be neighbors to those who are despised.

Through our association for the Lasallian mission of human and Christian education, let us inspire each other and our students to be proactive in insuring that all people, especially young migrants, refugees and displaced families, experience the Reign of God through access to sufficient food, clear air and water, health care, education and contemporary means of communication. In this way – with one heart, one commitment, one life – we will be attractive witnesses to Lasallian vocations and faithful disciples of Saint John Baptist de La Salle.

We need to be on fire again,
for our hope is no longer an easy hope.
We live in a culture of despair
within which Pentecost can no longer be taken for granted.
Hence, we must take upon ourselves the burden of the times
and refuse to make the Holy Spirit a piece of private property
but a spirit that matters.⁵¹

Let us pray that we continue to be open to God's Holy Spirit as we reflect on the diverse forms of Lasallian association – the many paths that lead to the same summit.

Endnotes

1. Brother Robert Schieler, FSC, was elected Superior General of the Brothers of the Christian Schools at the 45th General Chapter in 2014. He earned a doctorate in educational administration at the University of Pennsylvania. These remarks were delivered on 15 October 2019 at the International Lasallian Center (CIL) of the Generalate of the Institute in Rome, Italy.
2. *Circular 435: The Documents of the 42nd General Chapter* (Rome: Brothers of the Christian Schools, 1993), page 8.
3. *Lasallian Studies 13: The Lasallian Charism* by the International Council for Lasallian Studies (Rome: Brothers of the Christian Schools, 2006), page 86.
4. *Circular 435*, Proposition 3, page 49.
5. *Circular 447: The Documents of the 43rd General Chapter* (Rome: Brothers of the Christian Schools, 2000), page 4.
6. *Circular 447*, page 4.
7. *Circular 447*, Proposition 5, page 14.
8. *Circular 447*, Proposition 7, page 14.
9. *Circular 447*, Proposition 8, page 15.
10. *The Lasallian Mission of Human and Christian Education: A Shared Mission* by Brother Superior and General Council (Rome: Brothers of the Christian Schools, 1997), page 9.
11. *The Lasallian Mission of Human and Christian Education: A Shared Mission*, page 99.
12. *Circular 461: Association for the Lasallian Mission . . . An Act of Hope* (Rome: Brothers of the Christian Schools, 2010), #3.2, page 31.
13. *Circular 461*, #3.3, page 31.
14. *The Rule of the Brothers of the Christian Schools* (Rome: Brothers of the Christian Schools, 2015), #17.2, page 27.
15. Pedro M. Gil FSC, *Lasallian Studies 4: Three Centuries of Lasallian Identity*, translated by Paul Grass FSC (Rome: Brothers of the Christian Schools, 1998), page 357.
16. Canon Jean-Baptiste Blain, *The Life of John Baptist de La Salle: Book Two* (Landover, MD: Lasallian Publications, 2000), page 288.
17. Rofolfo Andaur FSC, “Association in the Early Days of the Institute” in *Lasallian Themes I* (Rome: Brothers of the Christian Schools, 1992), page 52.

18. Michel Sauvage FSC and Miguel Campos FSC, *Lasallian Studies 18: The Fragile Hope of a Witness* (Rome: Brothers of the Christian Schools, 2014), pages 562-564.
19. Michel Sauvage FSC (unpublished paper, n.d.), page 9.
20. *Lasallian Studies 13: The Lasallian Charism*, page 94.
21. Cf. Meditation #134.1 in *Meditations by John Baptist de La Salle*, translated by Richard Arnandez FSC and edited by Augustine Loes FSC and Francis Huether FSC (Landover, MD: Lasallian Publications, 1994).
22. John Johnston FSC, *Pastoral Letter: Live Today Our Founding Story* (Rome: Brothers of the Christian Schools, 2000), page 62.
23. Source unknown.
24. *Lasallian Studies 13: The Lasallian Charism*, page 105.
25. Cf. Michel Sauvage FSC, “The Gospel Journey of John Baptist de La Salle” in *Spirituality in the Time of John Baptist de La Salle*, edited by Robert C. Berger FSC (Landover, MD: Lasallian Publications, 1999, page 224.
26. The draft document referenced here was finished and subsequently published by the Secretariat for Association and Mission. See *A Conversation for the Lasallian Family: Deepening Our Identity* by the International Council for Lasallian Association and the Educational Mission and translated by John Blease FSC (Rome: Brothers of the Christian Schools, 2020), page 13.
27. Álvaro Rodríguez Echeverría FSC, “The Lasallian Family and Association” (unpublished paper, n.d.).
28. *The Lasallian Mission of Human and Christian Education: A Shared Mission*, page 100.
29. General Council, “A Workshop of Lasallian Association,” 2009.
30. William James.
31. Parker Palmer, *Let Your Life Speak: Listening for the Voice of Vocation* (Jossey-Bass Publications, 2000), pages 3 and 4.
32. Cf. *Matthew* 13: 44-46.
33. Cf. Sandra Schneiders IHM, *Finding the Treasure* (Mahwah, NJ: Paulist Press, 2000).
34. Michael Green FMS, *Now with Enthusiasm: Charism, Mission and Catholic Schools Today* (Australia: Vaughan Publishing, 2018), page 59.
35. Cf. *Acts of the Apostles* 4:32.
36. Rummery, Gerard, FSC, “Notes.”

37. *Lasallian Studies 13: The Lasallian Charism*, page 104.

38. *Lasallian Studies 13: The Lasallian Charism*, page 105.

39. Lasallians throughout the world came together in 2019 to celebrate the Year of Lasallian Vocations with the theme “De La Salle: One Heart, One Commitment, One Life.” The Year of Lasallian Vocations marked the 300th anniversary of Saint John Baptist de La Salle’s entry into eternal life and celebrated the impact of the mission he started. The yearlong celebration took place during the 2018-2019 liturgical year, beginning on 2 December 2018 and concluding on 24 November 2019.

40. This reference in the finished document can be found in *A Conversation for the Lasallian Family: Deepening Our Identity* (2020), page 16.

41. The preceding six paragraphs reflect an exchange of ideas with Brother Miguel Campos.

42. Cf. Sandra Schneiders IHM, *Finding the Treasure*.

43. Cf. Miguel Campos FSC and Michel Sauvage FSC, *Encountering God in the Depths of the Mind and Heart*, translated by Oswald Murdoch FSC and edited by William Mann FSC and Gerard Rummery FSC (Rome: Brothers of the Christian Schools, 1995).

44. Cf. *Genesis* 1:31.

45. Toni Morrison, “No Place for Self-Pity, No Room for Fear” in *The Nation*, 23 March 2015.

46. Diarmuid O’Murchu MSC, *Religious Life in the 21st Century* (NY: Orbis Books, 2016), pages 220-221.

47. Michel Sauvage FSC, “Lasallian Spirituality: Our Heritage” in *Spirituality in the Time of John Baptist de La Salle*, edited by Robert C. Berger FSC (Landover, MD: Lasallian Publications, 1999), page 275.

48. Maurice-Auguste Hermans FSC and Michel Sauvage FSC, *Founder of the Brothers of the Christian Schools*, translated by Philip Smith (Landover, MD: Lasallian Publications, 1999), page 201.

49. *Explanation of the Method of Interior Prayer by John Baptist de La Salle*, translated by Richard Arnandez FSC and edited by Donald Mouton FSC (Landover, MD: Lasallian Publications, 1995), page 45.

50. Cf. *Luke* 4:18.

51. Mary Jo Leddy.