

The Beginnings of the Buttimer Institute of Lasallian Studies

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Introduction

Thirty years ago the dream of providing a world-class program of study about the origins and spirituality of Lasallian education in the USA became a reality when some 40 De La Salle Christian Brothers gathered in summer 1986 at Manhattan College in New York City for the very first session of what is known as the Buttimer Institute of Lasallian Studies. Approximately 800 Brothers and Lasallian Partners² have now participated in this program, and its 29th cohort³ is ready to complete the three-summer program in July 2016 at Saint Mary's College of California in Moraga.

Prior to 1986, the study of Catholic spirituality and schools of spirituality in the USA was pretty much only available in centers and universities conducted by groups like the Jesuits, Dominicans, Carmelites, and Sulpicians; and an in-depth and scholarly study of Lasallian spirituality was only available at Centro Internazionale Lasalliano [CIL] in Rome. The Buttimer Institute was founded to provide the opportunity to study Lasallian spirituality in the USA.

Before beginning with this reminiscence on the beginnings of the Buttimer Institute⁴ and why it was named in honor of Brother Charles Henry Buttimer, it would seem appropriate to recall the institute's purpose and focus. "The Buttimer Institute of Lasallian Studies is an intensive [three summer] Lasallian education and formation program that studies the life and work of Saint John Baptist de La Salle and the origins of the Lasallian educational mission."⁵

In the first summer, the focus of study is "the founding story." "The participants are introduced to a detailed study of the life and person of Saint John Baptist de La Salle and the historical and ecclesial context of the time in which he lived. The story of the origins of the Institute is presented through readings and discussions of original biographical and autobiographical texts."⁶

In the second summer, the focus of study is "De La Salle's educational vision." "The participants study the pedagogical and catechetical writings of De La Salle and analyze these writings in terms of the contemporary Lasallian educational mission."⁷

In the third summer, the focus of study is "De La Salle's spiritual vision"; and "the participants are immersed in the spiritual writings of De La Salle."⁸

A Lasallian Studies Program Emerging in the Region

Brother Joseph Schmidt convened a group of Brothers in May 1984 at Christian Brothers Center in Narragansett, Rhode Island, to consider the establishment of a Lasallian studies program in the

USA. He had recently assumed the position of Regional director of formation. The four people who were present for the meeting were Brother Joseph Schmidt, Brother Miguel Campos [whose 1975 introduction to Brother Augustine Loes' translation of the Founder's *Meditations for the Time of Retreat* was all the rage at that time], Brother Frederick Mueller [Auxiliary Visitor of the LI-NE District & Chair of the Region's Continuing Formation Committee], and myself [Auxiliary Visitor of the LI-NE District & Chair of the Region's Initial Formation and Vocation Committee]. This group came up with the basic plan of what turned out to be a three-summer institute where people could study the Founder and his spirituality.⁹ Brother Miguel advocated that the program should be open to Brothers and laity, and the plan was to run through one three-year cycle before repeating it again [after evaluation]. The general idea of a curriculum was mapped out, and possible presenters were identified.

A Request of the Region's Initial Formation Committee

The impetus for this gathering had come from the Regions' Initial Formation and Vocation Committee, which had added this project to the job description of the recently appointed director of formation. The Formation Team of the Baltimore District had asked the Region's Initial Formation and Vocation Committee to look into how the question of a Brother being prepared to do formation work with Brothers could study Lasallian spirituality and formation in the USA. A Brother of the Baltimore District had been studying spirituality with the Jesuits at Seattle University, but there was nowhere to pursue an in-depth study of the Lasallian charism and heritage in North America. For this, one had to go to CIL in Rome. Their question came to the Region's Initial Formation and Vocation Committee in 1981, and the group was quite favorable to the idea of initiating such a program of study in the USA. So was the Region's Continuing Formation Committee, and even the Brother Visitors thought this was a worthwhile idea. At that point, the chairs of the Regional Committees attended the annual meetings of the Regional Council of Christian Brothers [RCCB] in Sangre de Cristo, New Mexico; and this fostered and facilitated cooperation and collaboration. This all happened sometime in 1982.¹⁰

With Brother Joseph Schmidt now occupying the position as Regional director of formation [1983], the work was begun in earnest to make this idea a reality. He began the serious work of developing the idea of an institute along the lines of the planning meeting in Narragansett and engaged many others in conversations and planning. He was living at the Regional Office, which was then located in Romeoville, Illinois; and he was, therefore, in regular contact with Brother Francis Huether and Brother James Gaffney. He also reached out to Brother Malachy Broderick, who in 1984 had begun his new work in Rome as the Institute's international Secretary of Formation.

A Board of Directors for the Buttimer Institute

A number of people were regularly involved in helping Brother Joseph as he began to flesh out the idea of a summer institute. Brother Miguel, from the initial meeting, did not continue his direct involvement for too much longer. Although no longer the LI-NE District's Auxiliary Visitor for Initial Formation, my role as director of novices in Skaneateles, New York, kept me involved. A core group of those being consulted by Brother Joseph eventually evolved into the institute's advisory board of directors, and this group helped to guide the evolution of the project.

Brothers Frederick Mueller, Luke Salm, Timothy Wentworth, and I served on this advisory board with Brother Joseph; and Brother Luke wound up chairing the group.

Consideration was given to the idea of a four-year cycle of sessions: a) the religious vision of De La Salle, b) the spirituality of a Lasallian educator, c) the Lasallian charism of service to the poor, and d) the historical origins of Lasallian spirituality.¹¹ However, what eventually emerged was the three-summer curriculum [as articulated above]; and a list of presenters gradually emerged [Brothers Luke Salm, Augustine Loes, and Malachy Broderick¹² for year one, Brothers Gerard Rummery & Edward (aka Dominic) Everett for year two, and Brothers Michel Sauvage & Miguel Campos for year three]. At that point, Brother Augustine was translating French-language Lasallian materials into English, Brother Luke was retiring as a theology professor at Manhattan College, Brother Gerard was the director of CIL [and soon to be a General Councilor of the Institute], Brother Edward was just finishing his doctorate on *The Conduct of Schools*, and Brothers Michel and Miguel had just recently published *Announcing the Gospel to the Poor*.¹³ Fortunately, it worked out that they all accepted Brother Joseph's invitation.

A Beginning at Manhattan College

The first session of the Buttimer Institute of Lasallian Studies was held at Manhattan College in summer 1986. There was so much interest among the Brothers of the Region in the program that there was little thought, on the part of the Brother Visitors, of inviting lay participants to enroll in the first three-year cohort. The Districts were responsible for funding; they initially paid for Brothers to participate out of their continuing formation/education or retreat funds. There wasn't any consideration, at this point, of Lasallian schools or agencies sending and supporting their own participants in this program. That came later.

The overall program was judged to be a huge success that first summer, but the set up at Manhattan College unfortunately did not work out. The bedrooms weren't air conditioned; the windows didn't have screens to keep out the mosquitos that were plentiful that summer; sleeping quarters were located at a satellite campus up a hill and a good walk from the main campus where participants ate, prayed, studied, and socialized. The monies that the then president of Manhattan College had promised to subsidize the program – partially – never materialized; and the board of directors – and Brother Joseph in his role in the Region – moved that first cohort out of Manhattan College for their second and third summers to the Sangre de Cristo Spiritual Center in New Mexico [1987 and 1988].

In addition to the very positive response to course content and excellent presenters during this first summer [1986], the deliberate and significant inclusion of the community, prayer, and formative component of the program was another dimension of the success of the first summer at Manhattan College.¹⁴ Those planning the institute were fortunate to have engaged three significant Brother-formators that first summer to guarantee the quality of the formation experience. Brother Joseph Schmidt [Regional director of formation since 1983], Brother John McGann [a former director of novices and then formator of temporarily professed Brothers], and Brother Malachy Broderick [the Institute's international secretary of formation since 1984] – all experienced and well-trained experts in formation¹⁵ in their own right – assured an excellent beginning and laid the foundation for what has continued over the past thirty years.

A Move to Saint Mary's College of California

After the experience at Manhattan College, the second cohort of the Buttimer Institute was held in California. This is where Brother Mark Murphy becomes an important influence on the beginnings of the Buttimer Institute of Lasallian Studies. Recall that the initial idea was to go through one three-year cycle of the program before repeating the program. This would have allowed time for evaluation and a possible re-tuning of the program. However, Brother Mark was then [1986-1987] in the administration of the District of San Francisco [Auxiliary Visitor]; and he wanted to bring the Buttimer Institute to Saint Mary's College of California in 1987 to begin immediately the second cohort of a three-year cycle. Brothers Luke and Augustine [the principal presenters in 1986 at Manhattan College] were agreeable and interested.¹⁶

The experience of the facilities and amenities in Moraga was initially so far superior to what had been experienced in New York City that the Buttimer Institute has remained in Moraga, California, ever since.¹⁷ The Sangre de Cristo Spiritual Center had been a good location for the second and third years of cohort one [1986-1988]. However, it was too small of a facility to house more than one cohort at a time; and it was felt by the board that having all three cohorts at the same location would help with cost and logistics and might foster interaction and cooperation among presenters.¹⁸ Participants loved the Bay Area as a site of this summer institute; the climate was excellent and conducive to summer studies in the USA. It was this second cohort of the Buttimer Institute [1987-1989] that had, for the first time, a handful of lay participants [Gery Short, Mimi MacCaul, etc.] and the first of many international participants.¹⁹ The high esteem in which Brothers Miguel, Gerard, and Luke were held around the world contributed, initially, to the program's internationalization.

Necessary Adjustments in the Early Years

An example of how things continued to evolve and needed to be adjusted occurred in 1988 when Brother Michel indicated that he was no longer available to be one of the inaugural co-presenters on "De La Salle's spiritual vision" [year three of the program]. I was then asked to be an inaugural co-presenter in 1988 with Brother Miguel, who indicated that his preference was for either Brother Luke or myself to present with him.²⁰ Then, Brother Edward had a heart attack just before the 1988 session.²¹ Brother Joseph asked me to replace Brother Edward in California [year two of cohort two] since I was then in the process of editing De La Salle's *The Conduct of Schools*. I declined since I was already doing year three of cohort one in New Mexico, but I proposed instead Brother Jeffrey Calligan or Brother William Harkins. Happily, Brother Jeffrey accepted Brother Joseph's invitation. When Brother Miguel indicated he would no longer be available, beginning in 1991, to be a co-presenter on "De La Salle's spiritual vision," Brother Carl Koch, who had recently published *Praying with John Baptist de La Salle* [1990], was asked to be his replacement as co-presenter of the third year of cohort three [1988-1989, 1991]; but Brother Donald Mouton was asked to replace Brother Carl as co-presenter of the third year of cohort four [1989, 1991-1992]. It is about this same time that Mimi MacCaul, a graduate of cohort two, began her years as one of the community directors²² before going on to coordinate and then to be a presenter in the program for a number of years.

While much more could be said about the development and evolution of the Buttimer Institute over its thirty-year history [1986-2016], this present essay only concerns the story of the beginnings.²³

English-Language Lasallian Publications Project(s)

A second development inspiring the foundation of the institute – the first being the idea of providing “the opportunity to study Lasallian spirituality in the USA” – was a growing desire in the USA for better access, in the English language, to the fruits of the Lasallian studies and research project that had been launched in the Institute of the Brothers of the Christian Schools by the 38th General Chapter of 1956.²⁴

Prior to any discussions about the creation of an institute of Lasallian studies in the USA, things were starting to percolate with the publication of English-language Lasallian materials. Brother Charles Henry Buttimer [Superior General, 1966-1976] had headed, for the Brother Visitors, a Lasallian publication project when he came back to the Region after the 40th General Chapter of 1976. The Rome Lasallian publications program begun in 1956 had really gained some traction when he was Assistant and Superior General, even if he was not one of the principal actors. He oversaw in the USA the translation and publication of Brothers Michel and Miguel’s *Announcing the Gospel to the Poor*. This work was cut short when he had a quite debilitating stroke; but there were also the doctoral thesis being done by Brother Edward about De La Salle’s school manual and the translation of the retreat meditations by Brother Augustine. The director of CIL was for the first time an English speaker; and Brother Gerard arranged for the translation and publication, in his first semester as director, of Brother Jean Pungier’s *Ministers of Grace*, a short introduction to the ideas of *Announcing the Gospel to the Poor*.

However, the reality was that there was a real paucity of good Lasallian materials in the English language; and those engaged in imagining and planning the Buttimer Institute [1984-1988] wanted the participants to be able to use good translations of primary sources, biographical and autobiographical materials, and the newest and best available scholarship in the Lasallian world. The desire was that participants would not only be told about the Founder but that they would actually touch, read, analyze, and discuss the writings of De La Salle and his first biographers [in translation, of course].²⁵

The Lasallian Publications Project

This is why another group – with admittedly a lot of overlap – was simultaneously and somewhat in conjunction with the Buttimer Institute folks working on the resurrection of the Lasallian publications project that had stalled out when Brother Charles Henry had his stroke. Brother Luke chaired this project as well; and it was called the Lasallian Publications project. A working²⁶ board of editors was established which functioned in conjunction with the Brother Visitors and the personnel of the Regional Office in bringing this project to completion.

Brother Joseph involved Brothers Luke Salm, Augustine Loes, Donald Mouton, Daniel Burke, Gregory Wright, Miguel Campos, and myself in this project. At some point, Brother Joseph was joined and then replaced, in the work of the publications project at the Regional Office, by

Brother Paul Grass [between 1988 and 1990]. Brothers Joseph and Paul were such a godsend, and they were diligent in keeping things moving.

A Matter of Convergence

The group of those who were the overlap folks of these two projects moved them into cooperation with one another. The Buttimer Institute of Lasallian Studies would need translations of good primary sources and the publication of new Lasallian studies being produced in Europe. New resources were emerging. These groups sold the Brother Visitors on the idea of going along with the publications project with the idea that these books would be used in the Buttimer Institute. They wouldn't just be gathering dust on a shelf.

During the first few years of the Buttimer Institute, the presenters were using unedited spiral-bound manuscripts; and participants and presenters were improving the quality of the translations in class as they used them. Then, the manuscripts were corrected, published, and purchased by future cohorts in the same program. Those responsible continued to identify things to have translated; and those who were on both boards [Brothers Joseph, Luke, and I] made sure the publications were incorporated into the curriculum of the institute. And Brother John Patzwall of the Baltimore District, who chaired the Region's Finance Committee, proved to be a valuable ally as he mapped out for the Brother Visitors how the financing of the project would work out.

So there really was a convergence at this point of a number of developments or initiatives, and the genesis of the Buttimer Institute might happily be considered the unforeseen consequence of their [inspired] convergence: 1) interest in an institute of Lasallian studies/spirituality here in the USA and 2) interest in providing more English translations and the publication of new Lasallian materials. Two other developments or initiatives helped form and fashion the Buttimer Institute: 3) interest at Manhattan College in starting its own institute of Lasallian studies [to be discussed below] and 4) the emerging call for formation for shared mission in the Institute [also to be discussed below].

A Lasallian Studies Project Emerging at Manhattan College

As was just mentioned, a third development or initiative needs to be considered as part of the story of the beginnings of the Buttimer Institute; and this point is precisely why the institute was named after Brother Charles Henry Buttimer. The then president of Manhattan College [Brother Stephen Sullivan] was planning to create a center of Lasallian studies at Manhattan College around the same time that some others were discussing this new program [1984 to 1986]. One would have to remember that Brother Charles Henry had recently died [1982] and that he was revered by many of the Brothers at Manhattan College. He had done doctoral studies at The Catholic University of America and been with a number of these Brothers at the De La Salle College Scholasticate in Washington, DC; he had urged and helped some of them to get their own doctorates. He had been Auxiliary Visitor of the District of New York and the founding Visitor of the District of LI-NE. Brothers Stephen and Luke wanted to honor his memory, and Brother Luke was looking for a post-retirement work scenario that was enlivening and generative.

There was the idea that emerged – as the possibility of two institutes was being considered – of why not trying to do the two things together instead of doing two programs separately and in competition. It was uncertain that either idea would survive. So sometime around 1985 there was a sit down – facilitated by Brother Luke – with Brother Stephen to discuss this idea. Brother Stephen promised to put some money behind the institute if: 1) it was housed at Manhattan College and 2) it was named in honor of Brother Charles Henry. The proposal was accepted. Hence, we have the name of the Buttimer Institute of Lasallian Studies.²⁷

The Emergence of Shared Mission & Importance of Formation for Mission

At the same time that the Buttimer Institute was emerging in the USA, it should also be noted that a new and important heading – that of “Shared Mission” – appeared in the post-Vatican Council II adaptation of the *Rule of the Brothers of the Christian Schools* [1987]. This would be the fourth development or initiative referenced above. “Shared Mission” was a sub-title preceding article #17 in Chapter Two on “Mission.” In this article is found the following proposition: “They [the Brothers] provide, for those who so desire, the means to learn about the Founder and to live according to his spirit.”²⁸

“Proposition 4 from the 42nd General Chapter in 1993 insisted that ‘in the Institute, at every level, shared mission is to be one of the priorities for the next seven years’ and that ‘the District will make the Lasallian formation of teachers and educators a fundamental priority.’”²⁹

“Brother John Johnston [Superior General, 1986-2000] in his Pastoral Letters of 1993, 1994, 1996, 1997, and 1998 chronicled the movement of shared mission in the post-42nd General Chapter Institute. He noted in his Pastoral Letter of 1993 the need for informed and enthusiastic participation of lay colleagues in programs of formation in Lasallian spirituality and pedagogy for Brothers and colleagues alike....”³⁰

When the Brother Superior and General Council published *The Lasallian Mission of Human & Christian Education: A Shared Mission* [1997], a renewed impulse for programs of education and formation like the Buttimer Institute was felt in the Region and around the world.

It is clear that the vitality of the Lasallian Mission will depend on the extent to which all those engaged in it have the necessary preparation and formation to keep themselves and the Lasallian mission up to date.

There is an urgent need to ensure that other Lasallian educators have different forms of access to this Lasallian Heritage according to their personal backgrounds and their desire to be more deeply involved.³¹

The 1st International Assembly for Mission in 2006 reaffirmed the importance and urgency of formation for mission. In the final report of this Assembly, one finds the statement: “The International Assembly of 2006 recognizes that initial and ongoing formation and the support of accompaniment constitute a priority of the first order for all the Lasallian Family.”³²

And when a rather extensive revision of the *Rule of the Brothers of the Christian Schools* was finalized at the 45th General Chapter of 2014, the sub-title of “Shared Mission” was transformed into the sub-title “Inspired by the Same Charism”; and article #19 of Chapter Two on “Mission” in the *Revised Rule* [2015] now reads:

The Lasallian charism is a gift of the Holy Spirit given to the Church in view of human and Christian education. The Brothers joyfully share the same mission together with their Partners who recognize and live the Lasallian charism. Together, they ensure the vitality of this charism by creating or developing organizational, formation and research structures, in which each one can deepen their understanding of their own vocation and of the Lasallian mission.”³³

Conclusion

The four Brothers who gathered at Christian Brothers Center in Narragansett, Rhode Island, on that summer day in 1984 never imagined what the next thirty years would look like. However, the dream and its subsequent implementation and evolution have nurtured and nourished the vocational journeys of hundreds of participants³⁴ of the Buttimer Institute of Lasallian Studies and, through them, the vocational journeys of countless other Lasallians they have encountered along the way. For all of this, let’s pause this summer in grateful remembrance; and let’s remain committed, “together and by association,” to provide excellent education and formation programs that ensure “the vitality of this charism.”

Endnotes

1. Brother William Mann, FSC, who received a Doctor of Ministry degree from Colgate Rochester Divinity School (1990), serves as the president of Saint Mary’s University of Minnesota since 2008 and the president of the International Association of Lasallian Universities (IALU) since 2015. He is a former Vicar General of the Brothers of the Christian Schools (2000-2007).

2. There have been between 750 and 800 Brothers and Lasallian Partners who participated in the institute in the USA and between 50 and 60 who participated in the institute in Europe.

3. The first Buttimer Institute cohort graduated in 1988 at Sangre de Cristo Spiritual Center in New Mexico. Due to the 2nd Regional Assembly of Brothers in 1990 [Saint Mary’s College of California], the Buttimer Institute was suspended for that one summer. Hence, the third cohort graduated at Saint Mary’s College of California in 1991. When a Regional Assembly of Brothers and Lasallian Partners was held in 1996 [Lewis University], there was no first cohort of Buttimer Institute participants that summer; and consequently there was not a graduating cohort in 1998. Additionally, the Buttimer Institute was conducted twice in Europe [same program and same presenters for a three-summer program of two-weeks duration each summer] during the mid-1990s for participants from the District of Ireland, District of Great Britain, and Sub-District of Malta.

4. Cf. Carissa Hahn, “Honoring Former Superiors General through Formation Programs” in *De La Salle Today* [Autumn 2014], pages 43-47. When providing background information about

the beginnings of the Buttimer Institute for Carissa as she wrote this article, the seeds of the present essay were sown.

5. From the website of Christian Brothers Conference <lasallian.info>.

6. From the website of Christian Brothers Conference <lasallian.info>.

7. From the website of Christian Brothers Conference <lasallian.info>.

8. From the website of Christian Brothers Conference <lasallian.info>.

9. In these initial discussions, consideration was given to the idea [originally proposed by the Formation Team of the Baltimore District] of one six to eight-week workshop. Another idea was that of a four-summer cycle of four-week sessions each summer.

10. Either way it was before January 1983. By January 1984, the support for the idea of the institute had certainly begun to solidify.

11. Another idea was an alternative four-year cycle of sessions: a) responding to the needs of the world and the Church, b) the purpose and function of educators, c) the Gospel lifestyle of the Christian educator, and d) the challenge of integrating prayer and work.

12. Brother Malachy dropped out as a presenter after the first year [1986].

13. *Announcing the Gospel to the Poor: The Spiritual Experience and Spiritual Teaching of Saint John Baptist de La Salle* by Michel Sauvage and Miguel Campos & translated by Matthew J. O'Connell (Romeoville, IL: Christian Brothers Conference, 1981).

14. A lot of credit for the success of the beginnings needs to be given to Brothers Robert Kealey and John McGann, who as the initial co-directors of the program worked with Brother Joseph on the organization and scheduling for cohort one.

15. Formation is, for many, a strange concept. For the Brothers, it is part of the vocabulary of incorporation into the Institute; but its lived experience varied greatly depending on when and where one entered the Institute. It is primarily, for our purposes here, a Church and Institute concept or reality; and the Institute's *Guide for Formation* [1991] is still probably the best reference for understanding it. However, the common parlance definition of the word "formation" is that it is "the art of forming or creating something" [Miriam Webster]. Using the very word itself to provide its definition – formation is "the action of forming or process of being formed" – lends itself to confusion or lack of understanding. Also, it can have the feel of external imposition of form. Rather than thinking in terms of genesis or shaping, this was to be a renewal program with academic content and a formative component. Think in terms of words like development, evolution, and empowerment. A quality of growth and transformation rather than that of imposition was what the planners were hoping for; and this is why it was so important – really quite fortuitous – that a team of experienced formators were involved in the early years,

influencing how this community-based formation and education program of Lasallian studies emerged.

16. Nether was involved in, nor necessarily committed to, the idea of the 1984 planning group to pause after cohort one to evaluate the program. So much positive interest had been generated across the Region that the decision to begin cohort two immediately made a lot of sense.

17. Arguably, the Bay Area and Napa Valley rivaled New York City as a tourist destination; and the District of San Francisco and its Christian Brothers wines assured a great experience during the first years at Saint Mary's College of California in Moraga.

18. This idea of fostering the ongoing interaction among presenters has been a hallmark and strength of the institute; and it, unfortunately, has not often been successfully replicated in other multi-session education and formation programs of the Region.

19. The first two international participants were Brothers from Ireland, and they may have actually been part of the first cohort. Two Brothers from Austria joined the third or fourth cohort.

20. Brother Luke was already presenting on "the founding story" [year one of the program].

21. He was actually visiting the novitiate in Skaneateles, New York, at the time to make a series of presentations on *The Conduct of Schools*.

22. In the tradition of the Brothers, the "community director" is, among other things, an agent or catalyst of "unity" among the members of the community. "He accompanies, stimulates, and supports" them; "he listens to them, respecting confidentiality; he keeps them informed..." "He offers them the support of his help, his advice, and his authority" (*Revised Rule*, #59-60). Since the foundation of the Buttimer Institute, each cohort (years one, two, and three) has had its own "community director" whose role it has been to provide this kind of service to its members.

23. A short history of the Buttimer Institute is already in process; and Amy Surak [archivist at Manhattan College] and I are hoping to present adequately the evolution and adaptation of the institute over the course of its thirty years of existence.

24. While a great deal more could be said about the evolution of the Lasallian studies project in Rome under the able guidance of Brother Maurice-Auguste Hermans, the article of Brother Alain Houry in the *Digital Journal of Lasallian Research* would be very helpful here [cf. Alain Houry, "50 Years, and More, of Lasallian Studies: Chronicle and Perspectives" in *Digital Journal of Lasallian Research*, No. 1 (November 2010)]. Some development, however, of what was happening in Lasallian publications in the English-speaking world is still needed to complement and complete what Brother Alain, with a somewhat Euro-centric perspective, has written. In addition to the work of the English-speakers of the Secretariats and General Services of the FSC Generalate, who have done admirable work in this regard, further consideration should be given to the efforts of the personnel associated with Lasallian Publications and

Christian Brothers Publications in the USA, Lasallian Educational Services in Australia, De La Salle University-Manila Press, Saint Mary's Press, and Districts of Great Britain and San Francisco.

25. Principally, English-language readers had the works of F. de La Fontainerie [1935], Brother William (aka Clair Stanislaus) Battersby [1949, 1950, 1958], Brother Leo Burkhard [1952], Brother William (aka Didymus John) Quinn [1963], Brother Robert Laube [1970], Brothers Augustine Loes & Miguel Campos [1975], and Brothers Michel Sauvage & Miguel Campos [1981]. This was all really minimal. A look at the bibliographies in *AXIS: Journal of Lasallian Higher Education* [Vol. 2, No. 2 for "Lasallian Bibliography: Pedagogical and Catechetical Vision"; Vol. 3, No. 2 for "Lasallian Bibliography: A Spirituality and Its Context"; and Vol. 3, No. 3 for "Lasallian Bibliography: Life & Writings of De La Salle"] demonstrates the quite extraordinary progress made over the course of the past thirty years in this regard. Note how many dates of publication in the bibliographies are post-1984.

26. As the editorial board, members also served as editors of one or more of the texts being published. Some editors also served as translators.

27. If you visit the Chapel of De La Salle and His Brothers at Manhattan College, you will see Brother Charles Henry Buttmer significantly situated in the painting behind the main altar.

28. *Rule of the Brothers of the Christian Schools* [1987], #17.

29. Brothers of the Christian Schools, *The Lasallian Mission of Human & Christian Education: A Shared Mission* [1997], page 107, #3.41 [cf. *Circular 435*, #5.4, page 47].

30. Frederick Mueller, *MEL Bulletin #32: Lasallian Schools and Teachers: A United States Perspective* [Rome, 2006], page 31.

31. Brothers of the Christian Schools, *The Lasallian Mission of Human & Christian Education: A Shared Mission* [1997], page 107, #3.40.

32. *Associated for the Lasallian Educational Mission: Report of the International Assembly 2006* [Rome, 2006], page 38.

33. *Revised Rule of the Brothers of the Christian Schools* [2015], #19.

34. An institute that began in the hope of training Brothers as formators of Brothers in initial formation evolved into one that continues to nurture and nourish a cadre of Brothers and Lasallian Partners who assure the vitality of the Lasallian educational mission.