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A Celebration of the Meaning of Life: Tercentenary of the Death of Saint John Baptist de La Salle

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Introduction

The Pope has granted the Lasallians of the world a Jubilee Year⁴ to honor the tercentennial anniversary on April 7, 2019 of the death of Saint John Baptist de La Salle.

It will be a great challenge connecting this celebration with young people today in a vital way in which they feel involved. Young people see death as something distant, always happening to other people – usually older people – but for them it is not even on their horizon. Moreover, young people today often live in immediacy. They want immediate results and rewards for what they do. So even the positive perspectives of death, as a celebration of a full life or as the transcendence of an upright and fruitful life, whether in Eternal Life or in the continuity of personal works, may be equally distant.

Consequently, with good reason, Brother Superior General Robert Schieler and his Council have invited us to make of this Jubilee Year an opportunity to celebrate the Life of Saint John Baptist de La Salle.⁵ To overcome the risk of getting stuck in the negative tone of death as an end or insurmountable barrier or the risk, less obscure, but still negative, of remaining in the sad air of separation and melancholic memory of something that will not return, they have invited us to dedicate this jubilee year to Lasallian vocations.⁶

However, how can we connect the celebration of death with the promotion of vocations? How can we make the message of this jubilee a message that reaches the hearts of young people?

The answer is linked with the challenge of communicating today to young people the Gospel Message, a challenge that in the first Christian communities started with the "Good News" that Jesus had conquered death (*kerygma*).

To speak of "the Passover of Saint John Baptist de La Salle" is related to the biblical image of the passage of the Jewish people from Slavery to the Promised Land. Nevertheless, this is a response of hope to a situation that young people still do not consider; and frequently, it does not bother them either yet.

A pathway with more possibilities of success in understanding the subject is to look at it from the standpoint of the *meaning of life*.

There is a connection between the experience of youth and the death of a person. In the first, all life is a project; and in the second, life in the world has finished definitively. In spite of the evident opposition of these two vital moments, both converge in the importance and necessity of the Sense, the deep sense, of Life. Their point of contact is the *meaning of life*.

Young people ask how to give meaning to their life, what decisions are making their life worth living. Even when someone may think that a youth's attitude is frivolous or superficial, the decision to dedicate *life* to superfluous things is because, in the end, that is what he/she considers valuable.⁷ However, when the young person is able to see the transcendent *significance of life* he/she is capable of the greatest, most generous and laudable sacrifices.

Death is the moment in which all *life* is put on the scale. When people approach death in advance due to illness or accident, or due to elderliness, life starts to roll out in front of their eyes: its weight, its value, its significance.

For this reason, I believe that celebrating the three hundredth anniversary of "the Passover of Saint John Baptist de La Salle" from his death is rather an invitation to remember his *life* considering what gave him meaning. What still reminds us today and is an inspiration for thousands of people around the world. In the end, what we really celebrate is everything that he decided and did and that produced De La Salle's transcendence, not only toward Eternal Life, but also in the world.

The *meaning of life* is dynamic, people keep in the pursuit of this meaning throughout life, and each new stage of it presents a challenge of meaning. Saint John Baptist de La Salle expressed it and lived it when he wrote in the *Memorandum on the Beginnings* "God led my life with gentleness ... from commitment to commitment."⁸ Lasallians have also been looking throughout history for the meaning of our presence in the world and responding at each stage to offer *meaning of life and to life*.

During the Jubilee Year, we can remember and meditate on the critical periods of De La Salle's life. During them, he made the most important decisions. Those periods filled all his *life with meaning* and brought him to the moment of his encounter with the Father, and to transcend to Eternal Life and, through his inheritance, to the world.

I allow myself to point out what could be, in my opinion, those significant events in the life of our Founder, which become the milestones of *meaning*. These may inspire us and help to connect with young people in our celebration. All of them are framed in De La Salle's last words:

*"I adore in all things the will of God in my regard."*⁹

Part I. The Meaning of Life in the Life of Saint John Baptist de La Salle

A generous young man in search of meaning. His option for the priesthood (16 years old).

The young man John Baptist de La Salle lived in a totally Christianized cultural context, but in crisis due to the deep alliance of the Church hierarchy with political and economic power. This alliance generated at that time a split within the Church and, then, a consequent profound reaction of renewal from the Council of Trent to return to simplicity and spirituality. John Baptist de La Salle, supported by a family in some way connected more with the movement of ecclesial renewal, opted not only for the priestly life, but also decided to get his formation in one of the cradles of the renewal of the Church in France: the Seminary of Saint Sulpice and the Sorbonne.¹⁰

A young man who assumes the responsibilities that the circumstances of his life present to him. He gives meaning to his life in the personal context through service to his family. He assumes the guardianship of his brothers and the administration of family assets, at the cost of the interruption of his personal plans (1672 when he was 21 years old).

In just a few months, the mother and father of John Baptist de La Salle died. Being the first-born, he returned to Rheims and assumed the responsibility of his brothers, with whom he established a firm but affectionate tutorship. This warm relationship with his brothers and sisters he kept for life, even after he renounced the prerogatives of his bourgeois position to dedicate himself to the modest project of establishing schools for the poor. On the other hand, he exercised a diligent, efficient and effective administration, attending and putting in order all pending affairs that the sudden disappearance of his father left unresolved with creditors, and other matters.¹¹

A young man generous and willing to help his friends and family in transcendent projects, even when he does not feel his own (initially). He finds meaning in his life by helping others and joining in valuable projects (April 1678, 27 years old).

Father Nicolás Roland entrusted him with the legal establishment of the female congregation – Sisters of the Holy Child Jesus – founded by him for the education of girls. De La Salle solved that issue with diligence and successfully.¹² On the other hand, he agreed to help, on behalf of his relative, Madame Maillefer, the teacher Adrian Nyel to obtain the necessary funds to establish schools in Rheims (1673), at that time still without knowing or thinking that he could expand his commitment and participation in that project.¹³

A young man who lets himself be interplated by reality and the gap between what he considers God wants for people and their communities. This way he searches for meaning and aligns his life with it (from the age of 28).

Between 1679 and 1694, he lived a process that induced him to commit himself totally in the establishment of the schools, together with his community of teachers. He built the *meaning of life* through total commitment to a very valuable cause: helping and serving others.

a. A contact, apparently moved more by courtesy than by a real interest, let him verify that the first schools of Nyel did not function well at all. Finally, they did not succeed in forming good Christian citizens who are the basis of a new society that is increasingly similar to the concept of the Kingdom of God (at Christmas 1679).¹⁴

b. With boldness and courage, he first invited the teachers to eat at his home. Then, yielding to family pressure, he took them to live in a house he rented for them and accompanied them in the beginning of a process of personal growth (1681).¹⁵

c. Soon, those first teachers abandoned him; and faced with this first crisis, after consultation and much prayer, he renounced his personal condition and his fortune (he distributed the inheritance to his brothers and his share among the poor to mitigate the hunger of 1684).¹⁶

d. In a second crisis, almost all the teachers/Brothers abandoned him. His answer: a deeper commitment, first with two Brothers (1691) and then with twelve (1694) – even if they have to “live only by bread and water.”¹⁷

A man who puts all his talent and ability to encourage and build together with his best collaborators a radically new model of charity school for the poor of France at the end of the 17th century. Encounter of the meaning of life in life and community work, in doing things well, in a systematic and effective way, in the achievement of goals for the benefit of specific people (1680/1684-1719, aged 29 and older).

De La Salle and the first Brothers favored doing things differently, looking for the school to be effective. They created a new “popular” school, open to all and “free” by evangelical option, with a methodology of human elevation, dignification and socialization in order to give preference to the poor.¹⁸

He met with the Brothers, creating a useful curriculum to prepare children and young people for future work. They included in their curriculum courtesy and civility, to contribute to a better social environment, and radically improve the religious content not only to know the truths of the Gospel (doctrine), but also to know the maxims that lead children and young people to live this Gospel (*Duties of a Christian*¹⁹). For the effective achievement of this training, they completely redesigned the operational model of the school, making it a community issue (at least three groups and, therefore, three teachers) and improving a progressive, personalized and simultaneous methodology.

Between 1704 and 1706, the model was condensed and documented in the first *Conduct of the Schools*²⁰ and its deep meaning was developed especially in the *Meditations for the Time of Retreat* (1717), and also in the *Meditations for Sundays and Feasts of the Year*.²¹ The *Rule of the Brothers of the Christian Schools*, in the first version of 1694, recorded as well some pedagogical and operative elements.²²

On the religious level, he decided with his Brothers to establish a Lay Community of Teachers, also contributing with a significant innovation to the role of the laity in the Church of that time.

A man who in his search for meaning is able to see beyond and take risks for himself and his work. De La Salle takes the decision to leave the security and comfort of Rheims, to found schools in Paris (February 1688, 37 years old).

In 1688, he established the first community in Paris and opened a school in the Parish of Saint Sulpice on the Rue Princesse.²³ He could have chosen to establish schools only in Rheims, his hometown, and spare himself many difficulties; but his vision was broader and he decided to establish his schools throughout France and even the world. In 1702, he sent a Brother to Rome to establish the first school there. Vitality and meaning require brave and risky decisions.²⁴

A man who also experiences an inner crisis and rediscovers the meaning of life in obedience to the fraternal call of his Community to return to take charge of it (1714, 63 years of age).

A series of setbacks and difficulties for him and for the Community led him to think that the Brothers would be better off without him. He was carried away by the permanent call to a somewhat removed and contemplative life, dedicated to personal spirituality, to which he had always been attracted. This fact is often interpreted as a flight and a personal crisis. He traveled to the south of France and “took refuge” in the Grand Chartreuse and Parmenie. After a while, the Brothers of Paris wrote him a somewhat touching letter “ordering” him, as the Body of Society, to return to take charge of his Community. John Baptist de La Salle obeyed.²⁵

John Baptist de La Salle, an older man, with serenity consolidates his work, writes and accompanies his Brothers. He finally encounters the meaning of his life that he summarizes in the phrase: “I adore in all things the will of God in my regard” (April 7, 1719).

The last years, he accompanied the Brothers, leading them to choose a Superior from among themselves. He strengthened his prayer, wrote and revised several of his works that consign the meaning, the spirituality, the educational style and the practices created during and for the process of establishing the Institute of the Brothers of the Christian Schools.²⁶

PART II. The Meaning of Life in the Spirit in the Work of Saint John Baptist de La Salle

Another very valuable way of approaching the perspective of *meaning of life* in Saint John Baptist de La Salle is by addressing the discourse that unified his life, the argumentation of his vital discourse. In this second approach, we can follow the three features that characterize the spiritual/pedagogical “style” of De La Salle and that are consigned in the three Lasallian values of “faith, fraternity and service.”

John Baptist de La Salle established in the first place, the Spirit of Faith as the spirit of the Institute of the Brothers of the Christian Schools in the second chapter of the *Rule*.²⁷ In the *Collection of Various Short Treatises*,²⁸ he described a practical Spirit of Faith that consists in “... looking at everything with the eyes of Faith, doing everything with an eye on God and attributing everything to God...”

In this way, he defined the Spirit of Faith as a way of seeing *life* and the world and a guide for decision-making and personal and community action. *It is the guiding beacon of the meaning of life.*

Secondly, in the same chapter of the *Rule*, John Baptist de La Salle established the Spirit of Zeal, as part of the spirit of the Institute. He presented it as “zeal for the salvation of souls.”²⁹ From this perspective, he connected with many expressions in his writings. “Look after the students” to ensure their learning, but also to correct their behavior³⁰; or “you are guardian angels of your students”; or even the recommendation to teachers to “win the hearts” of the students for God.³¹

In the last decades, the term “service” has been proposed to refer to this trait of the Lasallian spirit. Evidently, the use of the term “service” entails a loss of strength in expression. That is why it is important to clarify or to complement it with other expressions such as the one proposed by Brother Álvaro Rodríguez Echevarría: “passion for God and passion for humanity.”³² This service is rather like a deep commitment to help people achieve their maximum development: holiness in Christian terms, that is, the salvation of their souls in the language of the 17th century. *It is the foundation, the main motive of the meaning of life.*

The Spirit of Community was recorded in the writings of Saint John Baptist de La Salle in the *Meditations for the Time of Retreat* and in the *Meditations for Sundays and Feasts*.³³ In addition, it can be clearly reflected in the life and development of the first Community of Brothers and in the expression recorded in the formula of the earliest vows of the Institute: *association for the educational service of the poor*.³⁴

In the last decades, one proposed the word “fraternity” to refer to this feature of our spirit. However, especially in more recent times, it has been insisted on recovering the word “*association*”³⁵ with a particular meaning. This has rescued a fundamental characteristic established in the life of the first communities of the teachers/Brothers and also reflected in the “dense relational environment”³⁶ that characterizes the Lasallian educational style. De La Salle even justified the name of “Brothers” by inviting teachers to consider themselves “elder brothers” of their students.³⁷ This trait marks not only the how, but the essential condition for the *meaning of life*.

PART III. The Meaning of Life in the History of the Institute of the Brothers of the Christian Schools

“If the grain of wheat does not die, it does not bear fruit” (John 12:24-26).

The life of Saint John Baptist de La Salle lasted sixty-eight years. It was meaningful; and his decisions at critical moments made him transcend this world through his Community, the Institute of the Brothers of the Christian Schools. His presence has also extended with a lot of *vital meaning* throughout three hundred years. The *life* of this Community reflects the *life* of its Founder.

It is significant that Saint John Baptist de La Salle named his schools “Christian Schools.” It seems to point to the intention – using current expressions and not those of his time – to create a

replicable model of schools for all. The Community that guaranteed its development and expansion throughout the world during these first three-hundred years was the Institute of the Brothers of the Christian Schools. Clearly, the intention was to ensure the “Christian Schools” by a Community of consecrated laity – a relevant Church innovation in his time.

Today, this community has been opened to thousands of collaborators and is in search of other forms of *association* that guarantee the continuity of this work that continues to be of great need in the Church and in the world. However, one must clearly recognize that for at least the first two hundred fifty years of the three hundred years of history it was the Institute of the Brothers of the Christian Schools, the Brothers themselves, who became the guarantors of this charism.

Let us review how the *meaning of life* that guided Saint John Baptist de La Salle has led the development of the work of the Christian Schools in these first three hundred years.

Surely, in each Region of the Institute and in each District Lasallian communities can find many traits and examples of this *meaning of life*. The wealth of creativity in the Institute has been significant. I would like to point out some features and some examples of how we see this creativity applied.

Lasallian institutions are attentive to the educational needs of the regions where they are inserted; they respond to them in an effective and innovative way, and in community.

- The search for answers to the needs of technical or professional education of young people in France during the eighteenth and nineteenth centuries, despite the difficulties.³⁸
- The Higher Institute of Agriculture of Beauvais in France for its training proposal for the field, since 1854.³⁹
- The proposal of San Miguel Schools in the United States, for middle school education of disadvantaged youth.⁴⁰
- The university system of the Philippines, for its superior educational responses for young people in that country.⁴¹
- The inter-congregational initiatives “Beyond the Borders” (BTB): Lebanon,⁴² Spain,⁴³ Tabatinga (Brazil),⁴⁴ South Sudan⁴⁵; all of them innovative and generous responses to new forms of poverty in today’s world.

The Lasallian Institute has been strengthened every time it has gone through a crisis.

- Suppression of the Institute in France in the 18th century and early 20th century. On both occasions, the Institute expanded to other countries; and the generous response of many Brothers kept the Community alive in the world.⁴⁶

- The suppression of Lasallian schools in Mexico in the second and third decades of the 20th century. On both occasions, the Brothers began again from scratch and finally built two prosperous Districts.⁴⁷

Important impacts in different countries for the development of the faith and Christian life of the population in general.⁴⁸

- The case of Brother Raphael-Louis Rafiringa in Madagascar, who sustained the presence of the Church in the country when the government expelled all the priests.⁴⁹
- The presence of the Brothers in Cuba before the Revolution, whose impulse to Catholic youth had a clear national leadership.⁵⁰
- Impulse of the Christian life in Ecuador from the life of Brother Miguel Febres Cordero, for the affection of the population to the first Ecuadorian saint.⁵¹
- The meaning of the Church presence in Japan, through the Lasallian works on the island.⁵²

Lasallian institutions seek for their students to get apprenticeships that help them improve their lives through better jobs.

- The “Utopía” Project of La Salle University of Bogotá, which brings together young peasant leaders and victims of violence and guerrilla warfare, to build a context of peace and development for the Colombian countryside, through their professional training as agronomist engineers.⁵³
- The case of the initial intention of the aviation school of Lewis University, founded in response to the economic situation after the Great Depression in the United States.⁵⁴
- The case of La Salle University of Costa Rica, which trains young people with less economic possibilities who the public system leaves out.⁵⁵
- The effort by UniLasalle Manaus, which caters to young people with few economic possibilities.⁵⁶
- The School of Agriculture and Teacher Training in Kenya, which offers the relevant technical training for the region.⁵⁷
- The Lasallian work in Tijuana that, in its non-formal modality, offers technical training to the disadvantaged population.⁵⁸

The fraternal atmosphere and significant human relationship in all educational centers of the Lasallian Institute, especially in multicultural and multi-religious environments.

- Bethlehem University, a multi-religious meeting space in an area of strong diversity.⁵⁹
- The school in Lebanon for the children of migrants, which educates Muslim children, already mentioned above in point number one.⁶⁰

Conclusion

The Jubilee Year of the Tercentenary of “the Passover of Saint John Baptist de La Salle” should make us reflect on the *meaning of life* and on the transcendence of a spirit and a style that has enriched the lives of thousands of people and their communities over the course of the last three hundred years.

We have reviewed some of the elements and decisions that filled the *meaning of life* of Saint John Baptist de La Salle. We have also reviewed elements that reinforced the vitality of the Institute of the Brothers of the Christian Schools at the time. Today we can also see the wide and diverse Community of all the Partners of the Lasallian Educational Mission. All this should move us to make the brave and appropriate decisions in this new regional and global context.

Each person can draw inspiration from the life of Saint John Baptist de La Salle to look for his/her own *meaning of life*, meet the challenges presented in his/her own situation and in the stage that corresponds to him/her, be it in youth, in mature age or in the third age – always in a vocational key.

Besides the Lasallian Community at local or global levels must seek the *meaning of life* and make the right decisions, especially today that it is facing again a crisis profoundly different from those previously faced in its three hundred years of history.

Perhaps, it is time to reach deep within to search for our identity and find those essential elements that must remain in a new era and to leave behind the non-essentials, which although having been valuable and useful for many decades now today unnecessarily bind us to the past.

The Community of the Brothers, which continues to be of great need in the Church and in the world, must adapt itself to this new era.

The Community of Lasallians in general – partners or associates – must continue the process of clearly defining their identity and organization.

New Communities, in different conditions and forms, of Christian people and of other religions that sustain the Mission, are also, very clearly, a feature of the future of this Family. Finding the necessary structures for the viability and permanence of these communities is a challenge not yet solved, but the search ignites the hearts of thousands of people that beat with intensity in the

context of the spirit of De La Salle. A spirit that has been fruitful in its three hundred years of history and has given birth to several religious families.

The Good Father God, his Son Christ-Jesus, and the Spirit Paraclete continue to call us to carry out their work, to each one and in Community. Let us ask the Blessed Virgin Mary to help us “keep all these things in our hearts” and to rekindle the sap that nourishes one heart, one commitment, one life.

Endnotes

1. This essay was composed by the author for the occasion of the “2019 Lasallian Jubilee Year Tercentenary of the Death of Saint John Baptist de La Salle” with the intention of it being shared with the 65 member institutions of the International Association of La Salle Universities (IALU).

2. Brother Andrés Goveia Gutiérrez was elected president of the International Association of La Salle Universities in Mexico City in June 2018. He presently serves as the rector of Universidad La Salle Nezahualcóyotl in Mexico City; and since 2018, he represents IALU on the International Council for Association and the Lasallian Educational Mission (CIAMEL).

3. Brother Bernardo Montes Urrea is a member of the District of Bogotá in Colombia. He is a well-known Lasallian translator, who was for a number of years the director of translation services at the Generalate of the Brothers of the Christian Schools in Italy.

4. “Induction Decree of the Lasallian Jubilee Year” by Pope Francis (Vatican: Apostolic Penitentiary, Prot. N. 248/18/1).

5. “Message of Brother Superior General” (30 November 2017).

6. “Message of Brother Superior General” (30 November 2017).

7. If there is no *transcendent meaning*, then the way to value life is to enjoy it in the here and now.”

8. “Memorandum on the Beginnings” in *John Baptist de La Salle: The Spirituality of Christian Education* by Carl Koch et al (Paulist Press, 2004), page 112.

9. Saturnino Gallego FSC, *Vida y Pensamiento de San Juan Bautista de La Salle*, Vol. I (Madrid: Biblioteca de Autores Cristianos, 1986), page 585.

10. Gallego (1986), pages 69-75.

11. Gallego (1986), chapter 4.

12. Gallego (1986), page 128.
13. Gallego (1986), pages 135ff.
14. Gallego (1986), page 141.
15. Gallego (1986), pages 146ff.
16. Gallego (1986), pages 150-153 and 171-176.
17. Gallego (1986), pages 245-247 and 272.
18. *Lasallian Studies* #13: *The Lasallian Charism* by the International Council for Lasallian Studies (Rome, 2006).
19. Cf. *The Duties of a Christian to God* by John Baptist de La Salle and edited by Alexis James Doval (Landover, MD: Lasallian Publications, 2002).
20. Cf. *The Conduct of the Christian Schools* by John Baptist de La Salle and edited by William Mann FSC (Landover, MD: Lasallian Publications, 1996).
21. *Meditations by John Baptist de La Salle*, edited by Augustine Loes FSC (Landover, MD: Lasallian Publicaitons, 1994).
22. Gallego (1986), pages 259-264 and 342ff.
23. Gallego (1986), pages 211ff.
24. Gallego (1986), pages 330ff.
25. Gallego (1986), page 512.
26. Gallego (1986), chapters 22 and 23.
27. “Rule of 1705 & 1718” in *Rule and Foundational Documents by John Baptist de La Salle*, edited by Augustine Loes FSC and Ronald Isetti (Ladnover, MD: Lasallian Publications, 2002), chapter 2.
28. Cf. *Collection of Various Short Treatises* by John Baptist de La Salle and edited by Daniel Burke FSC (Landover, MD: Lasallian Publications, 1993).
29. “Rule of 1705 & 1718,” chapters 2, 9, and 10.
30. Meditation #203.3 in *Meditations by John Baptist de La Salle*.

31. Meditation #197 and Meditation #115.3 in *Meditations by John Baptist de La Salle*.
32. *Pastoral Letter: Associated with the God of the Kingdom and the Kingdom of God* by Álvaro Rodríguez FSC (Rome, 2004).
33. Cf. Meditations #39, #65, #73, #74, #91, and #180 in *Meditations by John Baptist de La Salle*.
34. Cf. “Formula of Vows” in *Rule and Foundational Documents by John Baptist de La Salle*, page 204.
35. Antonio Botana FSC, *MEL Bulletin #2: Lasallian Association: The Ongoing Story*, translated by Aidan Marron FSC (Rome, 2003).
36. Gallego (1986), page 47.
37. Josean Villalabeitia FSC, *Lasallian Essays #2: No Hagáis Diferencia ... Consagración y Tareas Apostólicas en los Primeros Tiempos del Instituto* (Rome, 2007), page 27.
38. *MEL Bulletin #37: The Brothers of the Christian Schools in France and the Educational Service of “Artisans and the Poor” through Technical Education* by Henri Bedel FSC and translate by Keith Watson FSC (Rome, 2007).
39. https://ressources.campusfrance.org/guides_etab/etablissements/es/ing_isa_beauvais_es.pdf
40. Terry Shields, *MEL Bulletin #7: Priority to the Poor: The Schools of San Miguel in the United States* (Rome, 2003).
41. Consult the web pages for each university at <http://www.lasalle.org/recursos/links/instituciones-lasallianos-asia-y-ocenia/>.
42. <http://www.lasalle.org/2018/04/proyecto-fratelli-dos-anos-de-compromiso-a-favor-de-los-refugiados-de-siria-e-irak-en-el-libano/>.
43. www.lasalleandalucia.net/?p=1519#more-1519.
44. <http://relal.org.co/index.php/noticias-mas/675-comunidad-la-salle-tabatinga>.
45. <http://www.lasalle.org/2012/02/sur-sudan-proyecto-inter-congregacional-en-la-formacion-de-los-maestros/>.
46. Cf. Saturnino Gallego FSC, *Huellas Fecundas* (Madrid, 1981), chapters 4 and 8.

47. Cf. José Cervantes FSC, *Cien Años ... Sembrando Estrellas* (Viñetas para un Centenario, 2005), chapters 3 and 8.
48. *Bulletin of the Institute of the Brothers of the Christian Schools #248: Lasallian Educational Innovations* (Rome, 2003).
49. Italo Carugno FSC, *Brother Raphael-Louis Rafiringa (1856-1919): Native Missionary in Madagascar* (Rome, 2009).
50. <http://www.lasalle.org/2017/06/historias-lasallistas-los-hermanos-de-la-salle-en-cuba/>.
51. <http://www.lasalle.org/quienes-somos/santidad-lasaliana/san-miguel-febres-cordero/>.
52. <http://www.lasalle.org/2012/03/japon-80-anos-de-presencia-lasaliana/>.
53. <http://www.utopia.edu.co/Inicio-Utopia>.
54. <https://www.lewisu.edu/index.htm>.
55. <https://www.ulasalle.ac.cr/>.
56. <http://lasalle.edu.br/faculdade/manaus/>.
57. <https://www.smumn.edu/about/institutes-affiliates/christ-the-teacher-institute-for-education>.
58. <http://www.lasalletijuana.com/>.
59. <https://www.bethlehem.edu/home>.
60. <http://www.lasalle.org/2018/04/proyecto-fratelli-dos-anos-de-compromiso-a-favor-de-los-refugiados-de-siria-e-irak-en-el-libano/>.