Wilcox, John R. "Charism in Association: Structuring the Lasallian Education Movement in Catholic Higher Education." *AXIS: Journal of Lasallian Higher Education 8*, no. 2 (Institute for Lasallian Studies at Saint Mary's University of Minnesota: 2017).

© John R. Wilcox, PhD. Readers of this article have the copyright owner's permission to reproduce it for educational, not-for-profit purposes, if the author and publisher are acknowledged in the copy.

Charism in Association: Structuring the Lasallian Education Movement in Catholic Higher Education

John R. Wilcox, PhD[2]

Introduction

Purpose

- To provide a context for the development of the Lasallian Education Movement composed of the Brothers of the Christian Schools and lay associates.

- To understand this movement as a new direction within Roman Catholic higher education, a direction that will, in the spirit of De La Salle, be guided by Brothers and lay people who are committed Catholics and Christians, as well as those of other religious commitments or of humanistic commitment.

- To be a community for those who see teaching as a calling or ministry, who listen with the ear of the heart to those who are far from salvation in this world [the most vulnerable and economically at risk] and in the next, and who wish to touch the minds and hearts of their students.

- To assess the need to formalize Lasallian lay association that goes beyond programs such as the Buttimer Institute of Lasallian Studies and the Lasallian Leadership Institute.

Themes

There are four themes that give shape to this introduction and they are captured in the following passages:

1. *God's revelation is dynamic and ongoing. The Lasallian educational movement must read "the signs of the times:"* The rereading of situations is at the very center of the Lasallian process; we cannot escape it.[3]

2. *The desire for transcendent meaning is a universal vocation:* Whatever monkhood may be . . . it seems to have exhibited a symptomatic polarity. On the one hand it is something special . . . with tinges of social and cultural nonconformity; on the other hand, it is something so very much human that it is ultimately claimed as the vocation of every human being, what everybody should be or is called upon to be—in some way or other, sooner or later. A heightened awareness of this polarity will, I submit,

put us on the right track in our quest.[4]

3. *The Lasallian Education Movement uniting the De La Salle Christian Brothers and their lay partners brings to fullness De La Salle's vision of education:* The exclusively lay character of De La Salle's Institute demonstrates the authenticity and effectiveness of a lay ministry and a lay spirituality in the Church.[5]

4. *Adult lay spirituality must arise among the laity themselves:* Religious do not and cannot know what genuine adult lay spirituality in our time is or should be. None of us have ever seen such a phenomenon because what, in the past, has been called lay spirituality has been largely a deficient imitation of clerical or Religious spirituality. A truly lay spirituality must emerge from lay experience, 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 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.[6]

Religious Life and the Evolution of Association

Historical Background: Religious Life in America[7]

Early Calls for Change

Clarification of association in a Lasallian context is an important starting point in this discussion of the Lasallian Education Movement. The following review of developments within religious life during the last fifty to sixty years will also provide insight into the theological and sociological impetus behind the evolution of the Lasallian Education Movement composed of Brothers of the Christian Schools and their lay associates.

Brother Sean Sammon, FMS, notes that Pope Pius XII, during a General Assembly of religious in 1950, called for modification of outdated customs and overly restrictive cloister regulations. The following year, the Pope called on teaching communities of sisters to provide an education comparable to that of laypersons in similar positions. Religious women and men in America took these recommendations seriously. "By the end of the 1950s, then, a broad-based organizational structure was in place to help religious congregations in the United States address the educational and spiritual reforms suggested ten years earlier by Pius XII."[8]

However, as Sammon goes on to point out, the Pope did not critique the ideology supporting religious life, an ideology portraying religious life as superior to the lay state. The Council challenged that ideology, but, as an unintended consequence, there developed a period of significant upheaval, thus bringing to an end in the 1960s a sense of identity and security in fast growing religious communities.[9] "Unaware of the long-term impact of their vote, the bishops who gathered for the Second Vatican Council would, within a short while, approve documents

that questioned the ideological foundation on which eighteen centuries of Roman Catholic consecrated life had been built. By their decisions, they would also unknowingly help set into motion almost four decades of upheaval among the members of congregations in the United States."[10] In this, Sammon echoes, to some degree, Patricia Wittberg's interpretation of the Second Vatican Council's affirmation of the universal call to holiness: "In one stroke, it [*Lumen Gentium's* emphasis on the universal call to holiness by virtue of baptism] nullified the basic ideological foundation for eighteen centuries of Roman Catholic religious life."[11]

Sandra Schneiders does not view the collapse of the superiority ideology as the antecedent to the collapse of religious life itself. The quest for God is the core of religious life, but "Religious . . . do not have exclusive access to holiness nor, necessarily, superiority in relation to it. What specifies their life, their 'specialization,' is their exclusive life-commitment to religion itself."[12] Sean Sammon makes a similar point: "At its heart [consecrated life] must be this simple truth: religious life is all about finding God. For what other reason would it be worth the gift of your life?"[13]

Of course, the larger context of rapid social change in the West itself was a sign of the times to which the Second Vatican Council was responding as the force of *aggiornamento* opened the Church's windows to the cultural and philosophical winds of modernity and postmodernity.[14] The civil rights and women's movements in a number of countries, significant and public change in sexual attitudes and behavior and the reform of laws governing sexual behavior and entertainment, the deconstructionism of postmodern philosophical and literary movements, as well as postmodern culture itself, abetted confusion and uncertainty concerning religious life. As already noted, the Council documents added fuel to the fire of modernity. *Lumen Gentium [The Dogmatic Constitution on the Church]* (November 21, 1964) stated that baptism was a universal call to holiness and "the perfection of charity." One's particular state (lay, clerical, or religious) was not the deciding factor in responding to God's call to holiness.

Fortified by so many and such powerful means of salvation, all the faithful, whatever their condition or state, are called by the Lord, each in his own way, to that perfect holiness whereby the Father Himself is perfect.[15]

The Second Vatican Council: Conciliar Documents and Unintended Consequences

Sammon writes: "It [the Second Vatican Council] was, however, less successful in its attempt to redefine clearly the nature and purpose of consecrated life. *Perfectae Caritatis* fell far short of advancing for religious the type of groundbreaking theology that *Lumen Gentium* had done for the laity."[16] Thus, the laws of unintended consequences and inherent contradictions apply in relation to these and other conciliar documents. Among examples of the laws of unintended consequences and inherent contradictions applying to religious life are the following:[17]

- How were religious to make peace with the world (as in *Gaudium et Spes*) since a principle of religious life was to shun the world?

- The Second Vatican Council document on religious life, *Perfectae Caritatis*, urged respect for the dignity of each person. At the same time, a traditional understanding of

the vow of obedience was underscored.

- *Perfectae Caritatis* opened the possibility for ordination within communities of brothers, thus further blurring the identity of lay institutes of men

- Furthermore, *Perfectae Caritatis* seemed to reinforce the traditional view that religious life was a way of perfection, superior to the lay state. Yet *Lumen Gentium* defined non-clerical religious as members of the laity.

- The Second Vatican Council recommended a renewal that encouraged independence and wide latitude in experimentation. As Sammon observes: "Implementing this directive [for renewal], however, led—in keeping with aspects of the culture—to pluralism and unconstrained initiatives on the part of some religious congregations."[18] This is not surprising given the fact that in the years immediately after the Second Vatican Council, the Vatican Congregation for Religious and Secular Institutes kept its distance from Institutes engaged in renewal.[19]

- The "changes" initiated by the Second Vatican Council were monumental, affecting the culture and identity of religious communities. Sammon notes that culture and identity evolved over a period of 1800 years and could not simply "change." Change is an event in history and it seemed that, during the 1960s and thereafter, that the whole world was changing. In retrospect, it is clear now that a process of cultural and religious transformation had begun in the West, precipitated to a large extent by the horrendous destruction of World War II, in particular the Holocaust and the nuclear attacks, as well as by the biological, social and psychological theories of Darwin, Marx, and Freud, along with secularism, science, technology, and postmodernism generally. After the Second Vatican Council, religious communities did not realize they were immersed in a process of transformation not simply a change in rule, religious garb, or apostolate.[20] In other words, the whole is greater than the sum of its parts. Parts can be "changed" but the whole can only be transformed.[21]

- Even the Tri-Conference [composed of bishops, and of men and women religious] appeal to finance a retirement fund for religious, important as it is, has led some Catholics to think that religious life has no future. Newspaper accounts of retired religious women living on welfare gave rise, in part, to the Tri-Conference appeal, but these accounts gave the impression, intended or not, that religious life had seen its day in the United States.

Sammon notes further that, adding to these unintended consequences and contradictions in the United States, there were a series of confrontations in the 1970s and 1980s between religious communities and the Vatican over ordination of women, high-profile arrests of religious protesting the Vietnam war, holding of public office by religious, the vice-presidential candidacy of Geraldine Ferraro, and a public statement on abortion rights signed by some religious. Furthermore, the Vatican collective memory still views the Church in the United States through the lenses of the Americanist controversy in the late nineteenth century. Distrust of American democracy, pluralism, and individualism has never been far from the Roman mindset. This

distrust has only been exacerbated by American feminist theology especially among religious women and by the feminist advocacy of women's ordination.[22]

It would be safe to say that this period of confusion and turmoil within religious communities has evolved into a time of consolidation and renewal internally. Externally, there has been a paradigmatic shift in understanding the community's relationship to the laity in general and lay partners or associates in particular. It is to this shift that we now turn.

The Evolution of Association or Lay Partnerships

Neither Substitutes Nor Understudies

In 1996, Pope John Pau1 II issued an Apostolic Exhortation, *Vita Consecrata*. This document assisted religious communities in addressing the question of identity. There are only two states of life in the Church: lay and clerical. "However, within the Church's lived experience, there are three: the lay, clerical, and religious states."[23] While the Pope's words were of great help in clarifying the nature of religious life as a lived experience in the Church, he also made clear that there is a common bond between the laity and religious brothers and sisters: the lay state. As a result, religious men and women in the United States and Europe face a daunting challenge: a redefinition of their identity in terms of mission, community, and spirituality and in terms of their relationship with lay persons who work with them in ways never dreamed of only a few decades ago.

Sammon, writing in 2001, noted that there were 50% fewer religious in the United States than thirty-five years ago.[24] This steep decline may be attributed in part to the unintended consequences and inherent contradictions enumerated above and the quest for a new sense of identity. Regardless of the reasons, religious communities in the United States and in western cultures more generally, face a critical period in which survival for some communities or severe diminution for others march lockstep with the imperative of redefining identity.[25] Robert D. Putnam, writing about the decrease in community in the broader American context, echoes what has already been said about religious communities:

> For the first two-thirds of the twentieth century a powerful tide bore Americans into ever-deeper engagement in the life of their communities, but a few decades ago—silently, without warning—that tide reversed and we were overtaken by a treacherous rip current. Without at first noticing, we have been pulled apart from one another and from our communities over the last third of the century.[26]

Of course, some observers of religious life may conclude that the steep decline in numbers has been the primary driving force behind the association movement in the United States. There is no doubt that the dramatic change in numbers has been a factor, but the universal call to holiness proclaimed in *Lumen Gentium* must not be forgotten. As a result of the Council and research into the origins of their institutes, these groups realize that the call to holiness includes all of the baptized, many of whom have become close colleagues of and partners with brothers, sisters and clerical religious, not only in the apostolic work of their communities but also in their spirituality and prayer life.[27]

The spiritual life and apostolic ministry of religious communities in the United States is a beacon of hope and meaning to lay colleagues and to many men and women who have contact with these groups, giving direction to the lives of many lay Catholics as well as to the lives of other Christians, Jews, Muslims, Hindus, Buddhists, and even more diverse religious believers, as well as to those who are of no religious belief. However, partnership does not mean the extinction of religious life. Statistics are not the benchmark in measuring the viability of consecrated life. The Black Death, the Reformation, and the French Revolution, severe as they were, did not destroy religious life in Europe. There is no reason to think that western culture today will accomplish that destruction, even though the author believes that the eroding forces of that culture have affected religious life more deeply than any past threats have.[28] At the same time, many Catholics use the large number of men and women entering religious life in the 1950s and 1960s as the benchmark comparison for the viability of religious communities today. That demographic upturn of several decades ago presents a skewed picture of religious life. Viability cannot be equated with large numbers.

While laity and religious have formed a new partnership in association, the work of the Holy Spirit in directing the future of Catholic Christianity is an ongoing process. We must assuredly cooperate with God's grace, but confidence in God's Providence should lead Catholics to believe, along with Sean Sammon, that "a new day is dawning" for religious life as such, especially in the United States. Thus, lay associates are not "substitutes" or "understudies" for religious men and women. Lay people are well along in the process of becoming partners with religious communities, partners in the mission and in the spirituality that vivifies all work for the Kingdom of God. Thus, one might see the "signs of the times" as follows: the future of consecrated life will be driven by mission, community, and spirituality, but it will be a life integrally related to the yearnings for mission, community, and spirituality on the part of lay persons.[29] At the same time, associates, or as Ann Dooley calls them, lay partners, are not necessarily Catholic, although "they may spend a part of their life sharing in community experiences and contributing to the richness of this way of life."[30] Thus, religious communities offer what parishes are so often lacking: adult religious development, "Life and faith, to be lived with integrity, as a whole, requires the capacity to see the connections and to make meaning from life experiences, including ministry; to come to know the experience of God more deeply in one's life."[31]

A Point of Clarification

Association is a term not to be taken lightly. It is a value-laden one for the Brothers of the Christian Schools. "From the beginning the Brothers conducted their schools as a communal effort: 'together and by association' was the phrase they chose to express this essential characteristic."[32] Association, then, was a mission-focused term, as Luke Salm indicates: "the little community of Brothers in Reims had organized itself around John Baptist de La Salle to conduct 'together and by association gratuitous schools'."[33] In recent years the term has been used interchangeably with several other ways of understanding contemporary Lasallian education.

Gery Short gave evidence of this interchangeability at the New York District Day in January

2004. His presentation was entitled "Experience of Shared Mission in the Lasallian Education Mission."[34] He then described the relation between the brothers and the lay faculty in the following ways: "The Brothers gladly *associate* lay persons with them in their educational mission."[35] Short also quotes Brother John Johnston who wrote of lay people taking their place as "*full partners*."[36] Brother John Johnston, in his Pastoral Letter of 2000 also stated: "We need to welcome enthusiastically those who wish to become *Lasallian Associates* and help them create new ways of living the Lasallian charism. They themselves, however, must be the protagonists in this search."[37]

Short also quotes Proposition 5 of the 43rd General Chapter: "That in Districts, Sub Districts, and Delegations, the *Brothers and their Associates* create a structure, where it does not exist, or improve a structure responsible for the Lasallian educational mission, in which all participate with a deliberate vote." He also notes that there is an *international "Standing Committee on Association."* Short traces the historical development from the "Brothers school" model (1968-1984) wherein "*collaborators* help the brothers run the brothers' schools," the result being "growing disorientation and frustration." The "Lasallian School" model evolved between the 1980s and 2000 and by 2002 the term "*Lasallian Association for Mission*" became more widespread.

In another presentation on the same subject, Charles "Skip" Gaus, Baltimore District, described "The *Shared* Lasallian Movement."[38] He moves from the Heroic Vow of 1691—"*association and union*"—through the 200 years of "almost exclusively a 'Brothers Mission,'" followed by "rapid movement to realize a '*Shared Mission*." Gaus also quotes the 40th General Chapter of 1976: "an individual or a group of persons can be *associated* in the apostolic activity of the Brothers and the spiritual life which animates them without sharing their community life completely."

The Huether Lasallian Conference document, *Characteristics of Lasallian Schools* (1985), Gaus notes, has a section "Part II Association—In the Lasallian school**,** *teaching ministers come together as brothers and sisters in association.*" He also quotes Article 17c of the 1987 *Rule*: "the Brothers offer to those that desire it, a more intensified sharing of Lasallian spirituality, encouraging such persons to make a more apostolic commitment. The Brothers join in the formation of faith communities which are witnessing to the truth of what the Brothers profess."

Gaus quotes Brother Colman Coogan, FSC, Visitor of the Baltimore District, in his address to delegates at the eighth Baltimore District Chapter of 1991. Brother Colman's address was titled: "*Together and by Association* – Promises to Keep." When speaking of the "*Lasallian Family*," the Visitor stated: "I never tire of saying that Saint John Baptist de La Salle was God's gift to the Church: our work is to make that available to others in the fullest manner possible. To do so is to enable others to see how they can become ministers of the Gospel (teachers) with a mission to the poor of this world and who themselves have a gospel to share with us." Gaus also states "the theme of *shared mission* with our fellow teachers in Christian education . . . dominated the proceedings of the 42nd General Chapter. . . . The Chapter [1993] requires a *Shared Mission Plan*." The theme of the 1994 Huether Lasallian Conference was "The Lasallian Mission for the Twenty-first Century: *A Shared Mission."*

Gaus sees more momentum in 1996 with the twice-yearly Baltimore District publication *Together and By Association*. In the same year, five hundred Brothers and colleagues attended the *Shared Mission Lasallian Assembly* at Lewis University. In 1997, the general administration published "*The Lasallian Mission of Human & Christian Education: A Shared Mission.*"

In conclusion, it appears that the term *Association* is loosely used, certainly in the documents discussed above. The author notes this issue at the beginning of the presentation because it is a sensitive one for a number of De La Salle Christian Brothers. Without offering a solution, he wants to acknowledge the concerns about its usage. What should also be clear, however, is that "Together and By Association" is not a one-size-fits-all generic term for community life among the Brothers or with lay partners. In a recent essay on association, Luke Salm makes this point quite clearly: "In short, Brothers are associated by vow with Brothers for the Lasallian mission; Brothers are also associated in various ways and in varying degrees with persons who are not Brothers for the sake of the same mission."[39] Salm sets the historical record straight by tracing the development of association as a formative dimension in the founding of the Institute in the 17th century and the "re-founding," as it were, in the forty to fifty years following the Second Vatican Council. The following sections address the evolution of association within the Church and within the Institute of the Brothers of the Christian Schools.

The North American Conference of Associates and Religious

Schneiders declares that religious congregations intending to maintain their distinctive life-forms with their concomitant boundaries "must address the question of what they are being called to by this phenomenon [of association or lay partnering], which clearly seems to be the work of the Spirit."[40] It is a phenomenon, she points out, triggered by the Council's universal call to holiness, to which many responded, especially women relating to women's congregations, "Unfortunately, neither the structures nor the official Church personnel of the institutional Church were prepared for this response. It may be the case, and it is certainly perceived to be the case by many of those seeking association with Religious communities, that the most alive and lively form of post conciliar Catholic community life is that of women's Religious congregations."[41]

It is clear that such laity are not aspiring to religious life. "What they do want is to belong to something that is relatively stable, structured, identifiable, and likely to be able to provide the setting and services necessary to pursue their spirituality and ministerial agenda."[42] Thus, a number of laypeople, not all necessarily Catholic, view partnering with religious communities as a setting for growth in the spiritual life and in their respective Churches. Of course, Schnieders notes, "it will be a serious challenge for Religious congregations to offer adequate support to the laity without controlling their development."[43] She concludes with an important observation: "It would probably be easier to simply absorb this new contingent into our own life-form than to engage it as other and different but truly equal. In my opinion this would be not only a surrender of our own life-form but, at the very least, a failure to discern something new on the horizon."[44]

Because of the great interest among the laity, the North American Conference of Associates and Religious (NACAR) was founded in 1996. Sr. Ellen Rose O'Connell SC, Executive Director of NACAR, notes that there were more than 27,400 lay associates in the United States in 2000, an astonishing increase from the estimated six thousand in 1990.[45] The interest of laypersons in

association and the founding of NACAR are understandable and expected, given the historical developments described above.

O'Connell characterizes these laypersons as seeking "active involvement in direct ministry service to others and who wish to deepen their spirituality and relationship to God."[46] These associates find the mission and charism attractive and worthy of commitment, either as single or married persons. Along with the mission and charism of the particular religious congregation, "they do connect with religious for spiritual support, prayer and community."[47] As noted above, the bedrock of consecrated life—mission, community, and spirituality—is thus the bedrock of associate life.

However, to reiterate a point made earlier, within consecrated life the religious community itself is the primary relational context. For associates, the immediate and extended family or close friends and companions, are the basis of relational community. According to Luke Salm:

> The canonical vows are a juridical and historical requirement but do not in reality define the identity of the "religious." The distinctive element is a consecration beyond that of baptism, usually but not necessarily expressed by vows, e.g., of association, where the primary relational context is the religious community in a celibate lifestyle.[48]

In 2000, NACAR sponsored a study of the associate movement conducted by the Center for Applied Research in the Apostolate [CARA] "An important finding from the Study records 92% of associates making a formal commitment to live the mission and charism of the religious congregation and 94% renewing that commitment. These percentages are even higher in the poll of associates reported in 2002. This points out the realization that associates are becoming a stable arm of the religious congregations to which they commit.[49] O'Connell notes another important finding in the CARA report: "As time goes by, associates deepen in their desire to put their spirituality in action through ministry. Nine out of ten associates report their desire to serve others in ministry has increased since becoming an associate."[50]

Is it surprising that the bedrock of religious and associates is the same? No, given what Ronald Rolheiser calls the "fundamental dis-ease within us, an unquenchable fire that renders us incapable, in this life, of ever coming to full peace."[51] Spirituality is how persons respond to this "holy longing," whether one is a consecrated religious or a layperson, devout Muslim or convinced atheist. Thus, because this fire within is primordial, spirituality is fundamental to our identity. "It is about being integrated or falling apart, about being within community or being lonely, about being in harmony with Mother Earth or being alienated from her. What shapes our actions is our spirituality."[52]

Association—Bedrock of the Lasallian Education Movement

From almost the first contact De La Salle had with the schoolmasters recruited by Adrien Nyel, he concluded that the traditional pedagogy of the solitary teacher tutoring students was dysfunctional. He realized that these schoolmasters needed training and a living situation where they could learn from one another's experience, both positive and negative, in the classroom. As was De La Salle's way of doing things, "at first gradually and then totally he began to link his lot

with theirs. He formed them into a community by becoming part of it himself."[53] Not only did they learn from one another and from De La Salle, they also used an associative method in the classroom.

> The earliest gratuitous schools in Reims dating from 1679, in Saint Maurice, Saint Jacques, Saint Symphorien, all were staffed by at least two Brothers working in tandem, teaching class simultaneously and in the vernacular. In this way they could both support and correct one another, and bring back to the table discussions in community their successes and failures. They could compare notes with their colleagues from other schools, and learn from the instruction and advice of the older, better educated, and wiser De La Salle.[54]

What led to the success of the schools was not only the fact that the schools were gratuitous, but equally by the fact that association in community and the school characterized the approach to education. Bonded as brothers rather than schoolmasters, but lacking a structure that brotherhood and association required, "they decided [in 1684] to turn to God and bind themselves to God by a vow of obedience, making themselves available to serve as needed in the gratuitous schools conducted by association."[55] To use a distinctively Lasallian way of speaking, "one thing led to another," that is, experiences of vulnerability, need for continuity, realization that too much depended on him, all these elements led De La Salle at first to choose two stable Brothers, who, together with him in 1691, "made a vow of 'association and union to procure and maintain the establishment of the Society, even if they would be the only three to remain and if they would have to beg and live on bread alone."

This "heroic vow" produced a culture of regularity or stability and three years later, on June 6, 1694, twelve Brothers made three vows buttressing the educational mission of the community, the central vow being "to keep together and by association gratuitous schools."[56] Salm further notes, that a vow of obedience to the Society as a whole and a vow of stability in the Society provided the needed permanence and flexibility. It is important to remember that these vows were private and not to be confused with the "vows of religion." In seeking Roman approval for the Society after the Founder's death, Salm notes that; "it seems that the Brothers themselves wanted to add the three traditional vows of poverty, chastity, and obedience. In the process also, the vow of association was reinterpreted and changed to a vow of teaching gratuitously."[57] Along with the latter vow, a second special vow, stability, was added to the vow formula.

There is no need here to recount the checkered history of the vow of teaching gratuitously. It is, however, important to know that in view of the renewal of religious institutes sparked by the Second Vatican Council, the 39th General Chapter (1966-1967) viewed the vows of 1694, discussed above, as central to the Founder's charism. As a result of chapter deliberation, these vows were reformulated as one vow: "service of the poor through education." The same Chapter also affirmed the role of lay associates. Salm observes that the role of lay associates "has been a major preoccupation and has intensified in all the general chapters since."[58]

Discussion from 1972 to 1975 by a committee of Brothers headed by Michel Sauvage, resulted in an affirmation that "association was central to the Founder's charism." The committee recommended: "that it might be time to renew the vow of association and even went so far as to

suggest that it might indeed become the only vow, or at least the hermeneutical principle to understand the other vows."[59] This recommendation aroused much opposition—one must remember that these discussions took place in a period of change and uncertainty in both Church and society. It was a time as well when many Brothers sought dispensations and the number of aspirants declined dramatically.

By the time of the 41st General Chapter, much had changed in the Institute. This Chapter of 1986 was to vote on a definitive Rule that was the result of almost two decades of experimentation and reformulation. The Brothers, consciously or unconsciously, were entering a period of greater stability and clarity as to mission and identity. As a result, the Chapter voted in 1986 and the Vatican approved in 1987 the fourth vow: "association for the service of the poor through education." Finally, Luke Salm notes that Brother Alvaro, in his December 2003 Pastoral Letter, proposed: "that the fourth vow of association be a way for the Brothers to interpret and to live each of the other vows" [The vow committee had suggested this in 1975].[60] Alvaro likewise emphasized "service of the poor and the work for social justice as the major thrust of the vow for the Brothers."[61]

Just as "association" easily becomes a generic term, so also the expression "religious life" may be used in the "one-size-fits-all" manner. John Baptist de La Salle's concept of religious life was very specific, closely tied in with his and the first brothers' understanding of mission "together and by association." In fact his revolutionary religious life-form bundled together community, spirituality, and mission in an inseparable fashion, with mission being the driving force behind the Institute's earliest development. Even though there was a very specific set of rules for daily life among the Brothers that might lead one to equate the rule with the monastic *horarium*, De La Salle's foundation was a unique form of religious life—a lay ministry, not a new form of monasticism.

The Basis for Lay Association

This introduction began with a quote from Sandra Schneiders, the most important statement of which is: "A truly lay spirituality must emerge from lay experience, 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." Remember as well, Brother John Johnston's similar statement in his Pastoral Letter of 2000 already quoted: "We need to welcome enthusiastically those who wish to become Lasallian Associates and help them create new ways of living the Lasallian charism. They themselves, however, must be the protagonists in this search."

Schneiders and Johnston both offer significant challenges to lay persons who wish to collaborate with religious congregations; Authenticity must be the foundation for partnership. Will it be difficult to create these "new ways of living the Lasallian charism?" It would appear not, given Brother Luke Salm's understanding, as quoted above, of the beginnings of the Institute: "The exclusively lay character of De La Salle's Institute demonstrates the authenticity and effectiveness of a lay ministry and a lay spirituality in the Church."

Schneiders, moreover, relies on a worldview or perspective that is Lasallian to the core rereading reality:

> This is an Institute custom: John Baptist de La Salle ingrained it in us and we find it continually throughout the last three centuries . . . [His] priestly concern developed within him a great attentiveness to situations and events and a pertinent imagination to carry out specific choices (dealing with persons, relationships, methods, decisions, reticence) strategically in accord with the purposes indicated in his program.[62]

Thus, the 43rd General Chapter states: "It is evident that, regarding the practice of association, the Institute is in a period of transition and that it is important to respect its demands."[63] Brother Antonio Botana states: "Lasallian Association is the result, not of a contract, but of a communion of some people animated by the Lasallian charism and committed to the educational service of the poor."[64] But he cautions that in a period of transition, "it is much more important to facilitate motivation and formation of persons—Brothers and lay people—than to organize structures."[65] It takes time and reflection to "reread reality." This is the Institute priority over the next seven years.

As already indicated, the current enthusiasm for expanding association to include lay partnering has resulted in heightened sensitivity on the part of some Brothers concerning the very use of the term "association" in such a context. Salm offers an important insight whereby this new usage is leading to a clear differentiation between the vowed life and that of lay associates. Yet it is a differentiation that also speaks to much that is in common among the Brothers and their brothers and sisters "in association for the mission of education in the service of the poor."

It is not the "material content" of the vows that constitute identity. After all, many lay persons are poor and find it harder sometimes than the Brothers to make ends meet, some are celibate, and most live under structures of obedience in the workplace and in the home. If poverty, chastity, and obedience can be shared, so also can association for the Lasallian mission, Lasallian spirituality and even community on occasion. But the primary reference and lifestyle for the vowed Brothers lies in his association in community; for the lay associates, the primary referent remains the family or other such associations.[66]

As the 43rd Chapter clearly mandates, the Brothers of the Christian Schools have initiated a new phase in their apostolic work. This new phase is a comprehensive reinterpretation of their educational mission, a reinterpretation begun, to a great extent, as a result of the Second Vatican Council (1962-65). The Council called all religious congregations to renewal of identity and mission by rediscovering their founder's charism.[67] As we shall see, however, this was not the first call to renewal.

Religious Life and the Archetype of the Monk

The phenomenon of association or lay partnering in this age of great turmoil and culture change, as well as of great spiritual longing, is thus not at all surprising. It is an echo of Raimundo Pannikar's espousal of the archetype of the monk. Foundational to Schneiders belief that religious life is here to stay, is her embrace of Raimundo Panikkar's use of Jungian archetypes,

in particular, that of the "archetype of the monk." This archetype is for all persons, not a Platonic ideal monk. Rather it "is a universal pattern or psychic paradigm of spirituality that informs the struggle toward full humanity of all serious human seekers, whether or not they become monastics in the formal institutional sense, and it is not specific to or limited within any particular religious or religious tradition. This implies that monastic life in its restricted institutional sense (including its Christian form) is rooted in a much more universal human tendency."[68] In further discussion of the relationship between religious life and the associate movement, Schneiders and Panikkar's insights on the archetype of the monk will be helpful.

Association responds to three fundamental issues in every person's life: what am I or we here for (mission), who will accompany me in my quest for fulfillment (community), and how do I achieve the deepest possible peace given my "holy longing" (spirituality bound up with mission and community)?

Parker Palmer gives us another perspective on the common bedrock shared by religious and associates. It is a perspective that reinforces Rolheiser's "holy longing." "Our deepest calling is to grow into our own authentic selfhood . . . As we do so, we will not only find the joy that every human seeks—we will also find our path of authentic service in the world. True vocation joins self and service, as Frederick Buechner asserts when he defines vocation as 'the place where your deep gladness meets the world's deep need'."[69]

Maintaining a collective Lasallian identity is a challenge to associates. This is not a facile task since the Lasallian story, in its origins, gave rise to a clearly identifiable group, the Brothers of the Christian Schools. "As this is reinterpreted in the framework of the Church-Communion and even in the context of ecumenism, based on other life situations, it has given rise to diverse Lasallian identities, all of which are recognizable as coming from the same, common family stock."[70] A "multi-Lasallian identity" will give rise to a new charism emerging from the deep story of Lasallian origins. Such an evolution is life giving, but it is also anxiety provoking, a movement into unchartered territory, much as Abraham faced in leaving Haran for the land to which God would lead him (Genesis 12). As with Abraham, trust in God's word is essential. Remember La Salle's startling revelation about himself:

> Indeed, if I had ever thought that the care I was taking of the schoolmasters out of pure charity would ever have made it my duty to live with them, I would have dropped the whole project. For since, naturally speaking, I considered the men whom I was obliged to employ in the schools at the beginning as being inferior to my valet, the mere thought that I would have to live with them would have been insupportable to me. In fact, I experienced a great deal of unpleasantness when I first had them come to my house. This lasted for two years. It was undoubtedly for this reason that God, who guides all things with wisdom and serenity, whose way it is not to force the inclinations of persons, willed to commit me entirely to the development of the schools. God did this in an imperceptible way and over a long period of time, so that one commitment led to another in a way that I did not foresee in the beginning.[71]

Mystical Realism: The Presence of God and the Signs of the Times

Charism: The Deep Story Renewed

Charism is a value-laden term that requires attention at the beginning of this section. Prior to discussing the term, however, it should be clear that the Lasallian Charism, or the charism of any Catholic institution of higher education cannot be separated from Catholicity.[72] At times sponsors of Catholic colleges and universities will emphasize the sponsoring institute or congregation over the Catholic context that is central or foundational to the group's own identity, David O'Brien notes the importance of the integral connection between the two,[73] as does the Apostolic Constitution of John Paul II on Catholic higher education.[74]

In order to understand charism, especially in relation to Catholicity, I will rely on the interpretation of charism provided in a recently published book on the renewal of religious communities. "Charism," Bernard Lee notes, "is a radically historicized social phenomenon."[75] Duplication is not possible.

> Yet the quest for charism is not misplaced for those who understand that it can only be re-invented, posited, in a new socio-historical setting, but never simply reenacted. Charism is always and only timely and present. It is never a potency awaiting actualization. It is a finite creature born in its own age.[76]

Religious congregations are organizations that, for the most part, respond to a need in the Church at a particular moment in its history. It is a charismatic moment, but this "founding charism" is particular to a time, culture, and need. In Greek, there are two words for time, words that better differentiate between ordinary time and the charismatic moment. Ordinary time is *chronos*, as in clock time or chronology. The moment of charism is *kairos*, extraordinary time during which a person or movement gifted with a charism appears. Kairos, as with charism, is always embedded in the particularities of *chronos.* Thus, charism is rooted in both *kairos* and *chronos.* "When it [charism] makes a community re-live again with power, it is a reinvented (not a retrieved) charism."[77] This re-invented charism flows from the metanarrative of the community, what Lee calls "the deep story" or the community's culture. Culture, as with charism, requires definition as well.

In their analysis of organizational culture, Kotter and Heskett define culture in relation to the visibility of and resistance to change:

> At the deeper and less visible level, culture refers to values that are shared by the people in a group and that tend to persist over time even when the group membership changes. At this level culture can be extremely difficult to change, in part because group members are often unaware [Lee's deep story] of many of the values that bind them together.[78]

Culture, Lee says, has a style. "While a style might be mimicked, even effectively, it only shapes the heart and mind and body of one who grows up in it, or spends sufficient time in it to get its drift."[79] Kotter and Heskett make a similar point:

> At the more visible level, culture represents the behavior patterns or style of an organization that new employees are automatically encouraged to follow by their fellow employees . . . Culture, in this sense, is still tough to change, but not nearly as difficult as at the level of basic values."[80]

The author has had the privilege of knowing, or better still, being immersed (enculturated) in the "deep story" of two religious congregations. Between the ages of fourteen and thirty four he was nourished and shaped in the culture and style of the Marist Brothers. For the last three decades he has been immersed in the "deep story" of the Brothers of the Christian Schools or De La Salle Christian Brothers at Manhattan College. While there is much complementarity between the two congregations, the deep stories, cultures, and styles are different.

> Each has stories to tell, especially "creation" stories (how the order was founded, with abundant mythological elaborations), songs to sing, rituals to enact, and special words that trigger strong emotions. There are shared memories and shared hopes recognizable to just about all community members.[81]

However, postmodern literary theorists alert us to the fact these stories are never disembodied in the telling. They are told and retold in particular contexts, by particular people, precisely because the story is "deep" within the consciousness of any one storyteller. Although not necessarily in the religious sense, such deep stories are "sacred" because they give us our sense of self. Sacred or deep stories, as Stephen Crites notes, form consciousness. One is not directly aware of them.[82]

> People do not sit down on a cool afternoon and think themselves up a sacred story. They awaken to a sacred story, and their most significant mundane stories are told in the effort, never fully successful, to articulate it. For the sacred story does not transpire within a conscious world. It forms the very consciousness that projects a total world horizon, and therefore informs the intentions by which actions are projected into that world.[83]

Lee concludes: "Although I do not mean this in a technical psychological sense, I have a feeling that a deep story is sort of midway between a collective unconscious and a collective conscious."[84] The deep story affirms a sense of self in terms of a relationship to God and an apostolate to preach the Good News. Understanding affirmation of the self as more than a psychological term now us leads to a discussion of the "universal call to holiness" enunciated at the Second Vatican Council. Is the term "universal" only a synonym for everyone? Might it not have an archetypal connotation as well? Finally, how is the affirmation of the self through a call to holiness related to the apostolate of preaching the Good News?

The Universal Call to Holiness: Charism and the Archetype of the Monk

> Through this holy Synod [the Second Vatican Council], the Lord Himself renews His invitation to all the laity to come closer to Him every day, and, recognizing that what is His is also their own (Phil. 2: 5), to associate themselves with Him in His saving mission. Once again, He sends them into every town and place where He Himself will come (cf. Lk 10:1). Thus they can show that they are His coworkers in the various forms and methods of the Church's one apostolate, which must be constantly adapted to the new

> needs of the times.[85]

This keystone statement in the *Decree on the Laity* foreshadows the lay partnering or association with the Brothers taking place in the contemporary Lasallian Education Movement as it adapts "to the new needs of the times." There is passing reference as well to "the Church's one apostolate." In order to understand that apostolate, one must return to an earlier conciliar document, the Dogmatic Constitution on the Church: "By her relationship with Christ, the Church is a kind of sacrament or sign of intimate union with God, and of the unity of all mankind. She is also an instrument for the achievement of such union and unity."[86] The Church's mission flows from its "sacramentality" a term used analogously with the seven sacraments whereby Christ acts through the Church.[87] "The nature and encompassing mission of the Church" consists in "bringing all men to full union with Christ . . ."[88] The mission is brought to fulfillment by those in holy orders, in the religious state, and by the laity.

> These faithful [the laity] are by baptism made one body with Christ and are established among the People of God. They are in their own way made sharers in the priestly, prophetic, and kingly functions of Christ. They carry out their own part in the mission of the whole Christian people with respect to the Church and the world.[89]

Thus, the laity are called; they have a vocation just as the clergy and religious have one. *"All the faithful, whatever their condition or state, are called by the Lord each in his own way, to that perfect holiness whereby the Father Himself is perfect."*[90] The call to holiness is also apostolic. They too work for the sanctification of the world, but from within the world.

> As members [of the People of God], they share a common dignity from their rebirth in Christ. They have the same filial grace and the same vocation to perfection." Further on, the Council Fathers state: all [clergy, religious, and laity] share a true equality with regard to the dignity and to the activity common to all the faithful for the building up of the Body of Christ.[91]

The Brother experiences the same call. Personal sanctification and the ministry of Christian education went hand-in-hand for the Founder, although De La Salle usually defined the mission in apostolic language. Michel Sauvage notes: "[T]he personal sanctification of the Brother . . . is necessary for an apostolate through which he works for the sanctification of the pupils."[92]

Response to a Fundamental Human Paradigm

Thus, the call to holiness or personal sanctification is embedded in the Lasallian deep story or in what Raimundo Panikkar calls *mythos*, "that in which you believe without believing that you believe in it. "This is why," he says, "we can only speak about other people's myths."[93] In Section One, Panikkar's "archetype of the monk" was briefly discussed. His insight requires further analysis. For Panikkar, archetype is the center of one's myth, a paradigm fundamental to human life, and one of its "constitutive dimension."

> I take from Jung not so much the notion that it [archetype] is submerged in the collective human unconscious as that it is a *dynamic* which on the one hand directs, and on the other

> hand attracts, human ideals and praxis . . . It may mean a sort of Platonic essence, a prototype that is immutable and gives identity to its participants. It may also mean something, which is hidden in human nature, because it is cause and effect of our basic behavior and convictions. By "our" here, I mean humanity through all its ages and cultures.[94]

Panikkar speaks of monkhood as a possible archetype. "To speak of *the archetype of the monk* . . . assumes that there is a *human* archetype which the monk works out with greater or lesser success."[95] Studying the archetype of the monk is not only studying the tradition of monasticism, it means studying "the accumulation of human experiences still ongoing, [it] brings us to observe the signs of our times and directs us to the future."[96] The monk, however, is not the archetype [the monk as archetype], "Yet it is in and through this (monastic) way that we may gain access to the universal archetype."[97] For Panikkar, then, monkhood "is something so very much human that it is ultimately claimed to be the vocation of every human being, what everybody should be or is called upon to be- in some way or other, sooner or later."[98]

Thus, Panikkar speaks of the "archetype of monkhood," of which the monk is an expression. "Monkhood is a dimension that has to be integrated with other dimensions of human life in order to fulfill the *humanum*." In what sense, then, is the individual monk an expression of the archetype of monkhood? The monk becomes a monk "as the result of an urge, the fruit of an experience that eventually leads him to change and, in the final analysis, break something in his life [*conversio, metanoia* . . .] for the sake of that 'thing' which encompasses or transcends everything! (the pearl, Brahman, peace, *shama, moksa*, liberation, God, *satori*, enlightenment . . .)."[99] Because Panikkar understands this aspiration to be ontologically human, "monkhood" is for him "a constitutive dimension of human life."

Following scholastic theology and moving away from a platonic ideal type of human perfection, Panikkar states that a human being does not exhaust the "perfection of humanity." A human being is not human nature that is only individualized in each person. "The perfection of the human individual is not the fullness of human nature; it is not nature, but personhood . . . the incommunicable and unique existence of the person. An indefinite number of people can realize, each uniquely, their own perfection."[100]

"Indefinite" is key, simply because not everyone reaches their own perfection. Moreover, the person who strives for perfection does so in a unique way. There is no "one size fits all," just as there is no "one-size-fits-all" spirituality or religious life. Human perfection, then, is an umbrella term, "The word 'perfection' has to stand for a meaningful, joyful, or simply full human life, whatever and wherever we may believe this 'fullness,' 'meaning,' and 'joy' to be. Each person will have his own way of realizing the perfection of 'humanity."

Humanum is the term Panikkar uses to define this core of the human being or the perfection of each person, realized in multiplicity and diversity. "The endeavor of every religion is to give a concrete scope and possibility through which the human being (individually or collectively) may achieve the *humanum.* . . . Religion is a path to the *humanum*, be it called salvation, liberation, or by whatever generic name."[101] Yet, religion means something other than achieving one aspect of the individual's *humanum*, such as becoming a writer, intellectual, or statesperson. Religion is

closely related to the archetype of monkhood, embodied in the individual search for an ultimacy that demands, as indicated earlier, conversion or metanoia. This is a deeper, subtler approach to "the universal call to holiness." "And in fact there does seem to be something in the *humanum*, as we have defined it," says Panikkar, "that transcends mere humanity and points to another degree of reality not to be found on the merely 'natural level.'"[102] Religions tend to be characterized as a search for the transcendent dimension or fullness of the *humanum*. Monkhood is the archetype of the search for transcendence. The monk is one example of how monkhood is realized, but the latter is an archetype to which all persons may aspire. As already noted, Panikkar goes so far as to say "Monkhood is a dimension that has to be integrated with other dimensions of human life in order to fulfill the *humanum*."[103]

What is this dimension of monkhood? It is the search for the one thing necessary, or Panikkar prefers, the search for the center, a term congenial to both western and eastern thought.

> If we look for oneness on the periphery we cannot reach that equanimity, that *shama*, that peace peculiar to the monk; we cannot have that holy indifference toward everything because we are not equidistant from everything. Monkhood represents the search for the center.[104]

A Way of <u>Life</u> or A <u>Way</u> of Life?

A center as such is immanent to the person. Yet, because each person seeks the center in its fullness, that center is also transcendent, and thus the search is *the* life task. Without going into a further analysis, let it be sufficient to say that monkhood in the East focuses attention on the center as immanent, while in the West the focus is on transcendence rather than on immanence. "Within the pattern of transcendence the classical involvement of the Western monk in the ultimate religious issues of the contemporary world is easily comprehensible. The monk can preach crusades and open 'schools of prayer' or simply schools . . ."[105] Western monasticism as the institutionalization of the archetype of monkhood is what Panikkar calls a "*Way* of life," whereas institutionalization in Eastern monasticism is a "way of *Life*," the latter accenting interiority over the West's accent on transcendence and activism. Thus, this western Christian monasticism, this *Way* "is the commitment to the uncompromising search for the Absolute and the readiness to break through all the obstacles on the way."[106]

This summary of Panikkar's thinking on the "archetype of the monk" sets the stage for our consideration of one institutionalized western, transcendent search for the center through a *Way* of life. That institution, the Brothers of the Christian Schools, was in its origins a new *Way*, fitting for the times in which it came to birth and young life through the motherhood of the Roman Catholic church and the fatherhood of John Baptist de La Salle. De La Salle and his brothers made that a commitment to an uncompromising search for the Absolute. But this was a search fully rooted in a historical moment and in a particular *Way* of life: "Together and by Association."

As their history shows, these Brothers were ready "to break through all the obstacles on the way." However, every institutionalization of the "archetype of the monk," is in reality a work in progress since it is historically situated. True to his western locus, De La Salle sought a "*Way* of

life," not a "way of *Life.*" The accent was on an apostolic mission: educating the children of artisans and the poor, children who were far from salvation in this world and the next. Those called to this ministry, were Brothers to one another, vowed to association, and Brothers to the students through simultaneous instruction and thus associated with them in the classroom. None of this would be achieved without a "way of *Life*," the call to and pursuit of holiness or ultimacy that is, as Pannikar notes, a call universal to all persons. Apostolate and sanctity are linked for the Founder with the apostolate as driving force.

A Way of Life and Institutionalization

There is, nevertheless, no guarantee that the "institute" or any form of institutionalization will understand itself in this developmental sense: that the apostolate or "*Way* of life" is radically historical. Routinization, reification, bureaucratization, obfuscation of the "deep story," and the absence of charism re-invented as a response to the signs of the times, are a challenge not only for the De La Salle Christian Brothers but for all institutionalized forms of the archetype of the monk. This is risky business if one takes seriously Panikkar's perspective on tradition, a tradition "which sees the monk as a solitary (not an isolated) being, living perhaps in a (spiritual) family, but not as a member of a world closed in on itself."[107] Monkhood is essentially personal, a search for the center. Institutions cannot "institutionalize" the multidimensionality of the person.[108]

Yet institutionalization of charism is essential for continuity. Luke Salm notes "sometimes the impression is given that De La Salle was an educational innovator, a creative genius who burst on the education scene without preparation or precedent."[109]

For instance, some eight decades before the Founder's chance encounter with Adrien Nyel, Peter Fournier established a religious community of women to educate poor girls, using simultaneous instruction, as would De La Salle's Brothers. Distinctiveness in the case of De La Salle had much to do with widespread impact through institutionalization. Salm agrees that religious reasons for the impact may be proffered.

> But it also affords a rather good illustration of the relationship that classical sociologists postulate between charism and institution. Unlike many of his predecessors, De La Salle was the sort of charismatic leader who attracted to himself and his work a close knit and loyal band of dedicated disciples. It was De La Salle with his Brothers, then, that gave the charism, the vision, and the adventure if you will, an institutional form. It is that Institute . . . that has borne that charism, kept the adventure alive, and made it available to all the succeeding generations for the last three hundred years.[110]

Charism and Postmodernism

While God's call to holiness is universal, it is personal and relational within specific communities and the global community where each person bears responsibility for the other, especially those on the fringe or who are most vulnerable. It may well be the case that this ideorhythmic vocation (personalized by the one called) is congenial to a postmodernism that eschews metanarratives or master stories. However the monastic calling faces severe testing in a culture that is not essentially personal in the sense discussed above, but is intensely

individualistic. How then will the deep story of De La Salle, his Brothers, and their lay partners be re-invented in American Catholic higher education or in primary and secondary Catholic education?[111] How will the dynamic new charism energizing the Lasallian Educational Movement be realized in postmodern American culture that is not to be equated with contemporary postmodern theory?

Postmodern theory brings a valuable critical analysis to all worldviews and narratives. Postmodern American society, on the other hand has experienced the collapse of a master narrative and the rise of a culture in which so many persons take for granted, consciously or unconsciously, the centrality of the individual over against the community and that all values and meanings are subjective or ideological. In such a culture does the Lasallian deep story in its Catholic context and its supporting metanarrative stand a chance?

This is not an easy question to answer. However, in these days, there is clear evidence that the Brothers, as with their Founder, have read the social situation and are in the process of creating a dynamic and fluid Lasallian Educational Movement embracing the Brothers and their lay partners, giving new meaning to the vow "Together and by Association." The "deep story" or metanarrative of De La Salle and his Brothers is being retold through the lens of a new charism that is being shaped for these times (our *chronos* or chronological times) in this moment of *kairos*. It is a charism that takes seriously the lay state in the Church of which the Brothers are one embodiment (vowed lay persons) and the laity another, with both called to holiness in the *Way*.

Paul Lakeland puts the question of relevance to the times this way: "we must be able to show how the fundamentals of the narrative can function so as to clarify our own sense of who and how we are without clouding our relationship to the world which is not us.[112]" He disavows a religious narrative or position that "operates *in front of the believer*, as a hermeneutical grid within which everything in reality will finds its place."[113] Rather, Lakeland would situate the God of religious narrative behind the believer. This is the God of the Whirlwind found in the Book of Job.

> The less God's providential actions are understood as directed toward the fortunes of particular individuals, and more to maintaining the whole in its integrity, the more the fortunes of individuals need to be understood in terms of their own actions, the actions of others upon them, and the unpredictability of circumstance.[114]

The God of this narrative is then an intentionally absent God.

> If postmodernity is right to insist on the inescapably rhetorical, context-dependent status of all agents, then the same is going to have to be said of God. If God is God, we might say, then God alone is the possessor of the standpoint of universality. Perhaps we could speak rhetorically of God as the universal standpoint that legitimates the radical relativity of all human standpoints.[115]

From this perspective, it is God who legitimates the postmodern outlook but who alone has the universal standpoint.

> From that universal standpoint . . . God perceives the minor place human beings hold in the universe, alongside their bottomless capacity to interpret it as a very major place, indeed to see themselves as the hermeneutical key to the universe. God's care of this universe, tailored to the needs of each component within it, is truly the meaning of providence. And the particular character of the need that the human component possesses can be named love. . . . It is the love that human beings *need*, however, not necessarily the love that they *want*. And this may perhaps be expressed not entirely inadequately as the compassionate outpouring of realistic affirmation, God is that reality which enables free human agency, even at the price of the divine self-effacement.[116]

Lakeland's analysis of religion in the postmodern era provides a backdrop against which one can discuss the charismatic person who founds a religious community. This person, according to Lee, arises in a particular social context.

> What I am suggesting is that the founding of religious orders is charismatic in character and that sociologically we are justified in speaking of a founding charism. However, the survival of charism with profound animation and relevance requires later moments that are equally charismatic in character. Subsequent charismatic moments differ dynamically, socially, and historically from the founding charismatic moment.[117]

Charism is thus historically grounded in a particular person and the followers are drawn to that person. We may immediately think of De La Salle and the early Brothers with their concern for the salvation of the poor boys of Rheims, both in this world and in the next. Their passion welled up from the deep story of God's creation, redemption, and sanctification of the world. It also welled up out of a social context and was a powerful response to a need in that context or era, a response that was recognized by those in need, by those who became De La Salle's disciples, and by the larger society of seventeenth and eighteenth century France.[118]

Nevertheless, the charism of De La Salle's mission and vision is a very human story. Consider once again, the understanding he had of the founding. One is awestruck by the fact that the story might have evolved differently:

> Indeed, if I had ever thought that the care I was taking of the schoolmasters out of pure charity would ever have made it my duty to live with them, I would have dropped the whole project . . . It was undoubtedly for this reason that God, who guides all things with wisdom and serenity, whose way it is not to force the inclinations of persons, willed to commit me entirely to the development of the schools. God did this in an imperceptible way and over a long period of time, so that one commitment led to another in a way I did not foresee in the beginning.[119]

Michel Sauvage has characterized De La Salle's spirituality as "mystical realism."

> He [De La Salle] constantly refers to the professional, community, and personal situations of his Brothers, to their daily concerns, their talents, their simple but often arduous duties, and to their teaching. He refers above all to the lived reality of their

> interpersonal relations: with their Brothers, with the youngsters in their charge, with people generally. He helped them to search more deeply into the mystical dimensions of this real-life experience.[120]

Mystical, in the sense that he had a deep conviction of God's presence, the deep story of creation, redemption, and sanctification of the world: "Let us remember that we are always in the presence of God." God's presence is not only transcendent but also immanent, or in more theological language, incarnational. The presence of God is in a specific historical social context and in unique persons, in the rereading of the times. This immanence is the realism of De La Salle's spirituality, a realism that cannot be divorced from his mystical awareness of God's presence in what he calls "simple attention."[121]

Mystical realism is akin to Lakeland's God, described above, who stands behind the believer. God is present, "maintaining the whole in its integrity," in this sense a "mystical" God. The less God's providence is understood "as directed toward the fortunes of particular individuals . . . the more the fortunes of individuals need to be understood in terms of their own actions, the actions of others upon them, and the unpredictability of circumstance."[122] This understanding of the fortunes of individuals is the "realism" of Lasallian spirituality in its propensity to reread the "signs of the times" in God's presence and to take action accordingly.

In fact, the very nature of De La Salle's charism was socially embedded and interactionist. "Charism is the social reality that provides the setting for a new religious order. It does not exist in the founding person alone, or in the followers, or in the aspirations of the age, or in the style of life proposed, but in the mutual complicity of all of these together."[123] The Founder and his Brothers lived a certain "style" of life, and for this they were both loved and hated by the society in which they lived. Thus, the Lasallian story or narrative began. "This narrative structure is the community's deep story, making its first appearance in the founding charism. The deep story can be transmitted. But the moment of charism cannot. Charism can only be reinvented."[124]

The central challenge Lasallian Brothers and Associates face is raising the deep story to the level of charism in our times.

> The deep story emerges again as charism when it is able to rise to the occasion, and when the occasion—which is the contemporary world in all its concreteness—rises in turn to meet it. When they rise up face to face and meet publicly, the world knows it. At that moment redemption has a face and charism happens again and anew.[125]

Charism cannot be repeated because Christians understand time and history to be linear. However, the cutting edge or revolutionary character of a charism is its dynamism, energy, its very newness, and its response to the signs of the times. De La Salle understood this and developed order and discipline among his follower, but shied away from institutionalization through profession of the vows of religion. Institutionalization, however, is the necessary consequence of charismatic response, what Max Weber called the "routinization of charisma." Otherwise continuity will not be possible. "The danger is that order and structure domesticate the deep story and freeze it in a form which was full of power in one age but does not speak to a new age in the same way."[126]

There should be no doubt in anyone's mind that we live in a new age, one in which all "deep stories" or metanarratives have been relativized. The premodern, religious story that provided the metanarrative for western culture was replaced by the Enlightenment project of modernity with its overarching account of rationality in pursuit of progress, Modernity itself is now seen by postmodernists as one more attempt to provide overarching meaning through the "deep story" of an elite group: dominant white males who had everything to gain by modernity's appearance and continuance. Hopefully, the "deep Lasallian story" in a postmodern charismatic embodiment will be such that its passion will meet the world's deep need with the tentativeness and humility demanded of this age without the hubris of a metanarrative purporting to address the needs of all humankind.[127]

Charism and Catholicity in Lasallian Higher Education

It is the conviction of the author that the Charism and Catholicity of the colleges and universities sponsored by the De La Salle Christian Brothers, as well as those sponsored by other religious congregations and dioceses, will continue and will evolve, if a set of opportunities are seized and the corresponding challenges met. Three of these opportunities and challenges are internal and two are external to these institutions.

Internal Opportunities and Challenges

1. In a period of social and ecclesiological change, there is a pressing need to continue the creative development of a Lasallian Charism for these turbulent times."

2. Fidelity to the vision of John Baptist de La Salle will require the establishment of pluralistic lay-associate communities, the members of which will have committed themselves to both Charism and Catholicity. While all associates need not be Catholic, there must be a core group of persons, Catholics committed to the Lasallian Education Movement and to Catholicism that is the context for the Lasallian enterprise.

3. A lay-associate movement will call for the embrace of lay-associates diverse in their religious or secular worldviews, yet supportive of Charism and Catholicity. Embrace is warm and personal, never simply tolerance from a distance. Diversity must be an integral dimension of the Lasallian lay-associate community, not only because religious, cultural, and ethnic diversity is a reality among associates but also because diversity is integral to Catholic higher education. A more subtle understanding of Catholic identity, important insights into the mystery of God and religious experience, and critical assessment of Catholicism comes with a diverse Lasallian community, especially among the faculty.

Through the lens of religious faith, those who are believers within an academic community come to an experiential understanding of how God acts in and through the personal and intellectual religious identity and commitment of diverse religionists as well as through the personal and intellectual identity of the agnostic, atheist, or secular humanist. Likewise, through the lens of

agnosticism, atheism or secular humanism, those who profess no religion also come to an experiential understanding of the effects of identity and commitment on religious persons and on those persons within the pluralistic nonreligious community.[128] On these points, Peter Steinfels notes:

> Catholic identity must embrace scholars of other faiths and of no faith not simply as admissible presences in Catholic higher education, but as essential to its purposes. It is clear that in many cases Protestants, Jews, adherents of other religions, and agnostics and atheists may bring critical scholarly insight and good will to the Catholic campus mission far beyond what many Catholics offer.[129]

External Opportunities and Challenges Arising Within Postmodern Culture

1. Erosion of Catholic culture supporting Catholic religion:
   In his Preface to *American Catholic: The Saints and Sinners Who Built America's Most Powerful Church*, Charles R. Morris notes that the Catholic Church has been a culture and a religion, "*in* and *for* America, but never quite *of* America."[130] He further goes on to note that at the high point of its role as religion and culture, "the Catholic Church constructed a virtual state-within-a-state so Catholics could live almost their entire lives within a thick cocoon of Catholic institutions."[131] That culture no longer has the power it once possessed. Furthermore, this erosion of culture is in tandem with a religious crisis, the one in which we presently find ourselves.

   Morris' thesis then is:

   > Most of the Church's much publicized recent problems—the financial, sexual, and other scandals that are blazoned across the front pages—can be understood as the floundering of an institution suddenly forced to makes its way solely as a religion, shorn of the cultural supports that had been the source of its strength.[132]

   The challenge of this cultural erosion is, at the same time, an opportunity for renewal of the Church's self-understanding in its threefold role of priest, prophet and teacher.

2. Growing tension in Catholicism as both church and institution: Six years after Morris' book appeared, Peter Steinfels echoed Morris' thesis, "The Catholic Church can succeed as an institution while failing as a church. But it cannot succeed as a church while failing as an institution. That, at least, is the working premise of this book"[133] He offers four points that bolster this premise.

   a. The Church is at risk. He suggests that a "review of church attendance rates, ratios of priests to people, knowledge of the faith, and financial contortions" offer clear evidence of the risk.

   b. There are significant problems not covered by the media: "The standard topics—sex, gender, priest shortage, papal authority—must be supplemented, even framed, by other concerns, especially questions of worship and spiritual life, of religious education and formation, and above all, of leadership".[134]

c. Responses to the Second Vatican Council are frozen in time. "Liberals and conservatives raise the same fears, make the same complaints, offer the same arguments as they did twenty years ago . . . The time has come for analyses and recommendations that freely cross liberal-conservative party lines—and that also seek insight in the experiences of other religious groups."[135] The late Msgr. Phillip Murnion, who served as Executive Director of the Catholic. Common Ground Initiative since the latter's founding by Cardinal Joseph Bernadin in 1993, dedicated his ministry to the search for such analyses. Murnion's last wish was that dialogue never ceases.

d. This is a critical period for the Church, "American Catholicism must be seen as entering a crucial window of opportunity—a decade or so during which this thirty years' war between competing visions is likely to be resolved, fixed in one direction or another or in some sort of compromise for at least a good part of the twenty-first century."[136]

The Church—Negotiating Two Key Transitions

The nature of these opportunities and challenges mean that time is of the essence. As noted, Steinfels believes that the next two decades will be decisive. In his view "the church is currently and simultaneously negotiating two key transitions":

1. A generational change is occurring. A post-conciliar group, formed during the period of experimentation and upheaval in church and society following the Council, is replacing the leadership group in place prior to the Council.

   > This succeeding leadership generation arrives with new questions but increasingly without old knowledge. And the Catholic generations that follow, the twenty-somethings and thirty-somethings now inching their way toward leadership in Catholic thought and institutions, remain a religious blank.[137]

2. The second transition, one that directly impacts the future of all Catholic higher education, is the accelerated transition in leadership from clergy and religious to the laity.

   > The spiritual, intellectual, and psychological formation of these new lay leaders will be highly diverse; their loyalties (and economic ties) will be to families, communities, professional groups, and so on, in a completely different fashion than was the case with priests and nuns [and brothers]. As the papacy asserts the claims of central authority and uniform norms at the top, the conditions that traditionally allowed that authority to be exerted effectively are disappearing at the bottom.[138]

Steinfels then evaluates the transitions: "The transitions will generate a whole series of choices for American Catholics, leaders and faithful, but the future depends on what choices are made, or left to default, as this double passage is negotiated."[139]

With regard to the first transition—the generational shift from conciliar to post-conciliar leadership—Steinfels notes that the latter group was formed during a period of upheaval in the Church. Philip Gleason is more graphic in describing the shift. "This clashing of the tectonic plates of culture [in an era of revolutionary change in America during the 1960s] produced nothing less than a spiritual earthquake in the American church."[140] This was so, he observes elsewhere because:

> Catholics who had absorbed the mentality dominant in the generation before the Council had about the worst possible preparation for the sixties because the main thrust in those years [before the sixties] was toward an organically unified Catholic culture in which religious faith constituted the integrating principle that brought all the dimensions of life and thought together in comprehensive and tightly articulated synthesis.
>
> My thesis, therefore, is that the stress on unity and integral Catholicism from the 1920's through the 1950's heightened the disintegrative impact of changes in the post-conciliar years and made those changes particularly unsettling to the faith of persons whose religious character had been formed during the earlier period.[141]

The impact of this experimentation and upheaval on Catholic higher education was seen in the collapse of the overarching synthesis or worldview that provided the academic framework for American Catholic institutions and their intellectual life. Neoscholasticism was that synthesis. "[It served] both as the integrating study in the curriculum and as the cognitive foundation of the worldview Catholic educators had assumed it was their function to communicate to students."[142] Gleason further notes that:

> Although the dust has still not fully settled [in 1995], it was clear from an early date [during and immediately after the Second Vatican Council] that the old ideological structure of Catholic higher education [the Neoscholastic synthesis], which was already under severe strain, had been swept away entirely. As institutions, most Catholic colleges and universities weathered the storm. But institutional survival in the midst of ideological collapse left them uncertain of their identity.[143]

Steinfels was quoted earlier as saying "The Catholic Church can succeed as an institution while failing as a church. But it cannot succeed as a church while failing as an institution."[144] Could not the same be said for Catholic higher education? The Catholic college or university can succeed as an institution while failing to be Catholic. But it cannot succeed as Catholic while failing as an institution. I think Gleason would agree. It is much easier to assess institutional success than to assess Catholic identity. Therein lies the challenge facing Catholic higher education.

The implications for Catholic leadership in higher education are important and are underscored by the proliferation of Offices of Mission and Identity on Catholic campuses beginning in the 1990s.[145] Gleason states:

> The task facing Catholic academics today is to forge from the philosophical and

> theological resources uncovered in the past half-century a vision that will provide what Neoscholasticism did for so many years—a theoretical rationale for the existence of Catholic colleges and universities as a distinctive element in American higher education.[146]

Note Gleason's use of the term "academics." He does not say "administrators" or the "campus ministry team." As clergy and religious among the ranks of academics have diminished over the last two to three decades, their place has been taken by laypersons. The latter are not necessarily Catholic, nor should they be, and since departments play a critical role in most hiring decisions, the religious affiliation of candidates more than likely does not play a role. Thus, as Steinfels notes: "The future of Catholic identity will ultimately rest in the hands of the laity and in the hands of the faculty. . . . No vision can be implemented and perpetuated without the assent and support of a majority of faculty members."[147]

The second transition described by Steinfels, a transition to lay leadership in Catholic higher education had already begun in the late 1960s. It proved to be a challenging and trying negotiation, one that is not over yet. The changeover was due, in part, to the conciliar emphasis on the laity in the church, More importantly, the rapid growth of Catholic educational institutions occurred at a time when the strict constitutional separation of church/state in higher education was breached, Catholic higher education anticipated the new possibility of public funding made possible by expanding federally sponsored research, state funding, and student financial aid. Eligibility led to the intentional distancing of institutions from their religious identity, at times beyond government expectations.

Alice Gallin notes that the transition had much going for it:

> In retrospect, it appears to have been the right moment because all the elements were present for a revolutionary change: there was unusually strong leadership among the presidents, a movement toward reform of boards of trustees in the wider American higher education community, studies which focused some attention on perceived weaknesses, a growing consciousness in the Catholic colleges that they were perceived as a subgroup in higher education bearing the burden of proof in the face of their secular counterparts, an openness to change on the part of religious superiors, a growing anxiety about funding, and an ecclesial revolution in the way some canonists thought about lay persons and about the binding force of canon law with regard to property entrusted to civil corporations.[148]

Furthermore, there should be little doubt about the impact that the "Land O'Lakes Statement" had on lay hiring. There was a clear emphasis on academic freedom and institutional autonomy, clearly appealing elements to potential lay hires:

> The Catholic University today must be a university in the full modern sense of the word, with a strong commitment to and concern for academic excellence. To perform its teaching and research functions effectively the Catholic university must have a true autonomy and academic freedom in the face of authority of whatever kind, lay or clerical, external to the academic community itself. To say this is simply to assert that institutional

> autonomy and academic freedom are essential conditions of life and growth and indeed of survival for Catholic universities as for all universities.[149]

The document goes on to point out that "the Catholic university adds to the basic idea of a modern university distinctive characteristics which round out and fulfill that idea. The Catholic university must be an institution, a community of learners and of scholars, in which Catholicism is perceptibly present and effectively operative."[150] This institution and community has a clear mission today, given the commodification of human life in all its aspects. As Margaret O'Brien Steinfels observes: "That mission means keeping the human person at the center of our inquiry. The human person must be seen in his or her social context, where an implicit and shared understanding of the good can be found and expressed."[151] The social context is a community where "we are to love the Lord and love one another as he has loved us."[152]

"Loving the Lord and loving one another" or even just "loving one another" goes to the heart of the problem in academe. Mark Schwehn puts it well: "The most authentic centers of knowledge in the future will have to be based upon a correlative conviction, namely, that there is a relationship between our love of learning and our love for one another, and that both of these loves are in turn, expressions of our desire for God."[153] Catholic education, then, is the work of a community of believers, a community that embraces many others as well. Margaret O'Brien Steinfels concludes "In our culture that is a suspect category, nowhere more so than in the university."[154]

The De La Salle Christian Brothers in Higher Education

The Presence of the Brothers

The three internal opportunities and challenges discussed above presuppose the continued presence of the Brothers in Lasallian colleges and universities.[155] They also presuppose commitment on the part of both Brothers and lay associates to Charism and Catholicity through a new form of community. The presence and commitment of the Brothers will facilitate continuity and evolution. Their ongoing commitment but physical absence will challenge but not make impossible the viability of this continuity and evolution. In either case, but most especially in the Brothers' likely absence in a significant way from American Catholic higher education in the foreseeable future, Charism and Catholicity will only endure through pluralistic lay-associate communities in each college.

Why does the presence of the De La Salle Christian Brothers reinforce the Catholic identity of Manhattan College or any of the other six Lasallian institutions[156] of higher learning? George Dennis O'Brien is insightful on this point:

> A first problem for the university, then, might be legitimating the very idea of life commitment. One clear virtue of Catholic universities in the past was the presence within the life of the institution of life commitment. In former days this reality of commitment was conveyed by the presence of the sponsoring religious order. Michael Harrington mentions in an autobiographical writing how he was affected by the presence of the Jesuits at the College of the Holy Cross. They represented commitment to a way of life.

> Whether they individually or collectively met the demands of that way was not the issue as much as their visible commitment as priests and religious. The carrying out of the academy's ongoing discussion as part of the visible presence of life decisions suggests a weight to the enterprise that might otherwise be invisible. The people who sponsored the place had, it seemed, faced "the real" and chosen a way. The university's "owners" did not *live* in the ivory tower.[157]

The Sponsorship Covenant: Strengthening Continuity

As the Brothers move into new forms of mission and their numbers continue to decrease, a Sponsorship Covenant between the college and the Brothers has evolved as a means of continuing the Lasallian Catholic mission and identity of the institution. One example of sponsorship is the case of Manhattan College. On December 17, 2002, the New York District of the Brothers of the Christian Schools and the Board of Trustees of Manhattan College entered into a *Sponsorship Covenant*. The latter arose out of "the strong desire of both parties to continue and to enhance this relationship [of an intertwined history and mutually beneficial collaboration of the Brothers and Board since 1853], and the benefits accruing to each, as we move into the 21st century."

Exemplifying George Dennis O'Brien's emphasis on the presence of a group of religious, visibly committed to the real, that is to life decisions, the *Sponsorship Covenant* states:

> This relationship [between the Brothers and the Board] gives Manhattan its distinctive identity through the actualization of its Catholic identity; the clear definition of its Mission; the ongoing inspiration of its educational philosophy; the values and ethos that underpin our caring campus community; the exceptional quality of teaching; the commitment to scholarship; the remarkable record of service to students and alumni, most especially, those who were the first generation of college students in their family.

Given De La Salle's commitment to elementary education, what is the role "Lasallian higher education" in the Lasallian Education Movement today? This is not the place for a discussion of the evolution of Lasallian colleges in the United States or internationally. Suffice it to say that the American institutions were founded mainly in response to the spiritual and practical needs of "first generation" Catholics, beginning, but not exclusively, with the sons of nineteenth-century Catholic immigrants. In that sense, they were an extension of the Founder's vision to a new social context based on a reading of the historical situation at the time.

What are the unique characteristics of these institutions, characteristics that make them different from secular public or private higher education in the United States, but also differentiate them from other Catholic colleges and universities? A clear response to this question will provide guidance in the transition from religious to lay leadership in Lasallian education.

Two decades ago, Brother Luke Salm, FSC, answered that question in a brief one-page document, *The Brothers' School*.[158] The six characteristics are a set of guidelines to assist the Brothers and their lay associates in better understanding the future of Lasallian higher education. Moreover, for the sake of brevity, the Mission Statement of one Lasallian institution, Manhattan

College, will be used as a reference point in discussing the characteristics since that statement and the characteristics of Lasallian education are synchronous:

The Mission of Manhattan College *[excerpts]*

> Manhattan College is an independent Catholic institution of higher learning that embraces qualified men and women of all faiths, races and ethnic backgrounds. Established in 1853, the College is founded upon the Lasallian tradition of excellence in teaching, respect for individual dignity, and commitment to social justice inspired by the innovator of modern pedagogy, John Baptist de La Salle. The mission of Manhattan College is to provide a contemporary, person-centered educational experience characterized by high academic standards, reflection on values and principles, and preparation for a life-long career. This is achieved in two ways: by offering students programs which integrate a broad liberal education with concentration in specific disciplines in the arts and sciences or with professional preparation in business, education and engineering; and by nurturing a caring, pluralistic campus community.[159]

While there is no mention of the faculty, lay or religious, in the Mission Statement, the fact that it is Catholic and Lasallian is clear. Who will preserve and enhance those qualities is not part of the statement and yet, that is the heart of the matter when addressing the future of Lasallian higher education. This paper attempts to answer that question, but it cannot do so without briefly elaborating on the characteristics developed below, especially the first and second ones.

Six Characteristics of a Lasallian College

Introduction

Reading college view books or watching admissions videos quickly leads one to believe, as Luke Salm notes, that "the uniformity of standards and structures which characterizes American educational institutions make it difficult to isolate whatever it is that is distinctive about a school conducted by the Brothers. Nevertheless, it might be possible to suggest six elements that, if taken together, constitute the concrete reality we call the Brothers' school."[160] The importance of taking these six elements together cannot be stressed enough. There is a synergy among them and, as a result, the whole is greater than the sum of its parts. The first characteristic [sensitivity to social issues], the one that gave rise to the Institute, will receive greater attention as will the second characteristic [the importance given to religious education]. This is so because the future of the Lasallian Educational Movement will depend on a thorough understanding and commitment to these two characteristics on the part of the lay associates. Moreover, the four other characteristics logically flow from the first and second. In this version of the paper, characteristics three through six will simply be stated with minimal commentary.

1) Sensitivity to Social Justice

> That is the reason that brought the Institute of the Brothers into being in the first place. If the social problems of today's world are no less acute than they were in the time of De La Salle, they are more complex and less susceptible to direct and easy solution.

> Nevertheless, the Brothers try to give priority to direct educational service to the poor where that is still possible. Where it is not, the Brothers, try in all of their educational endeavors to show special concern for the disadvantaged and to make education for social justice an important element in the curriculum and in extracurricular activities. That is what the Brothers mean when they take a special vow [make a promise] of "service to the poor through education."[161]

The "commitment to social justice" in the Manhattan College Mission Statement receives more specific attention in the Catalog:

> From its beginning, Manhattan College paid particular attention to educating first generation college students, and was an early proponent of access to minority students, establishing special scholarship funds for minority students as early as 1938. Currently, over 30% of the student body is from racial and ethnic minority backgrounds.[162]

Manhattan College would not be a viable economic institution if it were to translate its commitment to social justice and special service to the poor as solely a commitment to first-generation college students and minority students. Brother Robert Berger, Vice President for Student Life, believes that "what is Lasallian is our commitment to those students who are most vulnerable on campus. This commitment, however, is not equated with a commitment to first generation students. It may include them, but vulnerability casts a wide net. Students need to ask the right questions about their future and their own identity. Inability to do so is a dimension of vulnerability."[163]

The "poor" is a word that lends itself to many interpretations. There are the intellectually, emotionally, culturally, spiritually poor. Brother John Johnston states that *The Rule* [of the Brothers of the Christian Schools] clearly identifies the poor: the economically deprived, victims of social injustice, delinquents, the marginalized, and neglected, those who have learning difficulties, and those who suffer from personal, social, and family problems.[164]

Among the approximately 900 educational programs conducted by the De La Salle Christian Brothers and their associates, many educate not only the children of the poor and the working poor, but also students from across the economic spectrum. If not directly educating the children of the poor, Lasallian educators have a responsibility to sensitize all of their students to the individual and systemic nature of poverty, to bring the power of analysis to both types of poverty, and to graduate individuals from Lasallian institutions not simply with a theoretical knowledge of poverty in the contemporary world, but with a praxis founded on a sense of personal responsibility for the poor and the social systems that keep them on the fringes of society.[165] Johnston states: "I have long advocated that each of our schools be an 'impact centre,' that is to say, a centre which 'reaches out' to the poor around it and responds creatively and effectively . . . Solidarity with the poor is not an accidental or secondary aspect of a Lasallian school. It is an essential characteristic.[166]

Salm also comments on outreach to the poor in contemporary society. The acute and complex global social problems of today do not lend themselves to easy solutions. For instance, the Lasallian Education Movement has a presence among students in the more affluent suburbs, but

many of these young people are from dysfunctional and single parent homes and lack “attention, affection, and inspiration.” Such was the case in De La Salle's time. The young boys who were “far from salvation in this world and the next” were also starved for attention, affection, and inspiration. “Yet, despite all the complexities and rationalization, the Lasallian enterprise could not lose its traditional sensitivity to the needs of the poor without losing its identity.”[167]

How, then, does Manhattan College achieve service to the poor beyond educating first-generation college students and minority students? Manhattan College, in its Mission Statement, notes that it achieves its educational goals in two ways: “by offering students programs which integrate a broad liberal education with concentration in specific disciplines; and by nurturing a caring, pluralistic campus community.” A broad liberal education is not only a set of courses, but also a way of thinking characterized by “the effort to cultivate discriminating sympathy, to combine a capacity for appreciation with the critical spirit.”[168]

A liberal education challenges the status quo and does not take the current situation as a given. In other words, liberal education should engender appreciation and critical thinking, hallmarks of independent thought. Such an education, if carried to its logical conclusion, poses a radical challenge to the status quo. It is indeed “a subversive activity” as Neil Postman has said. Thus, students who are casualties of the “present situation,” or of social injustice, or those students who have not experienced such injustice, will be prepared for a productive life in society. Even more importantly, their education should lead them to see that a productive life is not only about the future of each individual, but also about human flourishing in the global community. In other words, their lives will not be truly productive unless they are committed to global human flourishing.

This Lasallian characteristic of service to the poor, what some call “a fundamental option for the poor,” is somewhat analogous to the “servant model” of the Church elucidated by Avery Dulles in the first edition (1974) of his book on ecclesiology[169] George Dennis O’Brien cautions however, that this model of the Church as a means of associating the church and the academy has its own problems:

> The servant model of the church emphasizes charitable works with diminishing interest in creedal truths, and can easily slip into the sort of nineteenth-century Protestant liberalism against which Barth’s theology was aimed. George Marsden’s study of the secularization of former Protestant institutions demonstrates that many of the presidents and trustees of those institutions identified cultural progress in the university as Christianity at work (Niebuhr's “Christ in Culture”). Eventually one comes to think that just “culture” will do. Good works in and out of the university are understood to be the substance of religion; there is no need for doctrine and odd beliefs.[170]

George Dennis O’Brien notes, however, that in his 1987 revision of Models, Dulles added a sixth model: the church as community of disciples. O’Brien does not address this model because “the disciple model requires interpretation within the context of the sacramental model [of the Church, and the one favored by O’Brien], for only in the sacramental sense can Jesus remain present as Teacher-Savior.”[171] “Church as community of disciples” is one to which the author will return in discussing the transition of the Lasallian Education Movement from a system

developed and refined since the late seventeenth century by a religious community, the Brothers of the Christian Schools, to one led by the Brothers and their Associates.

Another O'Brien, David J., picks up on the theme of community:

> Twenty years ago, during an earlier controversy on this subject, one of the wisest leaders of Catholic higher education insisted that the problem of Catholic mission of colleges and universities was first of all pastoral [A conclusion that resonates with George Dennis O'Brien's thinking.]. That has something to do with living the faith, and speaking about it, in such a way that the church and its traditions and ideas seem worth considering. In other words, inviting the people who give their lives to Catholic higher education to join in the great work of enriching human life and culture is probably a better route to renewal than complaints about selling out to secular gods.
>
> The beginning of the next phase of the discussion of Catholic higher education may require more public attention to such matters. Attentive to the culture of pluralism, inviting persons from diverse communities to dialogue about important matters, and committed to a faith that is intellectually serious, Catholics can bring rich resources to contemporary culture. . . . Most of all, Catholic commitment brings to the Catholic university communities that should nourish the beliefs, and the virtues, that, often unrecognized, make the academic vocation personally rewarding and humanly fruitful.[172]

The pastoral challenge to which David J. O'Brien alludes is of great importance in Lasallian institutions because of their distinctive concern for the education of the poor. These institutions likewise understand the academic life as a calling, indeed a ministry, a characteristic of Lasallian education, as will be discussed below.[173] The foundation of the educational imperative for the poor is respect for the dignity of each person. While human rights may be considered the secular or philosophical analog to respect for the dignity of each person, the latter principle in Catholic social teaching flows from belief in the creation of the individual in the image and likeness of God, a belief confirmed by the incarnation of Jesus Christ.[174] That same God wants all persons to know the truth and be saved. Thus, creation and redemption of the human race go hand in hand. De La Salle, however, is most concerned with those on the margin: "far from salvation in this world and the next." These were the vulnerable young boys roaming the streets of urban France, who had no practical skills to give them economic stability and no religious sensitivity to lead them to salvation.

The imperative to address the needs of the poor also directs the Lasallian college to be more attentive to the social, ethnic, and religious pluralism among administrators, faculty, staff, and students evident in these institutions. Certainly, the culture of postmodernism has been an impetus in society and in higher education for respecting two important dimensions of pluralism: diversity and human rights. The Catholic institution of higher learning, while influenced in these areas by postmodernism, is, theologically rather than philosophically, motivated by the God-given inherent dignity of the individual as one created by God. Commitment to dialogue with diverse communities about "important matters" is one of the most important consequences of the Second Vatican Council.[175] This is so because God speaks through these communities. The latter are not to be simply tolerated, but embraced because we are all children of God and part of the

human community, interdependent and responsible for one another as children of the same Father.

Furthermore dialogue is necessary because the "present situation" [e.g., north/south economic imbalance, nuclear weapons, world hunger] is not acceptable, is infected by sin, and demands systemic analysis. Catholics and Catholic institutions of higher learning have no monopoly on this analysis. To engage in the latter, the Lasallian college relies on the insights of its Catholic community and its diverse religious, secular, and ethnic communities and individuals, all of which constitute the whole of the Lasallian higher education community at each institution.

2) The Importance of Religious Education

> A second but not secondary quality of the Brothers' school is the importance given to religious education. This, too, means something different than it did in seventeenth century France. In the American context, respect for religious freedom leads the Brothers to a somewhat different approach to religious education, one that takes into account the varying needs and experiences of the student in order to open them to Gospel values and to bring to maturity their personal faith commitment within the Catholic tradition.[176]

Teaching religion in a Lasallian institution such as Manhattan College is quite different than doing so in a Lasallian high school. The latter directly addresses questions of faith through a catechesis that is relevant to American Catholic adolescents. In these schools, imparting theological understanding and nurturing religious faith go hand in hand. However, a Lasallian tertiary institution is a reflection of American society. It is quite diverse in its population and varied in religious representation. Thus, "not all those who come to the Christian school are looking for an education that is explicitly Christian."[177]

Using Manhattan College as a case study, one finds that the ethnically diverse student population consists of adults (having reached their eighteenth birthday during the first year of college) who are religiously pluralistic. Approximately two thirds of the students are from Catholic backgrounds while the other students represent a variety of Protestant traditions. There are also Muslim, Hindu, and Buddhist students as well as agnostics and atheists.

During the fall or spring semester of the first year at Manhattan College, students must take a course entitled "The Nature and Experience of Religion."[178] The instructor will generally find a great deal of unevenness in the knowledge base the young men and women bring to the course. A significant number will have attended Catholic elementary and/or secondary school, but once again, the professor cannot presume a common knowledge base among them. Some of the Protestant students may represent the Evangelical or Pentecostal branches and are frequently very knowledgeable in the area of Scripture. Students of other religious backgrounds likewise vary in the knowledge base they bring to the introductory course. In general, students bring an experiential perspective on religion based on attendance at services, participation in retreats, and a considerable amount of time viewing television. There is probably more interest in spirituality as opposed to religion, especially organized religion. Some students are also hostile to organized religion as a result of personal experience or based on information about institutionalized religions.

The first-year course addresses this divergent group of men and women who are asserting and experiencing an independence that is on a continuum of dynamic growth, differing qualitatively from high school, but not necessarily advancing in an upward movement toward greater maturity and responsibility. Since they are products of postmodernity, the vast majority cannot conceive of an overarching meaning system that would be taken for granted in their culture. Given this student profile in an American context, the pedagogical approach of Lasallian educators to the introductory course respects their religious freedom and, as Salm notes above, "takes into account the varying needs and experiences of the student." The purpose, he continues, is "to open them to Gospel values and to bring to maturity their personal faith commitment within the Catholic tradition." One must remember that those words were penned in 1983 and do not necessarily represent the contemporary mindset of religious studies professors at Manhattan College, neither among those who are Catholic nor among those who are neither Catholic nor Christian.

The first-year course opens the minds of the students to the varieties of religion, the characteristics common to a number of traditions, the history and motivations of diverse movements and groups, and the manner in which believers experience and practice religion. The curriculum of this course is such that it could be followed on any campus— public, private, denominational, or secular. The faculty hopes that attitudes of tolerance and openness toward world religions results and that stereotypical perceptions and prejudices are transformed into understanding. The first-year course is representative of the transformation of the Manhattan College theology department to that of religious studies in the spring of 1970.

In the document "Religious Studies Statement," dated March 15, 1970, the department stated: "The approach to the courses in this department is academic. The department disavows any attempt to indoctrinate students or to proselytize for or against any particular religious faith." Religion is understood as part of human experience and the study of it is valuable since religion "relates in some sense to man's inner and fullest self-understanding." Students will be required to take nine credit hours in this "field of study," considered an academic discipline and not catechism, "without prejudice to the belief or non-belief of the individual student."

The course of study is of educational value regardless of one's commitment or lack thereof to religious belief. The curriculum helps all individuals "in terms of understanding the role of religion in the historical and contemporary situation of man. For the believer they may have the added value of a more enlightened understanding of personal faith, especially as it relates to other religious and cultural traditions." Will the program of studies open the young men and women to Gospel values and lead them to mature personal faith in the Catholic tradition? What about maturation of the personal faith of those not in the Catholic tradition? Should any such maturation be on the department's agenda? Or is it an implicit agenda item, a hoped-for indirect consequence of religious studies courses, but one not publicly discussed as an outcome?

While American culture was changing in the 1960s and 1970s, the above questions, clearly pastoral in nature, did not have the same urgency or significance that they have in the first decade of the twenty-first century. Values then were more broadly shared, the youth culture was not so clearly demarcated and apart from adult culture, and Catholic education as well as

theological literacy were more widespread among the younger generation. Even though great waves of change could be seen on the cultural, economic, educational, migratory, military, political, religious, and social horizons, they did not crash on all shores at once or always with a clap of thunder. Yet they have arrived and changed the landscape. It is not necessary to describe the evolution of America over the past thirty-five or so years. However, in terms of education and religion, the changes impact greatly the identity and future of Lasallian Catholic institutions of higher learning. Increasing demand for a college education by adults and high school graduates from across the economic and ethnic spectrum (first-generation college students) combined with the continued secularization of American society, the loss of religious authority, the decline in regular attendance at religious services, the growth of religious illiteracy among young people, the practice of religion among the burgeoning Hispanic population, and the dramatic decrease in clergy and religious within the Catholic community, as well as the lack of clarity concerning Catholic identity among the Church's population and within the Catholic college and university communities, all of these are among the factors that raise questions about the role that religious education plays in Lasallian higher education.

Reflecting the change in pedagogy and goals, Religious Studies replaced Theology as the department name in 1970. However, a previous change is the one that truly reflects the underlying shift in the self-understanding of the faculty. "Originally the department was known as the Religion Department. In 1958 its name was changed to the Theology Department to emphasize that the courses were academic in character and not approached as a religious devotion, indoctrination, or a direct training in moral living." While theology is used as an umbrella term for studying the beliefs of one religion, "Religious Studies is a broader term that includes formal theological study as a part but not the only part of its scholarly concern." In 1970, the department believed that religious studies "describes better than any other term what the department at Manhattan has been trying to accomplish in its total offerings."

The 1970 document addresses Catholic Studies at Manhattan College. The faculty declares that Roman Catholic Studies are a part of Religious Studies departments everywhere. Such courses will continue at Manhattan College but they will not be required. Several reasons are given for this stand. Catholicism is at the roots of the College's foundation. It is integral to the College's contemporary self-understanding. The vast majority of the students are from Catholic backgrounds. Many are believing and practicing Catholics, but many "are coming to question the formulations and practices and even the faith itself." As a result, the department concluded that "the situation is complex, the college experience is transitional, and any imposition from without—even if a forceful defense or intellectually sophisticated analysis of traditional doctrine—will not achieve a positive religious or educational purpose."

This perspective does not lead to skepticism about Roman Catholic theology. On the contrary, the department states:

> It is possible, however, to challenge a student who in some way is or has been a Catholic to experience the newer and revisionary theology that is changing significantly the Catholic stance, to view Catholicism from the perspective of the faith tradition of the other religions, or to understand how the Catholic tradition relates to the contemporary world and man's total religious experience within it. This seems to be the most effective

> way, for students, whether Catholic or not, to arrive at a mature self-understanding in terms of their personal faith, and the tradition and culture from which they have come.

In sum, religious education at Manhattan College, as well as at other Catholic colleges in the United States has many meanings. In addressing this second characteristic of a Lasallian college, Salm notes the following benefits:

> It can help the student understand his religious experience and commitment at the deepest level of maturity and freedom. Religious education reveals the element of mystery in human existence, the possibilities that transcend the empirical order, and the horizons that expand the meaning of what it is to live and to die. Religious education is value-centered education and so concerned with all that relates to life, love, trust, fidelity, freedom, justice, brotherhood and sisterhood in community. Religious education raises doubts about limited perspectives and unexamined presuppositions; it raises questions that can lead from agnosticism to faith. A religious educator knows how to lead students who no longer respond to traditional doctrine and creeds, legal codes or sacramental cult, to seek new words to express what they doubt and what they believe, to externalize their awe at a transcendent mystery in sign and ritual that they can relate to, to identify their failure and to repent of sin, to live out their commitment injustice and love.[179]

Salm then addresses, more explicitly, the issue of Catholic theology:

> This in no way excludes the opportunity that the Lasallian school has to challenge students, when it is appropriate, with the demands of their membership in the Catholic Church along with formal instruction in the Christian faith and, even better, an introduction to the more profound implications of the religious truth they already know and accept.[180]

While this opportunity does exist at Manhattan College, it is just that: an opportunity. It would appear that the College and the religious studies department need to revisit the approach to religious studies and to Catholic theology, an approach that is thirty-four years old. He believes the same need exists on many Catholic college campuses across the United States. The author has come to this conclusion after teaching in the religious studies department for twenty-nine years and having seen the significant increase in religious illiteracy on the part of all students, especially among the majority population of Catholics. While he agrees completely with Salm's above estimation of the values accruing from courses taken in religious studies, he is convinced that the department is not fulfilling its role with regard to the many Catholics who attend the College and who may never study any subject area relevant to Catholic theology. At the same time, he is in full agreement with the view that the Catholic theology courses should be, as was said above, "academic in character and not approached as a religious devotion, indoctrination, or a direct training in moral living." This critique is not a prescription for change. Rather, in the spirit of the importance, the Lasallian school gives to religious education and in view of the sea changes that have occurred between 1970 and today, the curriculum of religious studies at Manhattan needs to be reconsidered. Although he cannot generalize, the author wonders whether this is an issue at other American Lasallian colleges.

Characteristics three through six, summary comments, and their relation to characteristics one and two: Time does not permit a full analysis of these characteristics. The comments indicate the relationship of numbers three through six to characteristics one and two: sensitivity to social justice and the importance of religious education.

3) Commitment to Excellence in Teaching

> Thirdly, the Brothers' school is committed in a special way to excellence in teaching. One of the principal achievements of John Baptist de La Salle was to elevate the despised function of the schoolteacher to the status of a vocation worthy of the dedication of a lifetime. Devoted exclusively to the work of education, the Brothers bring to a school this sense of permanence, commitment and professional competence in the entire teaching staff, both the Brothers themselves and the lay teachers associated with them.[181]

4) Accent on Quality Education

> A fourth characteristic is an accent on quality education. From the beginning, the gratuitous schools of the Brothers, designed to serve the poorer classes, soon began to attract those who could afford to go elsewhere. That was because the Christian School of the Brothers got to be known as "the best school in town." While that may be a slight exaggeration in many places today, Brothers still enjoy a reputation for running good schools.[181]

The third element, "commitment to excellence in teaching," and the fourth one, "an accent on quality schools," are themselves closely related. If the former characteristic is present, the latter is easier to achieve, but not necessarily an automatic result. The accent on quality schools also refers to the development of a culture that respects the student, especially those who are most vulnerable [Characteristic One: Sensitivity to Social Issues].

A commitment to religious education [Characteristic Two] provides a transcendent motivation for respect and also affects the overall quality of the education and the culture of the school. Furthermore, if the faculty views their work as a calling or a ministry, that perception gives greater motivation to the fourth characteristic accent on a quality education.

5) An Education Emphasizing the Practical

> As a fifth element, the education given in the Brothers' school emphasizes the practical. That too is an inheritance from the vision and experience of the Founder. Even the high schools and colleges conducted by the Brothers tend more than others to parallel instruction in the theoretical disciplines with pre-professional training in fields that will help the students to face the harsh realities of earning a living in today's world.[183]

The fifth element, "an emphasis on the practical," is likewise an outcome of the first characteristic, "sensitivity to social issues." De La Salle strongly believed that the children of the poor and the artisans were far from salvation in *this* world as well as in the next. It would be naïve to think that the poor could be concerned about eternal salvation if they were always

worried about the source of the next meal.

6) Independent Distance from Church Authority

> The sixth characteristic is the subtlest of all, but something quite distinctive and very real. Although instinctively loyal to the Roman Church, and respectful of the dignity and functions of the priesthood, the Brothers have managed to keep their schools at a certain independent distance from Church authority. By definition Brothers are excluded from the mainstream of ecclesiastical politics and theological disputes. Thus, as themselves lay religious, they can more easily identify with their colleagues, students and parents and so understand better and support movements to give laymen and laywomen a great role in the life of the Church.[184]

The final characteristic, loyalty to and independent distance from Church authority, allows the other characteristics to flourish, Loyalty and independence, a "loose coupling" with the Church leaves the Brothers free to develop the school or college according to their vision without the imposition of parish or diocesan authority. Salm also observes that "in a Lasallian school . . . there is likely to be a more open and prophetic stance to some aspects of Catholic tradition, piety, and observance."[185] Commenting on another aspect of this characteristic, he states: "being laymen themselves, the Brothers understand and are in a position to support movements to give laymen and laywomen more leadership roles in the Church."[186] As a result, this characteristic facilitates the transformation of the schools from institutions of the "De La Salle Christian Brothers" to the "Lasallian Education Movement" composed of the Brothers and Associates. In his closing observations on this characteristic, Salm notes: "there is a growing realization that brotherhood implies sisterhood, that the brotherhood in the Lasallian education community includes a sisterhood, establishing an equal and equitable relationship between teachers who can call one another brothers and sisters."[187]

The Brothers are well aware that many other schools manifest many of the same characteristics enumerated above. But the six of them taken together seem to be the best way to describe that elusive something that the community recognizes as the Brothers' school.[188]

Structuring the Lasallian Educational Movement: Brothers and Associates

Introduction

The theme of this paper is that the laity is the key to the development of a robust group of colleges that are distinctively Lasallian and Catholic, institutions "where the person is at the center of our inquiry in a community where we love one another."[189]

The Present Situation

The General Administration of the De La Salle Christian Brothers has given a mandate to the MEL Standing Committee and the Commission for "Association for the Educational Service of the Poor" to organize the 2006 Lasallian Educational Mission Assembly. During that Assembly many of the issues raised in this paper will be addressed.[190] Moreover, the administrative

leadership of the United States and Toronto Region of the Brothers of the Christian Schools has already approved several programs. These initiatives will strengthen the identification of Associates with the Lasallian Education Movement. While some districts in the Region are further along than others in terms of implementation, the creation of region-wide programs has been successful. Among these programs are the following:

- The Buttimer Institute of Lasallian Studies, conducted over three years for three weeks each summer, brings together secondary and tertiary educators, both Brothers and associates, from across the United States, Australia, the United Kingdom, Eire, and Nigeria, This highly successful immersion program traces the life of De La Salle and the early days of the Institute, his pedagogical legacy, and his distinctive spirituality. There are approximately seventy-five participants in any given year.

- The Lasallian Leadership Institute, conducted over three years for one week each summer and for one weekend during the fall and spring, provides a similar orientation for Brothers and Associates. The program reaches a larger group of Lasallians since it is less demanding in time than the Buttimer Institute of Lasallian Studies. The Lasallian Leadership Institute is held for three separate groups in three parts of the region each year.

- The annual Huether Lasallian Conference brings together Lasallian educators from across the region. The program focuses on a theme of interest in the schools and colleges (i.e. ministry to the poor). The conference also provides opportunities for networking among these educators and administrators.

Building on a Success Story

By all accounts the Buttimer Institute of Lasallian Studies has been successful in forming the minds and hearts of administrators and faculty of the secondary and tertiary schools who have participated over the last two decades. However, the author sees several challenges that make it difficult for greater participation by members of Lasallian collegiate faculties, especially among the young professors. Nuclear and extended family obligations are significant and are ever being balanced over against the pressures of research and publication agendas which are more intense now than in past decades, Often enough, both spouses are employed making child care even more challenging.

Even for faculty who have no dependent children or who are single, balancing personal life, teaching, scholarship and service will effectively rule out many of the very faculty upon whom the Lasallian Education Movement will depend in its colleges. College administrators must ask themselves if they see each faculty member as a whole person. They should consider bringing to bare “sensitivity to social justice” on the balancing act the professoriate, especially the junior members, is constantly engaged in. There will be a variety of responses to this issue, but it is a pressing one in higher education because sensitivity to social justice is a characteristic of Lasallian schools. Moreover, without a cadre of lay faculty who understand and commit themselves to a Lasallian perspective on education, the ability of these colleges to maintain and develop a culture and curriculum faithful to that perspective is in grave danger of disappearing.

The disappearance will not occur suddenly but over a period of many retirements and new hires.

It is true that a permanent structure for lay leadership in Lasallian higher education is not timely. However, it is imperative to develop an association of faculty holding shared values, a core group of Catholics that has internalized the tradition, and whose members see teaching as a calling or ministry.[191] The core should be such that it will expand its influence through widening circles of support among other committed Christians, Jews, Muslims, Hindus, and practicing adherents of other faiths who are also supportive of the Lasallian Education Movement.

Furthermore, warm relationships and good communication should be sought with those who are not strongly committed to this vision but who are committed to higher education more broadly conceived. At the same time, significant efforts must be made to communicate with those who are indifferent to this view of the future. Great charity and openness should also characterize relationships with faculty who take exception to a Lasallian worldview or who are openly hostile to the creation of a Lasallian culture on campus. It is also necessary to maintain a clear relationship between the Lasallian Education Movement and Catholicism, its ecclesial foundation and spiritual wellspring.

- The newly created Lasallian Institute for Social Justice will hold its first weeklong program this summer on the Mexican border near El Paso, Texas. A reflection period will follow an immersion experience in a border community. The institute brings to the fore the centrality of social issues in Lasallian education.

- Individual districts conduct days of reflection and education for the Brothers and Associates as well as participation in district assemblies. The districts have likewise established a Lasallian Ministry Board to oversee the advancement of the Lasallian Education Movement. The General Council of the Brothers has also called for an international meeting on association scheduled for 2006. Districts are also planning for that meeting.

- On the secondary and tertiary levels, institutions have programs such as an annual Lasallian Convocation, Distinguished Lasallian Educator and/or Staff Person Awards, a Lasallian Education Committee, and Lasallian Collegians. There is another group, the Lasallian Volunteers, who are usually graduates of Lasallian colleges. They are often attracted to the newly established San Miguel Schools dedicated to the education of economically disadvantaged students.

The above list is by no means comprehensive, but it is indicative of the priority given to the future of the Lasallian Education Movement throughout the world and in the United States/Toronto Region in particular.

As a result of his research and reflection on the future of the Lasallian Education Movement among colleges sponsored by the Brothers of the Christian Schools in the United States, the author has come to several conclusions. He hopes these conclusions will provide a framework for assuring Charism and Catholicity in these institutions and that the conclusions will be of relevance to tertiary Lasallian institutions worldwide. He also believes that this project will be

helpful to all Lasallian initiatives as the twenty-first century progresses.

Brother Antonio Botana notes that: "the General Chapter suggests in Recommendation four that 'the formation of Brothers and Partners be a priority in the Institute over the next seven years.'"[197] Botana also states that "at times of transition it is much more important to facilitate motivation and formation of persons—Brothers and lay people—than to organize structures which 'give the impression' that everything is going well."[192] Motivation and formation of persons will undoubtedly give rise to structures, but the latter will be built on the solid foundation of motivation and formation. As a result there will be a good fit between the individuals and the structures they develop.

A Strategy for Lay Association in Lasallian Higher Education: The Buttimer Collegium

An intensive Buttimer Institute of Lasallian Studies program for college faculty and administrators will provide a foundation for the Lasallian Education Movement in tertiary institutions. Combining the Buttimer Institute of Lasallian Studies with another program, one specifically developed for college faculty, will make the Buttimer Institute of Lasallian Studies experience even richer and more attractive to the professoriate. That program is Collegium: A Colloquy on Faith and the Intellectual Life. Thomas Landy founded Collegium at Fairfield University in 1993. Since the first Colloquy in 1993 over one thousand faculty and a small group of administrators have participated in the weeklong program. Collegium combines plenary sessions on the Catholic Intellectual Tradition, Small group discussions led by an experienced mentor, and disciplinary group meetings.[193]

What differentiates Collegium from an academic conference is the spiritual structure around which the meetings are arranged. Morning prayer, evening prayer, periods for meditation and reflection, daily Eucharist, and a daylong retreat make the program unique in higher education. The retreat is a turning point in the lives of a number of participants, a time during which they see more clearly the relationship between teaching and personal development. While the majority of the participants are Catholic, many are of other religious traditions or of no tradition, yet the level of enthusiasm and positive feedback has been consistently high over the last decade. The author has participated in Collegium from its inception to the present as evaluator, mentor, and vice chair of the Board of Directors.

"The Buttimer Collegium: A Colloquy on the Intellectual Life and Lasallian Higher Education" will require support from Lasallian colleges within the United States/Toronto Region. The program, moreover, should appeal to faculty in Lasallian tertiary institutions around the world. A brief sketch of the program content follows. (Note: The program will combine plenary content sessions with small group discussions, disciplinary meetings, and a schedule of prayer, worship, and retreat.)

- Day One (late afternoon session)
  Introduction and Overview:
  - The Lasallian Heritage in the Context of American Higher Education.
  - Origins of Lasallian Heritage: The Deep Story.
  - Developments in the Late Twentieth Century: Reinvention of the Charism

    - From the Institute of the Brothers of the Christian Schools to the Lasallian Education Movement.

- Day Two
  John Baptist de La Salle: Biography in the Cultural, Ecclesial, Educational, and Political Context of Seventeenth and Eighteenth Century France and Europe.

- Day Three
  John Baptist de La Salle: Social Justice and Revolutionary Pedagogy.
  John Baptist de La Salle: The Spiritual Foundation of Catholic Education.

- Day Four
  Origins and Development of Lasallian Higher Education in the United States and Globally.
  Defining Characteristics of Catholicism: Christocentric, Communitarian, Sacramental.

- Day Five
  Retreat Day.

- Day Six
  The Catholic Intellectual Tradition.

- Day Seven
  Synthesis: The Lasallian Higher Education Movement and the Catholic Intellectual Tradition. Developing Association on the Home Campus.

Endnotes

1. This paper, prepared by John Wilcox the Vice President of Mission at Manhattan College, as his Buttimer Institute of Lasallian Studies final paper proposes to create an International Association of Lasallian Universities (IALU) faculty program. John was an active participant in Collegium. The first IALU Leadership Program took place in 2007.

2. John R. Wilcox, PhD, is professor emeritus in the theology department at Manhattan College. He has served Manhattan College since 1974 in various capacities such as theology department chair, vice president for mission, and director of Lasallian studies.

3. MEL Standing Committee (2002). *In View of 2006: The International Educational Mission Assembly*. (Brothers of the Christian Schools: MEL Bulletin 1) page 22.

4. Raimundo Panikkar (1982). *Blessed Simplicity: The Monk as Universal Archetype* (New York: Seabury Press), page 9.

5. Luke Salm, FSC (1996). *The Work is Yours: The Life of Saint John Baptist de La Salle*, 2nd Edition (Landover, MN: Christian Brothers Publication), page 199.

6. Sandra M. Schneiders, IHM (2000). *Finding the Treasure: Locating Catholic Religious Life in a New Ecclesial and Cultural Context* (New York: Paulist Press), 97-98. Volume 1 of a trilogy on "Religious Life in a New Millennium."

7. In writing this historical section, the author is indebted to Sean D. Sammon, FMS (2002). *"Getting There to Here," Religious Life in America: A New Day Dawning* (New York: Alba House), pages 1-36.

8. Sammon, *Religious Life in America*, page 6. These structures were the Sisters Formation Conference (1954), the Conference of Major Superiors of Men, and the Conference of Major Superiors of Women.

9. In other words, the Pope's implicit acceptance of the ideology or foundational beliefs supporting religious life means the Pius XII took the foundational beliefs for granted and made no judgments about the validity of the worldview supporting religious life. The socialist Karl Mannheim called this a "non-evaluative general total conception of ideology." Karl Mannheim (1936), *Ideology and Utopia*, translated by Louis Wirth and Edward Shils (New York: Harvest), page 80. The Council, on the other hand, took an evaluative approach to the ideology underlying religious life. An evaluative stance toward ideology was described by Mannheim as awareness of false consciousness, the latter occurring "when it [knowledge] fails to take account of the new realities applying to a situation, and when it attempts to conceal them by thinking of them in categories which are inappropriate." Mannheim, *Ideology and Utopia*, page 96. A Central tenet of the present-day Lasallian Educational Movement is to engage in an evaluative approach to ideology—"the rereading of situations"—as discussed in MEL Bulletin 1. See footnote 4 above. This is not only evaluative rereading; it is also dynamic, because, as Mannheim notes, "these judgements are always measured by a reality which is in constant flux." Mannheim, *Ideology and Utopia*, page 97.

10. Sammon, *Religious Life in America*, page 7. Philip Gleason makes a similar point in assessing the 1960s as a period when the Neoscholastic philosophical framework of Catholic higher education was swept away by the Council and other forces. Nothing has replaced Neoscholasticism's role providing a "theoretical rationale for the existence of Catholic colleges and universities as a distinctive element in American higher education." Philip Gleason (1995). *Contending with Modernity: Catholic Higher Education in the Twentieth Century* (New York: Oxford), page 332.

11. Patricia Wittberg, SC (1994). *The Rise and Fall of Catholic Religious Orders: A Social Movement Perspective*, SUNY Series in Religion, Culture, and Society (Albany, NY: State University of New York Press), page 214. On this point in Wittberg, Schneiders states: "Whether or not this statement is true sociologically, it is definitely not true theologically. If the real justification of Religious Life is superiority to other Christians, then it has no justification for existing in the Church." Schneiders, *Finding the Treasure*, page 375.

12. Schneiders, *Finding the Treasure*, page 37.

13. Sammon, *Religious Life in America*, page 74.

14. For a useful introduction to the relationship between postmodernism and religion, see Paul Lakeland (1997). *Postmodernity: Christian Identity in a Fragmented Age* (Minneapolis: Fortress Press).

15. Lumen Gentium, Chapter One, paragraph 11.

16. Sammon, *Religious Life in America,* page 10.

17. Sammon, *Religious Life in America,* pages 10-12.

18. Sammon, *Religious Life in America,* page 12.

19. Sammon, *Religious Life in America,* page 13.

20. Sammon, *Religious Life in America,* page 19.

21. See Sean D. Sammon, FMS (6 June 2003). Circular. *A Revolution of the Heart: Marcellin's spirituality and a contemporary identity for his Little Brothers of Mary* (Rome: Institute of the Marist Brothers), Volume XXXI, no. 1.

22. See Charles R. Morris (1997). *American Catholic* (New York: Times Books) for historical background on these issues.

23. Sammon, *Religious Life in America,* page 33.

24. Sammon, *Religious Life in America,* page 1.

25. Schneiders, *Finding the Treasure*, pages 78-90. Schneiders addresses the issue of "numbers and the future" in a positive light in this section.

26. Robert D. Putnam (2000). *Bowling Alone: The Collapse and Revival of American Community* (New York: Simon and Schuster), page 27. Putnam's graphic demonstration of the rapid decrease of membership in broad cross section of voluntary associations during the 1960s provides a much-needed context for addressing the precipitous drop in membership among religious congregations.

27. See for instance, Gerard Rummery's 2004 account of lay collaboration with the Brothers in "A Religious Teaching Congregation Encounters the Great Religions," Lasallian Education Services, Box 77, PO East Bentleigh 3165, Australia.

28. On the universality of religious life, see Schneiders (2000). "Religious Life as a Human Phenomenon among the World's Religious: Monastics, Virgins, Virtuosi," in *Finding the Treasure*, pages 3-40.

29. As Sammon notes: “Throughout these chapters, two points are stressed. In the first place, no matter its past or future form, apostolic religious life will always be marked by three distinct characteristics: ministry, community, and spirituality. Secondly, consecrated life, in any form whatsoever, must be worth the gift of one’s life.” *Religious Life in America*, “Introduction,” page xii.

30. Ann Dooley (Spring 2003). Formation and Lay Partnership…the calls for today.” *The Associate*, Vol. 8, No. 1, page 6.

31. Dooley, “Formation and Lay Partnership,” page 7.

32. Luke Salm.FSC (1996). *The Work is Yours*, page 52. The heroic vow of November 21, 1691 is one of the absolute and perpetual “association and union” (See Salm, 71). The first perpetual vows are similar and use that terminology. “Together and by association” is at the core of these vows (Salm, 77).

33. Salm, *The Work is Yours*, page 45.

34. Gery Short, PowerPoint presentation, New York District Day, January 24, 2004. [Note: the terms association, shared mission, full partners, etc. have been highlighted in italics in the quotes from Short.].

35. *The Rule*, 1987, Article 17.

36. Brother John Johnston, FSC (1988). *The Destiny of the Institute: Our Responsibility.*

37. Brother John Johnston, FSC (January 1, 2000). *The Challenge: Live Today Our Founding Story*, page 62.

38. Charles “Skip” Gaus (no date), *The Shared Lasallian Movement*. Powerpoint presentation at Writing Workshop on Association Adamstown, MD. October 20-22, 2003. [Notes, as with Short, association and like terms are in italics].

39. Luke Salm, FSC. (April 26, 2004) *Lasallian Association and the Vow*. (Privately published essay sent to author in April 2004), page 5.

40. Schneiders, *Finding the Treasure*, page 93.

41. Schneiders, *Finding the Treasure*, page 94.

42. Schneiders, *Finding the Treasure*, page 95.

43. Schneiders, *Finding the Treasure*, page 97.

44. Schneiders, *Finding the Treasure*, page 98.

45. Ellen Rose O'Connell, SC (1999). "The North American Conference of Associates and Religious: A Companion for the Journey," *The Asso*ciate, Vol. 4, No. 1, pages 18-19.

46. O'Connell, "The North American Conference…," page 18.

47. O'Connell, "The North American Conference…," page 18.

48. Luke Salm (April 29 2004). Personal communication with author. In his emphasis on "the relational context of religious community," Salm follows Schneiders, *Finding the Treasure*, page 55. Salm also observed that: "I probably have fewer occasions to feel the pinch of poverty or the constraints of obedience than most lay persons. I am celibate by choice as are some lay persons and all Christians are called to be chaste according to their state. Biblical scholars no longer see the triad as 'evangelical counsels.' The sooner we can dispose of the myth of the traditional vows the easier it will be to make sense out of what is somewhat inaccurately called the religious or the consecrated life. It is different all right but it needs a less triumphalist vocabulary."

49. O'Connell, "The North American Conference…," page 19. The studies were conducted by the Center for Applied Research in the Apostolate: *The Associate-Vowed Relationship in the United States, Part I* (2000) and *Partners in Mission: A Profile of Associates and Religious in the United States, Part II* (2002). Available from NACAR, Inc. 1720 Metropolitan Ave., Bronx, NY 10462. See also Website www.catholicchurch.org/nacar.

50. Ibid. 19.

51. Ronald Rolheiser, OMI (1999). *The Holy Longing: the Search for a Christian Spirituality* (New York: Doubleday), page 3.

52. Rolheiser, *The Holy Longing*, page. 7.

53. Salm, *Lasallian Association and the Vow*, page 1.

54. Salm, *Lasallian Association and the Vow*, page 1.

55. Salm, *Lasallian Association and the Vow*, page 2.

56. Salm, *Lasallian Association and the Vow*, page 2. Note: there was no obligation to take the vows and some elected not to do so.

57. Salm, *Lasallian Association and the Vow*, page 2.

58. Salm, *Lasallian Association and the Vow*, page 4.

59. Salm, *Lasallian Association and the Vow*, page 3.

60. Salm, *Lasallian Association and the Vow*, page 4.

61. Salm, *Lasallian Association and the Vow*, page 4.

62. MEL Standing Committee. *In View of 2006*, page 22.

63. Brothers of the Christian Schools (2000). *The Documents of the 43rd General Chapter* (Rome: General Council), page 9.

64. Antonio Bontana, FSC (2003). *Lasallian Association: The Ongoing Story*. Translated by Aidan Marron, FSC (Rome: Brothers of the Christian Schools, MEL Bulletin 2), page 10.

65. Botana, *Lasallian Association*, page 11.

66. Salm, *Lasallian Association and the Vow*, page 5.

67. See Damian Lundy, FSC (no date). "How Did Saint John Baptist de La Salle See the Vocation and Mission of the Christian Teacher?" in *Lasallian Studies: A Study Guide to the Educational &Catechetical Heritage* [Prepared for the Buttimer Institute of Lasallian Studies, June 30-July 19, 2003.], pages 90-93.

68. Schneiders, *Finding the Treasure*, pages 6-7. Schneiders relies on Raimundo Panikkar's archetype of the monk as discussed in Raimundo Panikkar (1982). *Blessed Simplicity: The Monk as Universal Archetype* (New York: The Seabury Press), pages 7-9.

69. Parker Palmer (2000). *Let Your Life Speak: Listening for the Voice of Vocation* (San Francisco: Jossey-Bass), page 16. Palmer quotes Frederick Buechner (1993). *Wishful Thinking: A Seeker's ABC* (San Francisco: Harper San Francisco), page 119.

70. Botana, *Lasallian Association*, page 20.

71. Jean-Baptiste Blain (2000). *The Life of John Baptist de La Salle,* Book One, translated by Richard Arnandez, FSC, and edited by Luke Salm, FSC (Landover, MD: Christian Brothers Conference), page 80.

72. Peter Steinfels notes that Catholic identity is essential to the charism or congregational identity of a Catholic college or university. See peter Steinfels (2004)."To the Jesuits: Don't Forget You're Catholic." *Conversations on Jesuit Higher Education*, Spring 2004, Number 25, page 22.

73. David J. O'Brien (1994). *From the Heart of the American Church: Catholic Higher Education and American Culture* (Maryknoll, NY: Orbis Press).

74. Alice Gallin, OSU, Editor (1992). *Ex Corde Ecclesiae*, August 15, 1990. *American Catholic Higher Education: Essential Documents*, *1967-1990* (Notre Dame, IN: University of Notre Dame Press), 413-437. *Religious Communities* (Stonington, CT: Twenty-Third Publications, page 16.

75. Lee, *The Beating of Great Wings*, page 16.

76. Lee, *The Beating of Great Wings*, page 18.

77. John P. Kotter and James L. Heskett (1992). *Corporate Culture and Performance* (New York: Free Press), page 4.

78. Lee, *The Beating of Great Wings*, page 19.

79. Kotter and Heskett, *Corporate Culture and Performance*, page 4. See also Edgar H. Schein (1992). *Organizational Culture and Leadership*, Second Edition (San Francisco: Jossey-Bass).

80. Lee, *The Beating of Great Wings*, page 20.

81. Stephen Crites (1971). "The Narrative Quality of Experience," *Journal of the American Academy of Religion*, number 39, page 295, as found in Lee, *The Beating of Great Wings*, page 20.

82. Crites, page 296, as found in Lee, *The Beating of Great Wings*, pages 22-23.

83. Lee, *The Beating of Great Wings*, page 23.

84. Walter M. Abbott, SJ, general editor, and Joseph Gallagher, translation editor, (1966). "Decree on the Apostolate of the Laity" (Apostolicam Actuositatem), November 18, 1965, in *The Documents of Vatican II* (New York: Guild Press), page 21 (Paragraph 33).

85. Abbott and Gallagher, "Dogmatic Constitution on the Church" (Lumen Gentium), November 21, 1964, in *The Documents of Vatican II*, page 15 (Paragraph 1).

86. Abbott and Gallagher, "Dogmatic Constitution on the Church," 15 (Paragraph 1, footnote 3).

87. Abbott and Gallagher, "Dogmatic Constitution on the Church," page 15 (Paragraph 1).

88. Abbott and Gallagher, "Dogmatic Constitution on the Church," page 15 (Paragraph 31).

89. Abbott and Gallagher, "Dogmatic Constitution on the Church," page 15 (Paragraph 11) Italics added.

90. Abbott and Gallagher, "Dogmatic Constitution on the Church," page 15 (Paragraph 32).

91. Michel Sauvage, FSC (1962), *Catechesis and the Laity,* translated by Brother Oswald Murdoch, FSC, (privately published) pages 98-99, footnote 40. See also John Baptist de La Salle (1995), *Explanation of the Method of Interior Prayer*, edited by and revised translation by

Donald Mouton, FSC (Landover, MD: Christian Brothers Conference). The close relationship between the interior life and ministry of teaching weaves itself through the text.

92. Raimundo Panikkar (1982), *Blessed Simplicity: The Monk as Universal Archetype* (New York: Seabury Press), page 25.

93. Panikkar, *Blessed Simplicity*, page 25.

94. Panikkar, *Blessed Simplicity*, page 7.

95. Panikkar, *Blessed Simplicity*, page 8.

96. Panikkar, *Blessed Simplicity*, page 8.

97. Panikkar, *Blessed Simplicity*, page 9.

98. Panikkar, *Blessed Simplicity*, page 11.

99. Panikkar, *Blessed Simplicity*, pages 12-13.

100. Panikkar, *Blessed Simplicity*, page 13.

101. Panikkar, *Blessed Simplicity*, page 13.

102. Panikkar, *Blessed Simplicity*, page 14.

103. Panikkar, *Blessed Simplicity*, page14.

104. Panikkar, *Blessed Simplicity*, page 15.

105. Panikkar, *Blessed Simplicity*, page 18.

106. Panikkar, *Blessed Simplicity*, page 18.

107. Panikkar, *Blessed Simplicity*, page 15.

108. Panikkar, *Blessed Simplicity*, page 15.

109. Luke Salm, FSC (December 2, 1980), *De La Salle and His Brothers: An Adventure in Education*, inaugural John R. Mulhearn lecture, Manhattan College, page 6.

110. Salm, *De La Salle and His Brothers*, page 7. The Founder was intent on assuring the Brothers "institutionalized" freedom beyond the control of one diocese. Making that a reality meant obtaining recognition from Vatican authorities. In 1702, De La Salle sent Brother Gabriel Drolin to Rome. The former hoped that "it [a foundation of Rome] might eventually pave the way for the papal approval that alone could guarantee the Institute its autonomy and freedom

from the perennial threat of control by local bishops and pastors." Luke Salm, FSC (1996), *The Work is Yours: The Life of Saint John Baptist de La Salle*, second edition (Landover, MD: Christian Brothers Publications), page 90. Drolin remained in Rome for 26 years. The Brothers received canonical status as a "lay institute of pontifical right" on January 26, 1725 in the Bull of Approbation signed by Benedict XIII. The institute was reclassified as a "religious congregation with simple vows" with the publication of the Code of Canon Law in 1917. In the revised Code of 1983, all vowed or similarly consecrated groups living in community were placed under the umbrella term "institute." Salm, *The Work is Yours*, page 194.

111. It would be presumptuous, at least at this point, to address the reinvention of the "deep story" in Lasallian education throughout the world.

112. Paul Lakeland (1997), *Postmodernity: Christian Identity in a Fragmented Age* (Minneapolis: Fortress Press), page 92.

113. Lakeland, *Postmodernity,* page 94.

114. Lakeland, *Postmodernity,* page 97.

115. Lakeland, *Postmodernity,* page 100.

116. Lakeland, *Postmodernity,* pages 100-101

117. Lee, *The Beating of Great Wings*, page 24.

118. Lee's understanding of charism and social context is influenced by not only by Max Weber, but also by Peter Worsley (1968). *The Trumpet Shall Sound: A Study of "Cargo" Cults in Lenanasia* (New York: Schocken). See *The Beating of Great Wings*, pages 23-24.

119. Jean-Baptiste Blain (2000), *The Life of John Baptist de La Salle*, Book One, translated by Richard Arnandez, FSC, and edited by Luke Salm, FSC, (Landover, MD: Christian Brothers Conference), page 80.

120. Michel Sauvage, FSC (1999), "The Gospel Journey of John Baptist de La Salle (1617-1719)," translated by Luke Salm, FSC. *Spirituality in Time of John Baptist de La Salle*, edited by Robert Berger, FSC, (Landover, MD: Lasallian Publications), page 224.

121. See De la Salle, *Explanation of Interior Prayer*, page 51.

122. Lakeland, *Postmodernity*, page 97.

123. Lee, *The Beating of Great Wings*, page 27.

124. Lee, *The Beating of Great Wings*, page 28.

125. Lee, *The Beating of Great Wings*, page 28.

126. Lee, *The Beating of Great Wings*, page 28.

127. On this point see Howard Gardner, Mihaly Csikszentmihalyi, and William Damon (2001), *Good Work: When Excellence and Ethics Meet* (New York: Basic Books).

128. On this point, see John Wilcox (2000), "Religious Identity: A Critical Issue in Catholic Higher Education," *Enhancing Religious Identity: Best Practices from Catholic Campuses*, edited by John Wilcox and Irene King (Washington, DC: Georgetown University Press) pages xv-xxv.

129. Peter Steinfels, (November 1995). "Catholic Identity: Emerging Consensus," *Catholic Higher Education: Practice and Promise*. *Occasional Papers on Catholic Higher Education*, Volume 1, Number 1, page 16.

130. Charles R. Morris (1997), *American Catholic: The Saints and Sinners Who Built America's Most Powerful Church* (New York: Time Books), page vii.

131. Morris, *American Catholic,* page vii.

132. Morris, *American Catholic,* page vii.

133. Peter Steinfels (2003), *A People Adrift: The Crisis of the Roman Catholic Church in America* (New York: Simon and Schuster), page 14.

134. Steinfels, *A People Adrift,* page 10.

135. Steinfels, *A People Adrift,* page 10.

136. Steinfels, *A People Adrift,* page 10.

137. Steinfels, *A People Adrift,* page 11.

138. Steinfels, *A People Adrift,* page 12.

139. Steinfels, *A People Adrift,* page 12.

140. Philip Gleason (1995), *Contending with Modernity: Catholic Higher Education in the Twentieth Century* (New York: Oxford Press), page 300.

141. Philip Gleason (April 1979), "In Search of Unity: American Catholic Thought 1920-1960," *The Catholic Historical Review*, Vol. LXV, No. 2, page 189.

142. Gleason, *Contending with Modernity*, page 300.

143. Gleason, *Contending with Modernity*, page 305.

144. Steinfels, *A People Adrift,* page 14.

145. This trend has its own dangers. The college community can settle back and leave mission and identity issues in the hands of the Office of Mission and the students' spiritual needs in the hands of Campus Ministry.

146. Gleason, *Contending with Modernity*, page 322.

147. Steinfels, 1995. "Catholic Identity: Emerging Consensus," page 16.

148. Alice Gallin, OSU (1996), *Independence and a New Partnership in Catholic Higher Education* (Notre Dame: University of Notre Dame Press), page 24. See also Alice Gallin, OSU (2000), *Negotiating Identity: Catholic Higher Education since 1960* (Notre Dame: University of Notre Dame Press).

149. "Land O'Lakes Statement. The Nature of the Contemporary Catholic University." Alice Gallin, OSU, editor, (1992), *American Catholic Higher Education: Essential Documents, 1967-1990* (Notre Dame: University of Notre Dame Press), page 7.

150. "Land O'Lakes Statement. The Nature of the Contemporary Catholic University," page. 7.

151. Margaret O'Brien Steinfels (November 1995), "The Catholic Intellectual Tradition," *Catholic Higher Education: Practice and Promise. Occasional Papers on Catholic Higher Education*, Volume 1, Number 1, pages 9-10.

152. Margaret O'Brien Steinfels, "The Catholic Intellectual Tradition," page 10.

153. Mark Schwehn (1993), *Exiles from Eden: Religion and the Academic Vocation* (New York: Oxford University Press), page 125.

154. Margaret O'Brien Steinfels, "The Catholic Intellectual Tradition," page 10.

155. Note: The term college will be used throughout for both Lasallian colleges and universities.

156. They are Christian Brothers University (Memphis), College of Sante Fe (Sante Fe), La Salle University (Philadelphia), Lewis University (Romeoville), Saint Mary's College (Moraga), and Saint Mary's University (Winona).

157. O'Brien, *The Idea of a Catholic University*, page 121. Note: The presence of the religious community might well be called a "sacramental presence": an outward sign manifesting an inner grace of total commitment to God.

158. Luke Salm, FSC (1983), *The Brothers' School*, "The Seven Christian Brothers' Colleges in the United States, 1983-1984," (New York: Manhattan College), page 11.

159. Manhattan College Undergraduate Catalog 2002-2004.

160. Salm, *The Brothers' School,* page 11. The author will also cite several other documents addressing the distinctiveness of Lasallian schools as he elaborates on Salm's characteristics.

161. Salm, *The Brothers' School,* page 11.

162. Manhattan College Undergraduate Catalog 2002-2004.

163. Brother Robert Berger, FSC. Remarks at Council for Faculty Affairs/Board of Trustees meeting, May 6, 2003.

164. Brother John Johnston, FSC (March 1994), *Seven Hallmarks of a Lasallian School,* an address at the Lasallian European Congress, Strasbourg, France (10 pages. No further documentation), page 7.

165. Johnston notes *The Rule*, page 40, addresses this obligation. Johnston, *Seven Hallmarks*, page 7.

166. Johnston, *Seven Hallmarks*, page 7.

167. Luke Salm, FSC (January 1999, 1/2), "Characteristics of Lasallian Schools in the USA," *Lasalliana* 47-15—C-206, page 2.

168. Jackson Lears (January-February 2003), "The Radicalism of the Liberal Arts Tradition," *Academe*, page 24.

169. Avery Dulles, SJ (2002), *Models of the Church* [Expanded Edition], (New York: Image Books).

170. George Dennis O'Brien, *The Idea of a Catholic University*, page 155. See also George Marsden (1994), *The Soul of the American University* (New York: Oxford University Press).

171. George Dennis O'Brien, *The Idea of a Catholic University*, page 222.

172. David J. O'Brien (1994), *From the Heart of the American Church: Catholic Higher Education and American Culture* (Maryknoll, NY: Orbis Press), page 213-214.

173. The Manhattan College Mission Statement highlights these characteristics: "the College is founded upon the Lasallian tradition of excellence in teaching, respect for individual dignity, and commitment to social justice inspired by the innovator of modern pedagogy, John

Baptist de La Salle." Teaching as a calling or ministry is closely linked to excellence in teaching as developed below.

174. On this point, see George Dennis O'Brien, *The Idea of a Catholic University*, page 116.

175. See *Dogmatic Constitution on the Church* [Lumen Gentium], *Decree on Ecumenism* [Unitatis Redintegratio], *Pastoral Constitution on the Church in the Modern World* [Gaudium et Spes], *Declaration on the Relationship of the Church to Non-Christian Religions* [Nostra Aetate] and the *Declaration on Religious Freedom* [Dignitatis Humanae].

176. Salm, *The Brothers' School,* page 11.

177. 39th General Chapter of the Brothers of the Christian Schools (1967). *The Brother of the Christian Schools in the World Today: A Declaration*, translated by Luke Salm, FSC (1997), (Lincroft, NJ: La Salle Provincialate), page 39.

178. Students are required to take nine credits in Religious Studies. The first-year course is mandated. The second course is selected from a variety of electives examining virtually every religious tradition. The third course is taken from electives analyzing religion and contemporary thought.

179. Luke Salm, FSC (January 1999, 1/2), "Characteristics of Lasallian Schools in the USA," *Lasalliana*, page 2.

180. Salm, (January 1999), "Characteristics of Lasallian Schools in the USA," page 2.

181. Salm, *The Brothers' School,* page 11.

182. Salm, *The Brothers' School,* page 11.

183. Salm, *The Brothers' School,* page 11.

184. Salm, *The Brothers' School,* page 11.

185. Salm, (April 1999, 2/2), "Characteristics of Lasallian Schools in the USA," *Lasalliana*, 47-16--C-207, 2.

186. Salm, (April 1999). "Characteristics of Lasallian Schools in the USA," 2.

187. Salm, (April 1999). "Characteristics of Lasallian Schools in the USA," 2.

188. Salm, *The Brothers' School,* page 11.

189. Margaret O'Brien Steinfels, (November 1995), "The Catholic Intellectual Tradition," pages 9-10.

190. See MEL Bulletin 1 (Nov. 2002), *In View of 2006: The International Lasallian Educational Mission Assembly* (Rome, Italy: Brothers of the Christian Schools).

191. On this point, see Robert Benne (2001), "Part Three: Strategies for Maintenance and Renewal," *Quality with Soul: How Six Premier Colleges and Universities Keep Faith with Their Religious Traditions* (Grand Rapids: Eerdmans), pages. 177-214.

192. Brothers of the Christian Schools (October 1, 2000), *Circular 447: The Documents of the 43rd General Chapter* (Rome, Italy: General Council), page 17.

193. Botana, *Lasallian Association,* page 11.