

E - HORIZONS

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INTRODUCTION

E-HORIZONS is published twice a year at Mont La Salle, under the invoked patronage of the Most Blessed Virgin, for the De La Salle Christian Brothers of the District of San Francisco. The journal contains articles, notes, reviews, position papers, and memorials on religious and educational matters, as well as occasional poetry. Copies are sent to Brothers listed in the e-mail address directory found in the District website (www.delasalle.org) as well as to several Affiliated Members, to many Lasallian Partners, to administrators in various Districts, and to other supporters of the work of the Brothers in the western United States. Also, a few hardcopy versions of this e-mail attachment go to a small number of Brothers and others who are in missionary work and who do not have e-mail.

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REMARKS AT BROTHERS' CONVOCATION
March 1, 2008

Brother Stanislaus Campbell, FSC
Visitor

Good morning, Brothers, and welcome to our annual Convocation. This year, of course, we are focusing on the topic of being companions to one another or, in one word, Accompaniment—both Accompaniment of one another, no matter what our ages are, and Accompaniment of the youngest members of our District. This topic of Accompaniment, as you know, was one of the major topics of the recent 44th General Chapter. Although it appears in the Circular on the General Chapter under the heading “Accompaniment of Young Brothers in Community,” it deals with a reality of our life in which each of us *accompanies* all our Brothers in community, and each of us *is accompanied* by all our Brothers in community. The very first paragraph in the Circular regarding this topic says:

In the course of our lives we Brothers all need to be accompanied and are called to accompany others. What is said here applies to all the Brothers although we are referring specifically to young Brothers” (p. 40).

In 1991, the Institute’s *Guide for Formation* described Accompaniment in this way:

To accompany a person means being with him in such a way that he finds in us light and guidance for his own life. It means joining him on his way.

. . .

As social creatures, we all need esteem, affection and acceptance. We need to be listened to, and it is only with the help of others that we manage to discover and accept ourselves (pp. 88, 89).

The recent General Chapter added this to the description of Accompaniment:

We understand accompaniment to be a means of personalizing the processes of formation. This accompaniment is complex and is carried out at different levels: personal, community, District. It includes all aspects from the interior life to the professional life” (p. 40).

Although Accompaniment is a relatively new term, it has been a reality among us since the time of our beginnings. The *Guide for Formation* states:

The personal and community accompaniment of his Brothers was one of the major preoccupations of St. John Baptist de La Salle. This is well

attested by his life and writings. With the help of the Brothers, it is possible for us to recognize the presence of God in our life, and what he asks of us. De La Salle wishes to help his Brothers to be interior men, able to recognize the presence of God in their lives and to respond to it. He wishes to educate them to interiority (p. 90).

What I would like to do this morning is to suggest briefly that the topic of Accompaniment be considered in relationship to other topics which emerged from the 44th General Chapter because, I think, none of these topics can be considered adequately in isolation and none of them function independently in our lives. Action on one of them involves action on all of them. What I am going to say may sound somewhat abstract and thus sleep-inducing. But at this hour of the morning, I hope you can successfully make the effort to grapple with at least some of these thoughts. Last year, when we were discussing, in stages, “Being Brothers Today,” we were asked to speak from our experience. That was well and good. But I think we also need to consider other factors, concepts or topics, perhaps discussed with more difficulty from our experience, but nonetheless real since they have shaped who we are over many generations of Brothers and can and should function in our lives today and in the future.

To my mind the most important of these topics to be considered with the topic of Accompaniment are two, both from the recent General Chapter, *viz.*, interior life and Association—Association considered particularly as our community life which is our primary form of Association for the educational service of the poor. To those two topics I would add a third which was not considered directly by the Chapter, *viz.*, consecrated celibacy with all that it symbolizes.

These three topics are intimately related, one to the others and all of them to Accompaniment. Without a life of consecrated celibacy symbolizing a dedication to Jesus Christ nurtured by an interior life especially prayer and lived in Association with the Brothers, Accompaniment will fall short of its potential for good. All of these realities, taken together, constitute, I believe, the distinctive identity of the Brother.

The 44th General Chapter has said that the distinctive identity of the Brother is tied to our vow of Association. The Chapter said (and I quote):

Most especially, take care during initial and continuing formation that the vow of association for the educational service of the poor be the central axis for understanding the identity of the Brother and the perspective by which the other vows of the Brother are viewed (Circular 455, p. 25).

That is undoubtedly true, but today the term Association is applied not only to Association as professed and lived by us Brothers, but to the kind of collaboration we Brothers have with our Partners in mission as well as to the collaboration among the Partners themselves. If Association is distinctive of the Brothers’ life, then there must be

a quality to it that distinguishes it from the kind of Association Brothers and Partners together have among themselves. I submit that that quality is twofold, namely, the personal, unmediated relationship with Christ symbolized by consecrated celibacy as well as the community life of the Brothers with its grounding in the consecrated celibate life.

Consecrated celibacy has been an essential part of every form of religious life since its origins with the desert Fathers and Mothers in Egypt. Consecrated celibacy is not so much a value in itself as it is a symbol for other realities that constitute the core of this way of life which has taken different forms with the passing of centuries. The fundamental reality symbolized is an unmediated relationship with God in Christ. This relationship is not primarily part of other forms of Christian life such as the married/family life in which relationship with God by the spouses is mediated primarily through their love for one another and their children. An unmediated relationship with God, however, must of necessity be nurtured by personal, interior prayer if it is to develop and bring the life of faith to maturity. Consecrated celibacy, then, symbolizes, is supported by, and issues in an interior life whose marked feature is personal or interior prayer.

Additionally, an unmediated relationship with God through the person of Jesus Christ in which Jesus is the number one “person” in the life of the religious is usually (hermits being an exception) not lived alone. Experience has taught that if one is to live this celibate life well, one needs to do it in association with others who are doing the same. Sister Sandra Schneiders has put it this way:

A very important consequence of [the] “nonnatural” character of consecrated celibacy is that people responding to this vocation have, historically, most often chosen to live it in community. Because the celibate life is under constant threat, not only from those who would violate it by force . . . but by the cultural ethos that has rarely if ever fostered sexual restraint, Religious have found strength in the community of those who have made the same choice. This is certainly not the primary reason for Religious community, but it does help explain why Religious have usually . . . sought a community context for their life and why Religious Life has traditionally been a single-sex lifeform” (*Selling All*, p. 130).

Sister Sandra has explored the nature of and reason for religious community thoroughly in ways impossible even to summarize adequately here. But something of her view can be glimpsed in the following passage:

The members of a Religious community are drawn together by the love of Christ and commitment to the Reign of God. Because they share this love and commitment they bond together in community. . . . I suggest that the bond that unites them to one another in community is evangelical

friendship, which is not peculiar to Religious Life but that takes on a particular tonality in the celibate community. . . .

John's Gospel offers us a detailed meditation on the meaning of this friendship. Jesus both demonstrates what friendship means and explains it in words. To be friend is to share life in continuous companionship (the theme of indwelling in John, esp. 14:20), to accompany (the theme of following and being where Jesus is, 12:26, and esp. 14:2-3), to care for (like the model Shepherd caring for the sheep, esp. 10:1-6), and even to lay down one's life for one's friends (esp. 10:15-18 and 15:13-15). The central passage about friendship (15:1-17) occurs in the context of Jesus' last meal with his friends in which Jesus offers the image of the vine to explain the intimate life-giving relationship between himself and them. He then goes on to explain the interlocking of his relationship to them, their relationship to God through him, and their relationship to one another in him" (*Selling All*, pp. 288, 291).

On perhaps a simpler note, Sister Sara Butler, a professor of dogmatic theology at St. Joseph's Seminary in New York, recently characterized the community life of religious in this way:

What is common life? Common or "community" life is not just a guarantee of a place to hang one's hat, or of a support group to enhance one's ministry, or of somewhere to retire when beset by sickness or old age. By living in common, as brothers or sisters, consecrated persons are here and now, for the Church and for the world, a sign of the world to come. Community life is a practical school of charity; by sharing joys and sorrows and by caring for one another, religious manifest in the most fundamental way the fruit of their loving relationship with the Lord. Community life is not easy; it requires self-denial and humility and great patience—a real asceticism. At the same time it can be the source of a holy joy, for bound to one another in the love of Christ, religious "hold each other in," motivate each other, and help each other fulfill their vocation by their prayers, encouragement, good example, fraternal correction, and brotherly and sisterly love" ("The Vocation to Consecrated Life," *Assembly* 34 [2008] 27).

What Sister Sara describes here as motivating each other, helping each other fulfill their vocation by their prayers, encouragement, good example, fraternal correction, and brotherly and sisterly love is a complex of activities which constitute, at least in part, what we mean by Accompaniment.

Both Sisters Sandra and Sara root the bonds that bind us in religious community in the bond that each member of the community has with Jesus Christ. The flourishing of community life will depend fundamentally on the flourishing of that bond each has with

Christ. That flourishing will depend, in turn, on the cultivation of an interior life, particularly a life of prayer.

Thus, one could say that Accompaniment, to be complete, should be grounded in the interior life, especially prayer. Prayer, if genuine, will issue in a concern for and practice of a community life in which evangelical friendship binds the members in what can be called, for us, our primary Association--Association for the educational service of the young, especially the poor. Both interior life and community life or Association which give rise to Accompaniment must themselves be grounded in a vital, personal relationship with Jesus Christ symbolized by our consecrated celibacy if that Accompaniment is to be fully realized.

When Accompaniment is derived ultimately from a personal relationship with Jesus Christ nurtured by an interior life and a desire, springing from that, to foster good relationships in community, the dreams of the 44th General Chapter begin to be realized. I would like to close with words from the General Chapter articulating some of these dreams:

We wish to have a program of accompaniment which is both demanding and fraternal that guarantees the growth and joyous gift of each Brother, that gives priority to the spiritual life, to the quality of community relationships and to the environment of affectivity that supports our vocation.

We dream of communities where we can grow in our mutual responsibility of looking after one another in our personal growth, linked to our role in building the Kingdom of God, and where we will feel inspired and determined to keep alive the joy of being Brothers in association for the educational service to the poor (Circular 455, p. 41).

Brothers, I hope some of these thoughts might be helpful in our discussions this morning and this afternoon or at least be a stimulus to those discussions.

Joseph Pieper—on Human Love

What matters to us, beyond mere existence, is the explicit confirmation of being loved. That is an astonishing fact when we consider it closely. Being created by God actually does not suffice, it would seem. The fact of creation needs continuation and perfection by the creative power of human love.

We say that “person ‘blossoms’ when undergoing the experience of being loved.”

**FUNERAL EULOGY FOR
Brother Timothy Ford, FSC**

Brother Steven Vasoli

James Francis Edward Ford was born in New York City on May 11th, 1926. He attended Bishop Loughlin High School in Brooklyn and the District of New York Juniorate at St. Joseph's, Barrytown. He entered the Novitiate in June of 1946; received the habit on September 7th, of that same year, and made Final Profession at Oakdale in 1953.

Tim's educational accomplishments are impressive:

- B.A., at Manhattan College in 1951**
- M.S., in Biology from Fordham University in 1959**
- M.A. in Science Education from New York State University in 1969**
- M.A. in Scripture and Theology from St. Benedict's in Mt. Angel, Oregon in 1979.**

Tim's tour of duty is also impressive. He began as an elementary school teacher at St. Thomas Apostle in New York City. Then he moved on to the high school faculties at Holy Name, St. Augustine, and Mater Christi, ending up at La Salle High School in Pasadena in 1969. He transferred officially to the District of San Francisco in 1970 from the LINE District and served at Cathedral High School, and La Salle High School in Milwaukee. But it's not over yet!

In thinking about Tim, and in a conversation with Brother Ronald Roggenback, the best word to describe Tim is ALTERNATIVE. Tim had a restless mind that did not let him easily accept the "status quo," be it church or state. Tim's alternative way of thinking led him to being expelled from the Occupied Territories by the Israeli Government while teaching at Bethlehem University there in the 1970s. Tim enthusiastically embraced the Extended Education

Program while serving at Saint Mary's College in the 1980s. I recall him telling of his drives to various California cities to meet with groups of adults taking seminar classes to complete their bachelor's degree.

While many Brothers are beginning to think of slowing down at his age, Tim was just revving up. When he was sixty, he began a 13 year stint at Centro La Salle in Tijuana, Baja California. First, he headed south to Cuernavaca for Spanish Language studies, and then Timo began his next career in Tijuana. In addition to teaching English and Scripture classes there, he founded an alternative medicine department at Centro La Salle. Students were taught reflexology and massage therapies. A classroom was set up with massage tables where students dressed in scrubs practiced their healing arts under Tim's watchful eye.

In 2001 Tim began his next to last alternative career. He gracefully moved to De La Salle House in Berkeley to accompany young men in initial formation. He taught Scripture, tutored those learning English and set up reflexology practice for seminarians and religious at the Graduate Theology Union—and cooked up a storm; in the kitchen that is. As his health began to decline, Tim began his final career in the Holy Family Community exercising the ministry of good will and happiness, accompanied by an infectious laugh. Always an avid reader, Tim continued to peruse works of Literature, Theology, Science, Natural and Alternative Medicine and Scripture. Whenever I saw him, he was always excited about some new idea he encountered. I can never remember seeing Tim without a smile and an encouraging word.

While Tim's ideas were alternative, it was clear to everyone that for Tim there was no alternative to his being a Brother of the Christian Schools. A man of deep faith, always faithful to Community, dedicated to

**the Christian Education of youth and adults, and
always willing to be of service.**

**I would like to end with an Irish Blessing and Sendoff
for our Brother Timothy:**

**May the road rise to meet you.
May the wind be always at your back.
May the sun shine warm upon your face
And rains fall soft upon your fields.
And until we meet again,**

May God hold you in the hollow of his hand.

Vaya con Dios, Timo!

**The Following email about Brother Timothy was sent to
Brother Armando Garcia
by Brother Juan Gomez,
Director of Centro La Salle, Tijuana**

"The Lasallian Community of Tijuana unites its prayer with the Brothers of the San Francisco District for the Eternal Repose of our beloved Brother Timothy Ford, who is remembered with much affection by the great number of teachers and students who had the privilege of knowing and interacting with Brother "Timo" at our Centro de Formacion Integral La Salle. May God have him in His glory.

"In the following I attach notes that Brother Ernesto Saucedo forwarded. He lived in community with Brother "Timo" and they shared many experiences.

"Rest in peace, Brother "Timo."

"Brother Juan Gomez Moreno."
Brother Timo...

"As a religious, Brother was an example. I never saw him miss the spiritual exercises. He was always punctual. He never missed the Eucharistic Celebration. You could see him pray with profound piety.

"As a Community Brother, he was joyful, humorous, quick to forgive and to forget inconveniences. With patience and apparent facility, he accepted situations of community life that were uncomfortable.

"With simplicity he accepted difficulties presented by the language, Spanish, taking them frequently in humor. I always saw him as a humble and simple person. He demonstrated that when he spoke with simple persons of Centro La Salle. I never saw him dress in formal attire, rather, in "mezclilla: [levis?] and a T-shirt—almost always smiling.

"He was a man of service. As *econome* of the Community, he was in charge of buying supplies and he never complained about this house chore. On weekends he would prepare "came asada" for us, having taken cooking classes. Of course, part of the festivity was a large ration of the meat for his dog "el doguito", which he loved very much.

He gave quality classes in "reflexologia" with much enthusiasm. In order to be more professional, he better prepared himself with training in San Diego. Some of the former students of his course are actually sustaining themselves economically practicing "reflexologia". Classroom number "5" at the Centro La Salle, which is where he gave these classes has his photo, his professional title, and a plaque that bears his name.

WORLD OF WORK

In history these two factors—work and the land—are to be found at the beginning of every human society. ... At one time the natural fruitfulness of the earth appeared to be and was in fact the primary factor of wealth, while work was, as it were, the help and support of this fruitfulness. In our time, the role of human work has become increasingly important as the productive factor both of the non-material and material world. ... More than ever, work is work with others and work for others. It is a matter of doing something for someone else. Work becomes ever more fruitful and productive to the extent that people become more knowledgeable. ... In our time in particular there exists another form of ownership which is becoming not less important than land, the possession of know-how, technology and skill. This process ... should be viewed carefully and favorably. Indeed, besides the earth, man's principal resource is man himself....

Today the decisive factor is increasingly man himself, that is, his knowledge, especially his scientific knowledge, his capacity for interrelated and compact organization as well as his ability to perceive the needs of others.

Pope John Paul II in the 1991 Encyclical *Centesimus Annus*, (see paragraphs 31-33)

Eulogy for Brother Felix Masson

February 8, 2008
Brother John O'Neill

(Ed.: some parts of the following testimonial were omitted from the actual eulogy)

Thank you for attending this Funeral Liturgy for our beloved Brother Felix. A special word of welcome and condolence to the relatives present: the Marchettis, the McNears, Sr. Judith and the Breslins . . . and, from the Philippines, Brother Crisanto Moreno . . . as well as a number of former students from the Philippines and their families, now living in California. Were this funeral service to be held in Manila on the Island of Luzon or Bacolod City on the Island of Negros, the Cathedrals would be packed with alumni and friends whose lives were touched by this good and holy Brother over the sixty-nine years he spent teaching in the Philippine Islands.

Seventy-five years ago (1933) a 14 year-old boy from San Francisco came to Mont La Salle . . . very happy at having the opportunity for taking the first step to realize a dream of his . . . to become a missionary Christian Brother. And, he did.

But even in his wildest dreams that young boy could never have envisioned the ups and downs, the ins and out, the circumstances, some happy, some not so, that would make up the marvelous mosaic that his life of 89 years would become. For 63 of those years I was privileged to know Brother Felix. He was my teacher in 1945, right here at Mont La Salle. Some years later we were in the same communities, for 18 years, teaching in the same Philippine schools in the 1950's and the 1960's. There are more precious memories and stories about Brother Felix than I will ever be able to include in this eulogy. I will attempt here to describe just a few of the more typical pieces of that incredibly fascinating and beautiful mosaic that was the life of Philip Joseph Masson, Brother Felix.

The baby boy born in San Leandro, California on March 6, 1919 was adopted by Joseph and Phyllis Masson. On March 23, 1919 he was baptized Philip Joseph Masson. Just 3 years later (1922) his adoptive-father was accidentally killed on the way to work. As a result young Philip was taken in and raised by his grandparents, John and Susan Masson and his Aunt Rose Masson.

In 1925 Philip was enrolled in the first grade of the Mission Dolores Grammar School, one block from his home on 15th and Lander Streets in San Francisco. The school was conducted by the Sisters of Notre Dame de Namur and the Christian Brothers. Such was the love of young Philip for his school that 6 years later, when the family moved, in 1931, to the Marina District, he pleaded (successfully) to be allowed to continue at the Mission Dolores even though he would be required to take 3 streetcar rides from his new home to his old school, each and every school day, morning and afternoon for the next two years. During his final year, in the 8th grade, a Maryknoll priest spoke to his class about vocations. When asked if he would like to be a Missionary Maryknoll priest, Philip responded that he was already planning on becoming a Missionary Christian Brother.

The priest subsequently gave the name of Philip Masson to Brother Arator Justin, Vocation Director for the San Francisco District, who contacted the family and made all the arrangements. This is how the 14 year-old boy from San Francisco found his way to Mont La Salle in 1933. (I would be surprised if his Notre Dame de Namur nuns/teachers had not long before also alerted the Brothers to this budding vocation.)

By good fortune, the decision was made that very same year for the Junior Novitiate to be extended to a full 4 years. Up to that time it had been an accelerated 3 year high school program. Philip excelled in his studies and was keen on sports. He described himself as “the kicker and the passer” on the football team, “the pitcher” on the baseball team and “the guard” on the basketball team. One special community assignment given him in these early days was that of barbering. He learned by doing, as they say, and, in time became skillful enough to keep the job for many years. In June of 1937 Philip and his 4 classmate-graduates moved from the Junior Novitiate to the Senior Novitiate and began their time of postulancy. With Philip were Mike Spillane, Frank Nugent, Bill O’Sullivan and Pat Twomey. They were joined by two other young men, “from the world”, Joseph Lane and Hubert Schiefelbein. Not long afterwards, in anticipation of their reception of the religious habit, the postulants were given a list of religious names to choose from. (Upon receiving the robe of the Brothers the young men would also receive a new name, to be used throughout their religious life.) From that list Philip chose three names he felt he could be comfortable with: Anthony, Arnold and Bruno. These 3 names were submitted to the Novice Master, Brother Pius Figueroa. However, on the day of his reception of the religious habit, August 14, 1937, he displayed one unique personal trait that had already and would continue to characterize his response to the unanticipated, throughout his entire life. That trait was a cheerful acceptance and adaptability to the unexpected. When Philip stepped forward to receive the black robe of the Christian Brothers, the presider, Br. Jasper Fitzsimmons, announced “. . . and, from this day forward, Philip Joseph Masson will be known as Brother Victoris Felix.” Philip is reported to have later said something like “Felix! That was not one of the three names I chose . . . but then, my grandfather was Felix Cassidy and my father’s brother was Felix Masson . . . so I am happy with that name.”

During Br. Felix’s novitiate year, Brother Peter Graves, from the New York District (on his way back to the Philippines from home leave) spoke to the Novices at Mont La Salle. The young Novice was so inspired by what Brother Peter said, that he asked the Novice Director to write his name on the list of those willing to be assigned to the Philippines.

Shortly before the completion of the Novitiate, another distinguished visitor came to Mont La Salle. He was Brother Abban Philip, assistant to the Superior General in Rome. When the young Br. Felix renewed his desire to become a missionary, the solemn (and amused?) superior said “That’s fine, Brother. Nurse the idea and ask again after completing college.” Neither of them could ever have imagined that within a month of that meeting, Br. Felix would be informed that he had been assigned to the Philippines.

On August 15, 1938, after making his first vows, Br. Felix and his companions moved to Moraga to begin their Scholasticate at Saint Mary’s College. Although hoping to

become a History major, the young student Brother was not unhappy with being informed that he was to be enrolled in Chemistry, English Composition, English Literature, French, Philosophy and one History course. Two weeks after classes began, he received a letter from Br. Jasper Fitzsimmons, the Provincial, that would change the course of his young life. The 6 college courses were all dropped and 19 year-old Br. Felix began busily making preparations for his departure for the Philippines. He had been assigned to teach at the De La Salle College Grade School in Manila. Classes there had already begun so he was urged to pack and set sail post haste.

After 23 days at sea, Br. Felix arrived in Manila on October 13, 1938. One part of his dream, to be a missionary in the Philippines, was realized . . . the rest was all to come. He was, in fact, in the Philippines, but because he had neither formal training nor experience as a teacher, his missionary work as a teacher started with his being assigned to teach the second grade. He was 19 years old.

I earlier mentioned that at his robing when given his religious name, Brother Felix exhibited the trait of cheerful acceptance and adaptability to the unexpected. During his very first week in the Philippines he showed this trait again. His fellow Californian and good friend, young Brother Anselm, who had also been assigned to the Philippines and who had shared the same small cabin on their 23 day crossing of the Pacific, for reasons never recorded, decided not to continue as a missionary (or a Christian Brother) but returned to San Francisco when the S.S. President Wilson set sail several days later.

An insight into the determination of Br. Felix to properly prepare himself for the life of a teacher can be seen by the fact that over the next 7 years he enrolled in 3 or 4 college courses every single year, even though teaching full time . . . and even though during 4 of those 7 years the Philippines was occupied by the Japanese during World War II . . . and even though he had two extended periods of hospitalization.

In 1940 Br. Xavier, the Irish Director in Manila, wrote the Br. Visitor in San Francisco "Br. Felix has been in the hospital for 2 months with a tropical disease (known as "Sprue") . . . the doctors recommend he return to the USA." No action was taken . . . but then, the following year, Br. Felix was in the hospital for 3 months with tuberculosis. Because the War was on, he could not be returned to the USA but was allowed by the Japanese Military Government to convalesce in the Brothers' Summer Home in Baguio, 5 hours north of Manila. .

Difficult as these times must have been for this young Brother, Felix never dwelt on the difficulties or indignities . . . especially of those last 8 months in the internment camp with 2000 other detainees . . . rather he said how pleased he was with having Mass every day (there were over 100 priests in the Camp) . . . playing baseball sometimes (the Japanese guards loved baseball and Felix was a very good athlete and a great coach) . . . and the excellent History class he was able to take from a Jesuit internee who had been on the faculty of the Catholic University in Peking. One other telling personal note he did mention was that of his weight loss. He was down to 137 pounds (from 180).

February of 1945 was a month he would never forget. There was the terrible tragedy of the massacres in Manila during the days before liberation. Seventeen German Brothers were among those slain at De La Salle College in Manila. Then there was the incredibly daring and dramatic rescue by 150 American paratroopers and 80 amphibious tanks in the early hours of February 23rd . . . followed by the two weeks of rehabilitation in Muntinglupa . . . then , his first ride ever in an airplane . . . to the Island of Leyte, where they were all placed on board a ship and, three weeks later, arrived home in San Francisco, in early April of 1945. It was his first home visit in 7 years. He was 26 years old.

After visiting his family, receiving medical and dental treatments he was temporarily assigned to the Junior Novitiate Faculty. That was when I met Br. Felix for the first time. He taught us Typewriting and Penmanship during the summer school of 1945. I remember that he enjoyed teaching very much and was extremely effective in motivating us to do our best.

Although he was eager to return to the Philippines and help with reopening our schools there, he was assigned to the Saint Mary's College Scholasticate where he set about acquiring the bachelor's degree. In the next two years he took a staggering total of 34 courses and was graduated in 1947. He was then requested to help out at Christian Brothers' High School in Sacramento where he taught and assisted in the supervision of the boarding students. The following year he was permitted to return to the Philippines. He was 29 years old.

His first letter to his beloved Aunt Rose described the wonderful 17 day crossing of the Pacific. In this letter he also spoke of his disappointment over the typhoon-delayed mailing of the 70 postcards he had written during the voyage. He was quite a correspondent.

His new teaching assignment in the De La Salle Grade School was Religion and the Language Arts (Reading, English Grammar, English Composition, Spelling, Handwriting and Public Speaking) to the 3 sections of Grade 6. Each section had between 40 – 45 students. Classes began at 8:00 AM. There was a half hour recess at 10:00 AM. The lunch break was from 12:30 – 1:30 PM. Classes were dismissed at 3:30 PM. Because he assigned a one page written composition every week, every weekend Brother Felix could be seen on Saturday morning in the community room, correcting (meticulously) over 120 student compositions.

The following year he was asked to supervise the Grade School Newspaper . . . an 8 - 10 page collection of news, photos and essays that was printed monthly. In a letter to Br. Alfred Brousseau, Br. Felix wrote "I hope this does not interfere with the Intramural Sports Program. I referee two games a day after school." (there were 27 basketball teams in the De La Salle Grade).

In subsequent letters to Br. Alfred, Br. Felix spoke of "going with the 6 Catechists on Saturday to teach religion in the Public Schools nearby." . . . of being asked "to take over

the supervision of the Bookstore” (open 8 hours a day . . . one full time employee) . . . of being asked “to be a proof-reader of the grade school workbooks” before being published locally (in English, Spelling and Math). In another letter he also mentioned, playfully, that he was sorry not to be at St. Joseph’s Camp when Brother Alfred would be present, during that summer (Missionaries were given home leave only every 5 years in those days), “I would have had a great time taking you over the coals in pinochle, dominoes, cribbage and what have you.” Brother Alfred was a fierce and almost unbeatable cribbage player, but Felix was one of the few to challenge and sometimes defeat the Brother Visitor.

While it was clear that Br. Felix was a very willing, reliable and efficient worker, he was also skillful in training others to do the work. When he became free from the supervision of one job, he quickly found another . . . or it found him. In the late 1950’s there were other Brothers to referee intramural games after school and the Bookstore was in the capable hands of his assistant. However, Br. Felix was not free for long at 3:30 until 5:00 PM (when community Spiritual Reading began). He was just in between new jobs. It wasn’t long before he wrote that “Every afternoon I’m picked up by the Papal Nuncio’s driver and taken to the Nunciature where I have a Reading and English lesson with Archbishop Salvatore Siino and his secretary Monsignor Poggi.” Brother Felix was never just a full time teacher.

At age 40, with 21 years of teaching experience behind him, Br. Felix became a Grade School Principal. He would remain in this administrative position for the next 14 years, although in 4 different schools. Being the Grade School Principal was a full time job, yet he took it upon himself to interview every one of the boys in the 8th grade before they graduated. This he considered so valuable that the following year, he also interviewed every one of the 7th graders as well.

One task that he also happily accepted in addition to all his others, was that of substituting for an absent teacher. When not busy with some other work, he could take over any grade school class and follow the teacher’s lesson plan. When he finished the work for that day he would give a “a special treat”: a dictation assignment. He would speak or read, slowly and clearly, for two or three minutes. The students would write down exactly what he said. He would then collect the papers, grade the handwriting, grammar and style and return them to the students the next day. This became a very popular activity. I can’t think of many schools where, however much they loved their own teacher, the students were so delighted to have a substitute teacher

The years passed, yet so convinced was he of the value of personal contact, that, when he was assigned to the Guidance Office of the La Salle Green Hills High School in 1964, he interviewed every one of the 400 boys in the Freshman Classes. In time, this very specialized apostolate became his trademark. The parents were delighted and the students looked forward to their interviews . . . and, it wasn’t long before he was acquainted with just about every one in that very large school. A few excerpts from his Journals during those ten years at Green Hills, gives rare specifics about his work there. . . . “The Guidance Center gets all my attention from 7 AM to 4 PM.”

... “I’ve started interviewing 7th and 8th graders in addition to the High Schoolers!”
 ... “I continue to see 30 – 35 boys a day.”
 ... “On Friday I completed my 1142nd interview.”
 ... “I was able to complete 105 interviews for this week.”
 ... “In 1969 . . . there were 1386 boys in the school . . . I saw them all.”

I’ve already mentioned what a serious letter-writer Brother Felix was. Just now I quoted an excerpt from one of his journals. Brother Felix was an incredibly faithful journal writer. There are 9 volumes of his Journals in the Archives here at Mont La Salle. They are filled from cover to cover, top to bottom, side to side of every page . . . with entries averaging 50 – 100 words . . . for every day of every year from 1946 to 1996. Fifty years of recording facts, thoughts and feelings! I can only assume that the journals before 1946 and after 1996 are either still in the Philippines or have been lost.

At the risk of overemphasizing what a prolific writer Brother Felix was I want to also mention that, in his journals we found small 3” x 5” sheets of paper on which were very neatly entered the names of people and intentions he wanted to remember at prayer. These slips of paper were surely kept in his Missal or Prayer Book. There was one for each month to remind him of births and deaths, anniversaries and other events. On each slip of paper were numerous entries for each day of the month. I was very pleased to see that on every March 19th he prayed for Auntie Rose, John O’Neill, Mrs. O’Neill and Brother Hubert Lane

Busy as Br. Felix was during these years, he always seem to have more than enough energy to take on some extra activities. In the very busy 1970’s he took on the coaching of little league baseball at La Salle Green Hills. He never mentions winning a championship, but he did comment on his teams, schedules and players for the next 7 years.

In the 1980’s he was assigned to La Salle Grade School in Alabang. To Br. Alfred Brousseau he wrote “I’m really enjoying my work. I teach religion to the 7 sections of Grade 8” (40 – 45 students in each class).

Such an extraordinarily energetic, efficient and inspirational Christian Brother was this Brother Felix Masson that, as I’m sure you can sense by now, I am struggling with the desire to tell you all that I know about him. And I realize, full well, that there are many here present with their own favorite Brother Felix story. While these cannot all be told here, they can be written or emailed to Andrea Miller the Archivist here at Mont La Salle . . . or shared at our social gathering following the burial.

Thus, even though I have already mentioned a number of events and personality defining activities, I will have to pass over a great many fascinating stories . . . and only give brief mention to one final aspect of his remarkable life: the impact he had on others. Here are seven testimonials that reflect the themes recurring in the many that have been sent:

1. Brother Dodo Fernandez, Provincial of the District of the Philippines.

“We term his 69 years with us in the Philippines as a blessed ministry of presence.”

2. Br. Gus Boquer, President of De La Salle University-Dasmarinas

“... he was a magnificent brother to all of us in his 69 years of dedicated services as a Christian Brother in the Philippines. He was a rare gift from God who made the difference to countless persons that he has touched and transformed.”

3. Br. Dennis Magbanua

“Thank you for sharing Brother Felix with us when we were growing up as a District his authentic brotherly love for all members of the Lasallian family in the Philippines, especially the students . . . will never be forgotten.”

4. Marty Diaz de Rivera (alumnus of La Salle Green Hills, Mandaluyong, Rizal)

“He let us play in the kitchen walk-in freezer of the Brothers’ Central House.”

5. Doctora Marla Inducil,

Clinical Research Coordinator, Vancouver BC

“We looked forward to our weekends because Brother Felix would always spend time with us playing at La Salle Green Hills. Inevitably, he would announce a very special play activity for the day, like ‘seeing who could pick up the most stones’” from his beloved Little League baseball diamond. There were extra points for the largest stones found in the outfield.

6. Brother Hans Moran

“He would sometimes spend the entire Saturday or Sunday afternoon with us as we played in LaSalle Green Hills. Often he would bring us for a swim at one of the pools in the Green Hills Subdivision.”

7. Mr. Gerald Jose, Alumnus of De La Salle, Manila (Grade School ‘65, High School ‘69 and University, ‘74) Union City, California

“My life was indelibly marked by Brother Felix. On one occasion he called me to his office when I was a Grade School Student at De La Salle College in Manila. He spoke to me very seriously for about 10 minutes, telling me how proud he was of me for turning in a large roll of money that I had found in the playground. How many times are you called into the Principal’s office to be told how good you are? Because of that encounter with Br. Felix I have always tried to be totally honest.”

And so, Brother Felix, you have fulfilled your dream of becoming a missionary Christian Brother . . . and you have inspired three generations of Filipinos to study seriously, to write very neatly, correctly and clearly . . . to have confidence in and love for their teachers . . . to participate seriously and joyfully with others in a great variety of activities . . . and to walk on their own life journeys always conscious of the presence of God and the example of Jesus as their model . . . just as you did, Br. Felix Masson.

LOOSENING OUR HOLD

Those who die are, in respect to us, but as absent for a few years—it may be only months. Our seeming loss should loosen our hold on the world, where we must lose everything, and draw us to that other world where we shall find all again.

Archbishop Fenélon in *Letter to Men*.

MESSAGE FROM JUBILARIAN BROTHER PATRICK MOORE

[At the Convocation Brother Thomas Jones read the following FAX from Brother Patrick, who is teaching in Salisbury, England.]

I would first like to thank Tom for inviting me to the Convocation and kindly consenting to read these few words. The Brothers in the London area did gather with Sean, the Visitor, to pop the champagne cork for me in celebration near the old feast of the Translation of the Relics of Saint John Baptist de La Salle, the eve of which John and I received the robe 50 years ago.

I am sorry that I cannot join you this evening at Mont La Salle – the place I always associate with Columban and Chrysostom who both spent so much time encouraging my musical studies.

This is a moment to thank the entire District of San Francisco for its generous support for my ecumenical apostolate these last 25 years. None of this could have been done without the active support of Norman, Mark, David and Stan.

There are among the gathering tonight some for whom I was Director at Assumption Hall. I think of them often and hope that their lives are fulfilling and rich. Soon after Norman appointed me Director of Scholastics it was quickly evident to me that six years of study in Europe, teaching at the College and working in the dorms was an incomplete preparation to be Director of Scholastics. Many were these late nights when I walked down that long hallway on the first floor of Assumption Hall to the rooms of Hugh Kennedy or over across the campus to Robert Lee's suite in the dorms to ask for assistance. If there was some good done at Assumption Hall it was due in no small part to Hugh and Robert who gave such wise and kindly advice to a Nicodemus coming in the night.

Fifty years ago I confided to my diary in the novitiate that I hoped someday to study English at Oxford. But God saw differently—it was to be Cambridge. Today in graduate education we are required to produce plans for future research, teaching and possible theses to supervise. But I always recall the wisdom of that great American Jewish theologian, Woody Allen, who said: "If you want to make God laugh—just tell him your plans".

JUBILEE TALK FOR BROTHER VIRGIL EVERS

Brother Kenneth Cardwell

Celebrating 75 years of life in the Brothers is Virgil Evers, one of nine children. There is a clue as to what we should be encouraging if we hope to resolve the vocation crisis. Brother Virgil, as many may know and as I hope I can say without offending, suffers from memory loss. This is not something new. It may even be something of a virtue. In the oral history taken down by Brother Brendan Kneale a few years ago, Virgil spoke of an early assignment as prefect of boarding students at The High School. "I found that I had no aptitude for it" he said. [So I asked] "that I never be assigned to that kind of work again." The Visitor agreed. And as Virgil remembers it, "...I have never had that job again." Others remember differently. When Les Amis des Freres, a group of former Brothers, got together a few years ago, they chose Virgil for their annual award. He was, former brother Patrick O'Brien wrote, one of those unassuming, hard-working brothers always there doing his job. They commended him for his "gentleness, kindness, and generosity." And Patrick told of how at the Juniorate on the Wednesday afternoons when the Juniors were turned loose for recreation, through dinner and night prayer, Virgil volunteered to do the perfecting, thereby allowing brothers Norman, James Ash, and Patrick to themselves get an afternoon off (which they usually spent at Silverado playing golf). Virgil had forgotten he had no aptitude for perfecting and forgot also that he did do that job again. There is a virtue in that kind of forgetting. A second example: Virgil has had a long life, with few health problems, but when he first came to live in the Holy Family community he had fainting spells, and fell, like Christ, three different times. He recalled that he "got some bad bumps." He was in Queen of the Valley for three weeks the first time. Then twice more. Thinking back, he told Brother Brendan, "I forget what the doctors say is my problem." Some of us here would do well to imitate this kind of forgetfulness. And now that I see the meat is being served I will tell this story, which I hope will not penetrate the veil of Virgil's inattention. When assigned to Fresno early in his career, he informed the director that he was unable to eat pork in any form. A dinner with a pork chop in it would keep him up all night, he said. The brothers there loved pork and the next week and every time thereafter when it appeared on the table, the director informed Virgil that they were eating veal cutlets. Virgil ate them quite happily and without ill effect. (You will quietly examine your menus and notice the entrée. Any of you with Virgil's aversion to pork will tell yourself that you are eating veal, except of course, for those of you who are actually eating rabbit.) So I give you Virgil Evers who gave us 75 years.

**BENJAMIN FRANKLIN, ABOUT HIS OLDER AILING
SISTER**

Old age, infirmities and poverty are afflictions enough; the neglect and slight of friends should never be added.

**SAYINGS SELECTED FROM SEVERAL SOURCES, AND
FROM RAWSON AND MINER'S "DICTIONARY OF QUOTATIONS."**

G, M, Trevelyan: Education produces a vast population able to read but unable to discern what is worth reading.

Confucius: The nature of men is always the same; it is their habits that separate them.

Proverb: A joy that is shared is a joy made double. (And a suffering that is shared is one more endurable.)

La Rochefoucauld. One is never as fortunate or as unfortunate as one imagines.

T. Szasz. Happiness is an imaginary condition formerly attributed by the living to the dead, now usually attributed by adults to children and by children to adults.

H.G. Wells. Human history becomes more and more a race between education and catastrophe.

J. Huxley. Sooner or later, false thinking brings wrong conduct.

B. Pascal: If you want to make God laugh, tell Him your plans.

Emerson: Language is the archive of history.

Lao-Tzu: Nature is not human-hearted.

R.J. Neuhaus: Duty can be delightful but often it is only duty.

Anon.: A third dessert never tastes as good as the first two.

Anon.: The daily news seems to consist mostly of the repetitious, the trivial, the ephemeral, and, luckily, the forgettable.

Anon.: Aspire to inspire before you expire.

Anon.: To be ourselves we need to be someone.

Anon. Worrying is a misuse of the imagination.

Anon: . “Don’t tell God how big your storm is; tell your storm how big God is.”

Anon. The road straightens out behind us

Anon: About the only good thing in having our imperfections revealed is the pleasure it gives others.

Anon: God writes straight with crooked lines.

St, Augustine: Patience is the companion of wisdom.

Malcom X: There is a danger in blind loyalty: Wrong is wrong no matter who does it or who says it.

Whittier: Peace hath higher tests of manhood than battle ever knew.

La Bruyère: Logic is the art of making truth prevail.

**G. Herbert: Teach me, my God and king,
in all things Thee to see;
and what I do in anything,
to do it as for Thee.**

**J. Keble: And help us this and every day
To live more nearly as we pray.**

R. Niebuhr: God, give me the grace to accept with serenity the things that cannot be changed, courage to change the things that should be changed, and the wisdom to distinguish the one from the other.

C. Rowan: There aren’t any embarrassing questions, only embarrassing answers.

J.F. Kennedy: The time to repair the roof is when the sun is shining.

R. Browning: Progress is the law of life; man is not man as yet.

S, Lee: Is it progress if a cannibal uses a fork?

F. P. Dunne: Trust everybody, but cut the cards.

**A. Pope: Be not the first by whom the new is tried.
Nor yet the last to lay the old aside.**

Buddha: The eight-fold path: right view, right aim, right speech, right action, right living, right effort, right mindedness, right contemplation.

J.F. Kennedy: Our privileges can be no greater than our obligations.

J.D. Rockefeller: I believe that every right implies a responsibility; every opportunity an obligation; every possession, a duty.

Juvenal: Revenge is the poor delight of little minds.

V. Hugo: Science says the first word on everything and the last word on nothing.

M. Planck: We have no right to assume that any physical laws exist, or if they have existed up to now, that they will continue to exist in a similar manner in the future.

La Rochfoucauld: Self-love is the greatest of all flatterers.

J. Heller: He was a self-made man who owed his lack of success to nobody.

R. Benchley: Drawing on my fine command of language, I said nothing.

G. Eliot: Blessed is the man who, having nothing to say, abstains from giving in words evidence of the fact.

Molière: The fashionable vices try to pass for virtues.

Proverb: Unexplained accidents are events in which God remains anonymous.

D. Runyon: The race is not always to the swift nor the battle to the strong—but that's way to bet it.

F.D. Roosevelt: A nation does not have to be cruel to be tough.

African proverb: Speak softly and carry a big stick.

African proverb: I am because we are.

H. Truman: If you can't stand the heat, get out of the kitchen.

R. Nixon: Fish or cut bait.

D. Boorstin: A celebrity is a person who is known for his well-knownness.

W. Mizner: Be nice to the people on your way up because you will need them on your way down.

A. Miller: Suicide kills at least two people—that's what it's for.

W. Henley: My head is bloody but unbowed.

B.F. Skinner: The real problem is not whether machines think but whether men do.

J. Ruskin: Every increased possession loads us with a new weariness.

Cervantes: No man is born wise.

R.W. Service: Ah, the clock is always slow—it is later than you think.

H. Thoreau: As if you could kill time without injuring eternity.

E.W. Hoch: There is so much good in the worst of us, and so much bad in the best of us, that it hardly becomes any of us to talk about the rest of us.

Dustin Hoffman : A good review from the critics is just a stay of execution.

J. F. Kennedy: When written in Chinese the word “crisis” is composed of two characters. One represents danger and the other represents opportunity.

L. Peter: There is a danger that our education was simply a way to acquire a more sophisticated set of prejudices.

Seneca: Fire is the test of gold, adversity the test of strong men.

Emerson; God expects every mind to choose between truth and repose.

Livy: Truth is often eclipsed but never extinguished.

T. Carlyle: I don’t pretend to understand the universe. It’s a great deal bigger than I am. People ought to be modester.

O. Wilde: A cynic is a person who knows the price of everything and the value of nothing.

Horace: Force without wisdom falls of its own weight.

M. MCarthy: In violence we forget who we are.

J. Milton: Who overcomes by force, hath overcome but half his foe.

J. Adams: Virtue is not always amiable.

Micah 6, 8; What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God?

La Rochefoucauld: Virtue would not go to such lengths if vanity did not keep it company.

Seneca: Nature does not bestow virtue; it is an art.

Mark Twain: Always do right. It will gratify some people and astonish others.

F. Longbridge: Two men looked out through the same bars. One saw the mud, the other saw the stars.

J. Milton: For what can war but endless war still breed?

W. Hazlitt: Faith is necessary for victory.

Greek Proverb: Wisdom begins in wonder.

Lao-Tzu: The way of the sage is to act but not compete.

E. Young: Be wise with speed; the fool at forty is a fool indeed.

Sojourner Truth: When someone argues that women don't have as much rights as men because Christ was not a woman, we say that Christ came from a woman and God. Man had nothing to do with it.

C. Whitton: Whatever women do, they must do it twice as well as men to be thought half as good. Fortunately, this is not difficult.

H. Beecher: Work is not the curse, but drudgery is.

R. Cumberland: It is better to wear out than to rust out.

M. Fuller: Men for the sake of getting forget to live.

Aristotle: Youth is easily deceived because it is quick to hope.

W.S. Maugham: It is only an illusion that youth is happy, an illusion of those who have lost it.

Br. Alexius: Before appearing in nature, human existence arises in the divine embryo of our Creator's infinite love.

S. Maugham: Too much candor in society is like an iron girder in a house of cards.

D. Martin: Faith, it seems, has finally found in politics the consolations of certainty.

T. Fielder: No man's Religion ever survives his Morals.

G.K. Chesterton: Newspaper reporting consists in writing that “Lord Jones has died” for people who didn’t even know he had been alive.

Chesterton also noted that when people stop believing in God they find all sorts of less credible things to believe in.

T. Radcliffe, O.P.: There’s nothing in the Bible that says we have to believe in progress.

P. Pasolino: “Italy is decaying into a state of affluence which translates into selfishness, stupidity, lack of culture, celebrity worship, self-righteousness, compulsion and conventionality.”

Fr. R. Neuhaus, paraphrasing Chesterton: The problem with religious orders that forsake their founding mission is not that they will do nothing but that they will anything and call it a mission.

Br. David Liao: All good things must come to end so that better things may begin.

Bumper-sticker claim: Four-thirds of the population fails to understand fractions.

Descartes: I think therefore I am.

Wordsworth: We feel that we are greater than we know.

Anon.: The least rewarding of all the vices are envy and despair.

Anon.: Only dead fish swim with the tide.

Anon.: Wonder leads to wisdom by way of education and experience.

Anon.: Better to be a Socrates dissatisfied than a pig satisfied.

J. Pieper: The radical attitude of “not giving a damn” is in fact related to the state of mind of the damned.

G. Will: The real hubris is thinking we can dispense with our heritage from the giants of other generations on whose shoulders we stand.

RIGHTS OF CHILDREN DUTIES OF CHILDREN

Editorial

I

A child in school has the *right* to fire protection but also has the *duty* to avoid panic during a fire drill and to follow its rules. Should the emphasis be on his rights or on his duties? Or is the question based on a false dichotomy? Does the slogan, “Priority is always to be given to the person,” answer the question?

It is well known and appreciated in the Lasallian world that the late Brother John Johnston, former Superior General, devoted the last years of his life to the cause of “the rights of the child.” He inspired the worldwide Brothers to dedicate the Lasallian Year 2001-2002 to this theme. It is equally well known that Saint John Baptist de la Salle wrote a large catechism for children called “The Duties of a Christian To God.” Given the reciprocal nature of rights and duties we can raise instructive questions about the two viewpoints of emphasis –that of the Founder and that of Brother John.

In a different text, published by St. La Salle in 1703 and called “The Rules of Christian Decorum and Civility,” he provided a second textbook for his schools, one that was used, we are told, for two centuries in classrooms throughout France. It reflects his contemporaries’ Cartesian love of rules. These (now-archaic) “rules” urged on the children were presented as their duties. Brother Gregory Wright’s modern introduction to this text notes the Gospel intent of the book. He quotes the historian, Georges Rigault concerning it: “The children of the people in France learned how to live as individuals who had a certain education and took the Gospel to heart.” Another historian is cited to the effect that these rules “Christianized the foundations of *civilité *.”

Of more direct importance to our question is the former book for children, a larger and more comprehensive text on “Duties of a Christian.” Many editions appeared between 1703 and 1928, and a

critical scholarly English-language edition was published in 2002. The structure of the text is made clear from the start: all our duties arise from one duty: “love God and love neighbor.” This one Christian duty engenders a whole array of derivative duties. The 2002 text has a full historical and analytical introduction by Alexis Doval, professor at Saint Mary’s College of California. At the end of his analysis he quotes from the final part of La Salle’s volume the latter’s words about one’s ultimate “duty:” “We must also be Catholics and believe in God, in Jesus Christ, and in all that Jesus taught whether in person or through his Church. Besides this condition we must also publicly profess our faith. Even this profession is not enough to be a good Christian: we must also be enlivened by the Spirit of our Lord Jesus Christ and conform to his life and the maxims he teaches us in the holy Gospel and the entire New Testament...”

(Note that if these duties are imposed, then we must derivatively have the right to learn about them.)

There is no denying that babies from before birth and for some time thereafter have no duties, just rights. But infants soon acquire duties, too. (Perhaps the first one is to obey the requirements of “toilet training”!) Several childhood duties, both for the benefit of the child and for that of the family, are expected to ensue, and properly so lest the corresponding rights be taken away. By the time he or she goes to school the young person may feel overwhelmed by duties, though these are or should be correlated to his or her rights—*and* to the rights of the family and school, that is to say, to the common good. The danger is that the psychological perception of one’s rights assumes priority over one’s duties.

In June 2004 Pope John Paul II told a group of visiting bishops: “Over the past forty years or so while political attention to human subjectivity has focused on individual rights, in the public domain there has been a growing reluctance to acknowledge that all men and women receive their essential and common dignity from God ... Detached from this vision ... rights are at times reduced to self-centered demands...” Thus we can say there is a danger that we may take personally the expectation that other people “should give primacy to persons” and therefore yield to our demands. There is a strong impulse to forget our duties as persons and to remember only our rights.

II

It is understandable that in reaction to totalitarianism and its general defeat in the West during the last century, people should expect governments to have great regard for individual rights. The political impact of this historic development can hardly be over emphasized. “The Universal Declaration of Human Rights” proclaimed at the U. N in 1948 may be the historic turning point in the changing of attitudes. It was followed in a “Convention on the Rights of the Child,” approved by the U.N. General Assembly in 1989. Later critics worry about this development. As Richard Neuhaus wrote recently: “Rights do have a tendency to disengage themselves from duties. And we may well ask whether appeals to human dignity have enough moral specificity to inform political judgments...”

It is precisely this “moral specificity” that should concern teachers. In his classrooms St. La Salle specified duties with typically French detail and thoroughness. Modern American schools have a different culture but the same very human problem about rights and duties. Is there enough “moral specificity” in such slogans as, “Remember the primacy of the person”?

This paper started off with an example of a child’s rights and duties, namely, those in a school fire drill. Note that the fire drill is established for the common good in a way that *incorporates* the personal good of all students in the school. A rebellious child may fail in his duty during such a drill and endanger others, and so he will have to be dealt with accordingly despite some of his alleged “rights.”

But in general we can say that a child’s rights are reflected in adult’s duties *and vice versa*. A similar linkage is found between citizens and governments—and the basis for this linkage is the common good. Despite a popular slogan, priority does not always have to be given to the person. One might interpret such a slogan to mean that “by giving priority to the person, one is favoring the common good” (on the grounds that such a priority of persons always serves the good of all—but that seems clearly to strain the meaning intended by the slogan and, *in fact, to be false*.) Rather, primacy should be given to the common good, assured both by government on behalf persons and by persons on behalf of the common good. That is, governments (even school

governments) must not be totalitarian; nor must persons have total primacy. The balance is described by Robert George in an essay for *First Things*, January 2008, and can be paraphrased: The common good served by governments must include the good of the person, and that good includes individual freedom and responsibility—so that “governments must not spoil its own role by invading regions proper to such individual freedom and responsibility.” Nevertheless, there is a converse to this proposition: persons may not contravene the common good. JFK is quoted as saying that one’s privileges do not exceed one’s responsibilities. It is clear that privileges are revoked when duties are neglected.

Ronald P. McArthur, former member of the faculty at St. Mary’s College and founding president of Thomas Aquinas College, addressed an October 2007 meeting of the Aristotelian Society on the topic, “Right and Law.” His thesis is, in an overly simplified summary, that before the time of Hobbes and Locke—and going back to the time of Aristotle—the classical view of rights and law was based on a notion of the common good of society and on one’s resulting duties. But, Dr. McArthur notes, that after the time of Locke, rather than the pivotal idea of a common good, the pivotal idea is that of human rights. Today we tend to act as if, “the notion of human rights is the common political and moral reference through which we understand our life in society.” He goes on to describe the consequence of that error: “This would mean that there is properly speaking no common good: everything sought is a private good, a good ordered to the individual.” We, as individuals, become “the measure of our actions.” (One might add that the righteousness advocated in Scripture exceeds our own self-measure. It extends to the Communion of Saints and entails duties as well as rights—it is because of these duties that we have certain rights).

McArthur notes that the modern Church has adopted some of the language of “rights.” But it generally views rights as derivative from duty. For example, the right to religious freedom is grounded on the notion of the person as a *responsible* agent, that is, as a *dutiful* human being. The Church sees rights as flowing from duties, and, reciprocally, sees such human rights in a community as part of the common good. But, referring to the individual, Newman is quoted as writing that his conscience says nothing of rights, but only of duties. Unfortunately, we tend today, on the contrary, to be a people of “entitlements.” Such privileges stem from responsibilities to the common good..

Of course, if there were only one person in the world and no society of persons whose common good was at stake, then we could safely adopt the slogan, “always give priority to the person.” But that kind of individualism is not ours. We expect each person to carry out his or her responsibilities and thereby achieve the good of all. Rights are derivative. Hence, we may give priority to institutions if they have the common good of persons as their purpose. In 2007 Archbishop Charles Chaput addressed a conference on the common good, and his talk is printed in the Spring Issue of *Communio*. He describes the common good as “what best serves human happiness in the light of what is real and true.” Individuals often have an untrue and unreal notion of what serves their happiness, and so there is a danger that their appeals to “the priority of the person” do not lead to happiness.

April 18, 2008: Pope Benedict addressed the U.N. and noted, as reported by Zenit News Service:

"In the context of international relations," the Pontiff said, "it is necessary to recognize the higher role played by rules and structures that are intrinsically ordered to promote the common good, and therefore to safeguard human freedom.

"These regulations do not limit freedom. On the contrary, they promote it when they prohibit behavior and actions which work against the common good, curb its effective exercise and hence compromise the dignity of every human person."

OPENNESS: A TALK BY POPE JOHN PAUL II.

In speaking to a group of professors in September 2000, Pope John Paul said:

“Ephphatha, be opened!” [quoting Mark 7,34.] The words spoken by Jesus at the healing of the deaf-mute ring out for us once more today. They are stimulating words of great symbolic intensity which call us to open ourselves to listening and bearing witness.

Does not the deaf-mute mentioned in the Gospel bring to mind the situation of those who are unable to establish a communication which gives true meaning to life? In a certain way He reminds us of those who shut themselves up in a presumed autonomy leaving them isolated from God and often from their neighbor as well.

For you, dear brothers and sisters engaged in research and study, these words are an appeal to open you spirit to the truth which sets free. At the same time Christ’s words summon you to become this “ephphatha” for countless hosts of young people, to become this word which opens the spirit to every aspect of truth in the different fields of learning.

GOVERNING A FAITH-BASED ORGANIZATION: UNIQUE CHALLENGES IN THE BOARD ROOM (Excerpts)

Robert Jordan

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In August of 2005 I was honored to be asked to present an introductory workshop on Policy Governance to a group of Catholic secondary school administrators and trustees. The venue was a hotel in Jefferson Parish on the edge of New Orleans. My time there will be forever engrained in my memory, for I never got to finish the workshop. Instead I found myself in a rental car not registered to me trying to escape from a city that I had never visited before. I and thousands of others evacuated the Gulf Coast in the middle of the night in anticipation for what would be one of the largest natural disasters in the history of the United States.

Hurricane Katrina exposed a variety of issues for the country and the world. Significantly was the role of faith-based organizations (FBO’s) in how they responded and reached out in wake of the storm. Religious organizations from a variety of denominations and beliefs came to the need of this great American city. Whether in direct service on the ground or indirect support from churches, synagogues, or mosques thousands of miles away FBO’s have responded and continue to do so today. In August 2007 the *St. Louis Dispatch* reported that “the National Council of Churches estimates that church-sponsored volunteers have produced \$600 billion worth of labor for the Gulf Coast. In contrast, the total amount of federal funds spent on Katrina aid as of March was \$53 billion.”

As we look at the history of crisis around the world we see this same response from FBO’s again and again. Whether providing shelter to refugees fleeing war zones or providing food and supplies to tsunami victims, FBO’s have a history of answering some of society’s great pressing needs. Many FBO’s respond based on religious convictions, a component not necessarily debated during crisis. But their impact is not just realized during periods of calamity. FBO’s take responsibility for addressing some

of the most important issues affecting the world: education, healthcare, housing, early-childhood development, nutrition, community safety, and youth and domestic violence, just to name a few.

In recent years, an increasing number of American politicians, both Democrats and Republicans, have noted the significant contributions FBO's have made to the nation and the world community. The current U.S. administration houses the first Office for Faith-Based Initiatives, providing not only governmental guidance, but links to funding as well. Some FBO's are small in terms of their budgets and operations, while others represent large corporate structures and complex financial strategies. And like many non-profits, FBO's compete for funding sources. This of course creates the need for ethical stewardship of monies received. But in addition FBO's today face some unique challenges that other non-profits may not. It is these challenges that many FBO governing boards face in their attempts to adequately address issues of the day in the context of responding based on faith or religion.

There are some FBO's who today conclude that the religious basis for their existence impedes their efforts to provide services or attract support for such services. Depending on factors such as geography, political climate, and the level of acceptance of particular religions, some FBO's determine it advantageous to distance or even divorce themselves from their religious identity if it means gaining new public relations credibility or support for their work. This of course has implications for marketing, hiring practices, funding, even in the naming, or in some cases renaming, of the organization. There can be larger implications which tend to be more philosophical and emotional for a faith group especially if there is a rich history of the organization being born out of religious values or action. These kinds of issues can propel an FBO's governance and management into a state of unnecessary distraction.

A second challenge has to do with funding and choices. In addition to prohibitions that governments may place on funding FBO's, many foundations willing to fund organizations providing needed services to society may have their own limitations when it comes supporting religiously based non-profits. For example, community-based foundations or funds set up to benefit local non-profits may exclude religious entities. Some FBO's may decide even to form a separate secular non-profit corporation in hopes of receiving indirect funding.

Some may ask, does being affiliated with a particular religion limit the pool of financial donors willing to give? Even when a FBO is performing services that benefit the common good without proselytizing, there are still

people that will not support even the best of intentions if it means financially contributing to an organization that is Jewish, Catholic, Mormon, Pentecostal, or Muslim.

Another funding conundrum some FBO's face is their willingness to accept monies that have been earned through means that appear to be in conflict with a particular religious view or teaching. For example, is it proper for an FBO whose foundation religion has explicit doctrine on the ethical treatment of workers to receive financial support, even much needed financial support, from a company or individual who has a track record or perception of worker rights abuses?

A third challenge for FBO's can be the number of competing values within a religion itself and deciding what area of focus will take up the time and resources of the organization. For example, should a Christian FBO providing shelter to the homeless also explicitly preach Christian doctrine to those they serve because that is a central activity to their particular denomination? How does a religious school determine areas of emphasis in the curriculum given the vast array of issues that may be of importance or relevance in society today?

It seems that the needs of the world are almost always colliding into one another. How can you discuss the importance of education, without addressing issues of children's health? How can you discuss issues of children's health without talking about family life? How can you talk about family life without including issues regarding financial stability? Many religions have a lot to say about all of these issues and more. In most cases each FBO represents a piece of a larger complex societal puzzle. Sometimes determining what that piece looks like can be intimidating, especially if there are no clear parameters or too many issues with varying degrees of passion behind them in a single religion that wishes to respond to need.

Navigating complex religious issues in governance may not seem as daunting a task when sound theoretical principles are in place to provide focus and discipline in a journey towards gaining clarity of purpose and resolution. While Policy Governance does not offer answers to theological, political, and at times emotionally charged issues, it does provide a useful framework for determining how such discourse will play out among those commissioned to govern a FBO. All principles of Policy Governance are required in any board that wishes to exercise the model. Governing boards of FBO's will find that the principles of owner-accountable governance offer avenues to deal with their unique challenges.

Faith and religion can be highly personal. When one multiplies this by the number of possible stakeholders the challenge of competing views

based on faith and religious practices quickly emerge. In Policy Governance not all stakeholders are necessarily owners. By defining who the moral or legal owners are the FBO is able to clearly identify key values and perspectives and therefore can create policies based on such. For example, in my work with governing boards of Catholic high schools sponsored by the De La Salle Christian Brothers (Lasallian schools), ownership is not defined as parents, or alumni, or even Catholics. It is defined as the De La Salle Christian Brothers. This ownership makes clear what it values and holds important with respect to education. The individuals who serve on these school boards do so because they see their own values aligning with the values of the owners.

In Boards That Make a Difference, John Carver states “the essence of any organization lies in what it believes, what it stands for, and what and how it values”. In the task of policymaking, the board must consistently visit the values and perspectives of owners. For an FBO, board linkage to owners may require additional study of history, tradition, beliefs, or even theology. For those serving on boards of Lasallian schools practicing Policy Governance it means becoming confidently familiar with the tradition of the De La Salle Christian Brothers. For this reason, all potential trustees who wish to serve not only receive education in Policy Governance, but also attend training on the history, tradition, mission, and philosophy of Lasallian education which has its roots in scripture, Church doctrine, and expressions of faith in the life of the religious order. Trustees realize how important it is to this particular ownership that the schools provide a Christian and human education to young people, especially the poor. This cornerstone value then becomes paramount in their approach to governance, especially in the development of Ends policies.

If disciplined ownership linkage exists then policymaking with respect to Ends policies should be consistent with values and perspectives of owners. The very nature of Ends policy development requires the board to focus on who the organization will serve and to define areas of expected results for an expected cost. For FBO boards this may create very rich dialogue that includes engaging in religious thought and perspectives, but in the end should produce a pathway for management in which detailed decisions can then be made, thus limiting confusion over competing values within the faith community it represents.

In many cases, such a commitment to ownership is rare. Many traditional boards may not engage ownership in such ways if they are even lucky enough to define the owners. A board using Policy Governance needs to understand that it cannot reasonably do its job if this level of owner-

linkage is absent. A FBO board may imposeadditional training in Policy Governance, as well as in the faith traditions and teachings of the ownership it represents. In doing this, the board then holds itself accountable for such practices as it monitors its own governance behavior. As a side note, I have heard trustees or directors of FBO's practicing Policy Governance argue that such a level of commitment to understanding ownership is a new way to explore for themselves their own faith or religion beyond traditional approaches to religious education. It would seem that this level of personal engagement would only strengthen the commitment that trustees or directors have to the organization.

The FBO board using Policy Governance may choose to define specific boundaries with respect to its management practices in the form of Executive Limitations policies. Some of these policies may speak directly to religious themes. Depending on the religious issues the FBO is facing this will and should look different from board to board. For example, the global executive constraint policy in many Lasallian schools reads as follows: *"The CEO shall not cause or allow any practice, activity, decision, or organizational circumstance which violates the educational tradition and mission of the De La Salle Christian Brothers or the teaching and Canon Law of the Roman Catholic Church or is either unlawful, imprudent, or in violation of commonly accepted business or professional ethics."* From there the board may choose to place particular boundaries on finance, fund development, public relations, or communications, all of which flow from this broadest policy. If such choices are made, the board then can concern itself with reasonable interpretations offered by management, rather than religious or philosophical debates that are often blown out of proportion when an FBO finds itself attempting to make compromises in exchange for possible funding or other services. For some FBO's this kind of explicit policy which helps maintain alignment to their religious roots and beliefs is an important value. This may come with associated costs, financial or non-financial, but nonetheless it is the difference between proactive governance and reactive management in the board room.

Carefully crafted owner-represented policies are an asset to the FBO because it allows the governing board to determine in a structured way the level or degree of religious identity it is going to uphold. The board using Policy Governance will certainly not engage in the particulars about such practices as marketing or public relations, but rather will provide the expectations and boundaries in which management then can make a reasonable interpretation. The priorities of an FBO board may change and evolve over time. Some FBO's may find it necessary to distance themselves

from their religious roots. There may very well be plausible marketing, public relations, or funding reasons as to why this would be advantageous. After all some well-known national and international non-profits have a religious background, but this may not be common knowledge. With that said, if the FBO board represents ownership, it has a responsibility to link with ownership in an effort not only to determine the short-term implications of such decisions, but more importantly, to determine the long-term effects on both the organization being governed, and on the ownership in general.

Finally, because of the issues around religious identity, alignment, and competing values or perspectives within a single faith community, FBO boards using Policy Governance may find it helpful to clarify values in a single voice. Therefore, once the board has successfully created owner linkage strategies, as well as governance process policies that maintain such strategies, it may wish to go even further with respect to acknowledging their own values and philosophy. This can be done by creating a governance process policy that reminds the board of its values and philosophy based in the accepted religious reality. This policy then informs the rest of their policy development. (See “Revisiting Values in Policy Governance,” *Board Leadership*, Number 92, July-August 2007).

It has been said that one should always avoid talking about religion or politics in groups. For trustees or directors of FBO boards this is not an option. Policy Governance however brings a systematic and disciplined approach to faith-based governance that can provide some civility to religious and political discourse. After all most FBO’s would probably want to expend their energy responding to actual hurricanes rather than to the metaphorical ones that can happen in a board room. Yet John Carver did not create the Policy Governance Model for FBO’s exclusively. This demonstrates the versatility of the model. If it can be applied to all types of governing boards, then it can certainly work in all types of boards that govern on behalf of faith traditions. Who knows, despite our theological disagreements in religion perhaps one day owner accountable governance may be a common denominator that unites all of us.

In his 1993 Encyclical *Veritatis Splendor*, Pope John Paul II wrote: “This essential bond between truth, the good and freedom has been largely lost sight of by present-day culture. As a result, helping people to rediscover it represents nowadays one of the specific requirements of the Church’s mission, for the salvation of the world.”

DOCTRINAL CONTROVERSIES IN THE TIME OF SAINT LA SALLE

Brother Brendan Kneale

In the course of his modern and masterful biography of Saint La Salle Brother Alfred Calcutt observes that it is hard to imagine La Salle being immune to the doctrinal debates of his day. If he seemed to have distanced himself from them, still many of these battles must have affected him. Jansenism certainly figured large as a doctrinal struggle during his lifetime. Importantly also there were political-theological battles over Gallicanism and Protestantism. One of the interesting and heretical fads of his day was that of Quietism. Coloring these controversies were philosophical tendencies that prevail even to our own times, notably a strong Cartesianism that affected much European intellectual life. La Salle lived early in the era of the so-called Enlightenment. Many lively topics must have been bruited about in his university and seminary life while he was working on his doctorate.

We might ask what importance we should attribute to such matters. De la Salle shielded the early Brothers from them—there were more important and immediate concerns of an apostolic nature on their agenda. Nevertheless, in so far as these cultural and religious matters impinged on all the people, mostly at the unconscious level, such notions are important. “Ideas have consequences.”

For example, De la Salle was personally affected by the prevalent Jansenism of his time—that is well documented. His brother, Louis, a diocesan priest, became a Jansenist—though without being alienated from his brother John. (The latter asked him to be a kind of business manager for the Brothers.) On the one hand, the Founder seemed always to disagree with the Jansenist opposition to frequent Communion. On the other hand, according to Andrew Simon, long-time archivist of the Lasallian Library at St. Mary’s College of California, it wasn’t until 1702 that La Salle freed himself entirely from Jansenist influence. At that time, Andrew noted, he acquired a Jesuit confessor who was strongly anti-Jansenist.

That De La Salle took Gallicanism seriously is also well documented. He at one time publicly demonstrated his loyalty to ultramontane Rome by identifying his signature on a document, not as

“Gallican Priest,” but as “Roman Priest.” This was in defiance of the Gallican Declaration of 1682.

The kind of Protestantism prevalent in France was Calvinistic and produced the powerful group known as Huguenots. De la Salle had direct dealing with them, particularly in the Brothers’ schools in the south of France. This was after the Edict of Nantes, but it was still unsafe for a priest or religious to travel alone in the region. The Brothers had five schools in major areas, including Marseilles (which was also a hotbed of Jansenism.) Bishops in these territories had asked for Lasallian schools.

Another problem: he had apparently been accused of Quietism. The evidence of this is that a priest-friend of his, Father Charles de La Grange, pastor at Villiers-le-Bel, made it a point to protest in writing that De la Salle was not guilty of Quietism. It is true that the doctrine was widespread, even among De la Salle’s clerical friends and some of his benefactors. Moreover, the language and terminology of “resignation” and “simple prayer” and other such terms was used by both orthodox and heterodox Catholics.

As for the philosophy of Descartes, two of its characteristics figure strongly in De la Salle’s outlook (and indeed in the thinking of most French religious leaders in the seventeenth century.) These were, first, an emphatic body-soul dualism, and, second, an appetite for methods and rules. We do not have to look far to see these influences in the life and work of Saint La Salle.

The power of all these “isms” arises, in part, from the fact that they each do contain important truths. And the countervailing factors in the Church sometimes went too far in opposing the insights that they contained. Thus, there is an element of psychological and even theological truth in Gallican opposition to Roman tactics, as well as with the insights of Quietism and Calvinism, and even in the seriousness of Jansenism. Their appeal to many Catholics attests to that. And there’s no doubt that Descartes’ philosophy issued in many great successes which demonstrate the power of his methods.

To what extent was La Salle disadvantaged by all the defensive moves he had to make? It seems to me that there has been very little study made of these historical influences on him and on the thought of the Brothers. It is clear that, as time went on, the Institute outgrew what had become unsuitable among these “isms”—though it may have

taken centuries to do so! Over the decades various Institute General Chapters (and other historical factors) ameliorated the outlook and life of the Brothers. For example, Gallican dominance has waned; the *Common Rule* has changed in whatever tone and content these isms reflected; relations with non-Catholics are not acrimonious; and, while Quietism was never a problem, what virtues it had are couched in modern terms. Looking back, we can say that the historical success of the Institute certainly attests to the wisdom and prudence of La Salle's generally successful resistance to what was deleterious in these doctrinal disputes.

APPENDIX: NOTES ON THE DOCTRINES MENTIONED

I. General notions on Gallicanism

French resistance to Rome, expressed in by Gallicans in The Declaration of the Clergy of 1682, is made up of four articles.

1. St. Peter and the popes his successors, and the Church itself have dominion from God only over things spiritual and not over things temporal and civil. Therefore kings and sovereigns are not beholden to the church in deciding temporal things. They cannot be deposed by the church and their subjects cannot be absolved by the church from their oaths of allegiance.
2. The authority in things spiritual belongs to the Holy See and the successors of St. Peter, and does not affect the decrees of the Council of Constance contained in the fourth and fifth sessions of that council, which is observed by the Gallican Church. The Gallicans do not approve of casting slurs on those decrees.
3. The exercise of this Apostolic authority (puissance) must be regulated in accordance with canons (rules) established by the Holy Spirit through the centuries of Church history.
4. Although the pope has the chief part in questions of faith, and his decrees apply to all the Churches, and to each Church in particular, yet his judgment is not irreformable, at least pending the consent of the Church.

According to the initial Gallican theory, then, papal primacy was limited first by the temporal power of monarchs, which, by divine will, was inviolable. Secondly, it was limited by the authority of the general councils and the bishops, and lastly by the canons and customs of particular churches, which the pope was bound to take into account when he exercised his authority.

Gallicanism was more than pure theory — the bishops and magistrates of France used it, the former to increase power in the government of dioceses, the latter to extend their jurisdiction so as to cover ecclesiastical affairs. There also was an episcopal and political Gallicanism, and a parliamentary or judicial Gallicanism. The former lessened the

doctrinal authority of the pope in favor of that of the bishops, to the degree marked by the Declaration of 1682, and the latter augmented the rights of the state. (*Excerpted from WIKIPEDIA*)

CARTESIANISM

René Descartes died about two years before De la Salle was born and had a strong influence on all subsequent Western thought, especially in France. First of all, we are struck by his soul-body dualism—sometimes ridiculed as the theory that “man is an angel in a machine.” This dualism may be traceable back to the Platonism of the Early Fathers of the Church, and there are strong traces of it in De la Salle’s thought.

Secondly, one can see also in Descartes’ “rules of thought” (listed here in part) a spirit of methodical thinking reflected in La Salle’s own thought processes and in his writings (and in those of many of his contemporaries.)

RULE I : The aim of our studies must be the direction of our mind so that it may form solid and true judgments on whatever matters arise.

RULE II : We must occupy ourselves only with those objects that our intellectual powers appear competent to know certainly and indubitably.

RULE IV : There is need of a method for investigating the truth about things.

RULE V : The method consists entirely in an orderly arrangement of the objects upon which we must turn our mental vision in order to discover some truth. And we shall be observing this method exactly if we reduce complex and obscure propositions step by step to simpler ones, and then, by retracing our steps, try to rise from intuition of all of the simplest ones to knowledge of all the rest.

RULE VI : In order to distinguish what is most simple from what is complex, and to deal with things in an orderly way, what we must do, whenever we have a series in which we have directly deduced a number of truths one from another, is to observe which one is most simple, and how far all the others are removed from this—whether more, or less, or equally.

RULE VII : In order to complete our knowledge we must scrutinize all the several points pertinent to our aim, in a continuous and uninterrupted movement of thought, And comprise them all in an adequate and orderly enumeration.

RULE VIII : *If in the series of subjects to be examined we come to a subject of which our intellect cannot gain a good enough intuition, we must stop there; and we must not examine the other matters that follow, but must refrain from futile toil.*

RULE IX : *We ought to turn our entire attention upon the smallest and easiest points, and dwell on them a long time, until we get accustomed to behold the truth by distinct and clear intuition.*

RULE X : *To gain sagacity, our mind must be trained on the very problems that other men have already solved, and it must methodically examine even the most trivial of human devices, but especially those which manifest or imply an orderly arrangement.*

RULE XI : *If, after gaining intuitive knowledge of several simple propositions, we are to draw some further inference from them, it is useful for us to run through them in a continuous and uninterrupted movement of thought, to reflect on their interrelations and to form, so far as we can, distinct conceptions of several at once. For this adds much to the certainty of our knowledge, and it greatly increases the scope of our mind.*

RULE XII : *Finally, we must make use of all the aids of understanding, imagination, sense, and memory ; and our aims in doing this must be, first, to gain distinct intuitive knowledge of simple propositions; secondly, to relate what we are looking for to what we already know so that we may discern the former; thirdly, to discover those truths which should be correlated with each other, so that nothing is left out that lies within the scope of human endeavor.*

RULE XIII: *If we are to understand a problem perfectly, we must free it from any superfluous conceptions, reduce it to the simplest terms, and by a process of enumeration, split it up into the smallest possible parts.*

THE HUGUENOTS

From the Internet we have the following information:

A persecuted minority in France during most of the period from the early 1500s until 1789, the French Protestants were given the name Huguenots in the time of the Reformation. The word may come from the German word *Eidgenossen*, or "confederates," a term once applied to Swiss Protestants.

In their struggles for religious freedom, the Huguenots were driven to become a political party and even a "state within the state," headed by

some of the greatest French nobles. By the middle of the 16th century, the Huguenots by their numbers and influence had aroused the fears of the Catholic party and the powerful family of Guise.

Eight separate religious wars followed. The first war began with an attack by the Duke of Guise and his followers on a congregation of Huguenots assembled for worship in a barn. A period of peace that followed the third war was broken in 1572 by the massacre of St. Bartholomew's Day, the most dreadful of the many crimes that marked this era of religious and civil warfare.

The Huguenot wars ended in 1598, when Henry IV--who had been a Huguenot but who had agreed to conform to the Roman Catholic Church--issued the Edict of Nantes. The edict gave the French Protestants political rights, religious freedom, and the possession of certain fortified towns. Despite the edict, the Huguenots were still harassed and persecuted from time to time, and when Louis XIV *revoked the Edict of Nantes in 1685*, (emphasis added) all protection of law was withdrawn from the Huguenots.

[There is an extensive article in *The Catholic Encyclopedia* on Huguenots.]

QUIETISM

In St. La Salle's lifetime the Church finally condemned some fifty or sixty propositions in the teachings of Quietism. The doctrine had originated decades earlier in the Illuminati movement in Spain. A quick glance at the propositions make it clear that La Salle was certainly not a Quietist (although he used language that invited the Brothers to strive in their interior life for a state of "simple attention.")

Condemned propositions (some in paraphrased form) include the following:

- a. It is necessary for man to annihilate his own powers, and this is the interior way.

- b. Actively to wish to do (anything) is to offend God.....
- c. Natural action is inimical to grace....for God wants to work in us without us.
- d. By doing nothing the soul annihilates itself....
- e. (Interior life is darkness, do not think of reward or punishment..)
- f. ... in interior life every reflexive concern is harmful, even reflection on one's human actions and on one's own defects.
- g. (It is unimportant if one gives scandal if one's will is right)
- h. (do not worry about sanctification)
- i. (propositions 14, 15, and 16 deprecate petitionary prayer)
- j. He who in prayer uses imaginings, figures, forms and his own conceptions does not adore God in spirit and in truth (Jn 4,23)
- k. (true love does not invoke argument or reason)
- l. (discursive prayer impedes the voice of God)
- m. (get rid of "acts" in prayer; the work of prayer is to remain in obscure faith and in the presence of God.)

JANSENISM

***The Catholic Encyclopedia* has an extended historical and evaluative article on this movement. One can see why Jansenism had an attraction since it purported to be an attack on the heresies of Pelagianism and Semi-Pelagianism. However, some of its teachings were condemned.**

Listed are these:

- Some virtues are impossible to just men who wish and strive (to keep them) considering the powers they actually have, the grace by which these may become possible is also wanting;
- In the state of fallen nature no one ever resists interior grace;

- To merit, or demerit, in the state of fallen nature we must be free from all external constraint, but not from interior necessity,
- The Semipelagians admitted the necessity of interior preventing grace for all acts, even for the beginning of faith; but they fell into heresy in pretending that this grace is such that man may either follow or resist it;
- To say that Christ died or shed His blood for all men, is Semipelagianism.

These five propositions were rejected as heretical, the first four absolutely, the fifth if understood in the sense that Christ died only for the predestined. All are implicitly contained in the second, and through it, all are connected with the above-mentioned erroneous conception of the state of innocence and the original fall. If it be true that fallen man never resists interior grace (second proposition), it follows that a just man who violates a commandment of God did not have the grace to observe it. That he therefore transgresses it through inability to fulfill it (first proposition). If, however, he has sinned and thus demerited, it is clear that, to demerit, the liberty of indifference is not requisite, and what is said of demerit must also be said of its correlative, merit (third proposition). On the other hand, if grace is often wanting to the just, since they fall, it is wanting still more to sinners; it is therefore impossible to maintain that the death of Jesus Christ assured to every man the graces necessary for salvation (fifth proposition). If this be so, the Semipelagians were in error in admitting the universal distribution of a grace which may be resisted (fourth proposition).

The upshot of this belief, in practice, was a rigorism reminiscent of the Puritan movement among Protestants. As mentioned earlier, St. La Salle, in contradiction to Jansenism, allowed for frequent communion among the Brothers, though in many respects, by our standards today, he seems quite rigorous.

“MENTAL PRAYER”

Our contemporary practice of [interior prayer] must be different from the detailed series of acts and resolutions that made up the practice in De la Salle's time ... For the presence of God to be an important part of one's life, time and effort must be spent in cultivating [a] relationship. A teacher, particularly a Christian teacher, must spend some intentional time each day in conversation with God, with the One who defines one's life, so that God has an opportunity to become part of the teacher's life. Whether that is done through centering prayer, guided meditation, or contemplation makes little difference This is essential for the teacher because through such increased awareness of and dwelling in God's presence, that same presence will be all the more readily recognized in the encounter of teaching, and the resonance of graces present in the encounter will have fewer obstacles of human attachment to overcome.

Brother George Van Grieken, *The Role of Prayer in Lasallian Pedagogy*, P. 18.

An Authentic University or College

2008 Address by Cardinal Arinze at Thirtieth Anniversary of
Christendom College (*Excerpt*)

A university or college is expected to be a centre of studies and research, a community of teachers and students who are engaged in the joint love and pursuit of knowledge, and an institution which is at the service of the wider society.

.....The students are educated to work hard to be free and to remain free persons by disciplining themselves to choose the good, both for themselves and for others. This is the avenue that leads to becoming men and women of virtue, of justice, of prudence, of temperance, of fortitude and of knowledge. This leads to true wisdom. The students are taught not to be afraid of the truth, of reality.

When students in the beginning of their higher studies acquire such a solid foundation, then they can safely go on to pursue a vocational training, a technical specialization or a career. Christendom College has done well in helping students acquire this indispensable foundation.

3. A Catholic College or University

Christendom College is above all a Catholic educational institution. It does not just give proof of a rigorously serious member of the national and international community of knowledge and research. It importantly expresses its Catholic identity through an explicit profession of the Catholic Faith, and through studies given unity and a sense of direction by sound philosophy and authentic Catholic theology.

The College knows that the true, the good and the beautiful is finally God himself. And God has manifested himself to us in his Word made flesh, Jesus Christ. The splendour of divine truth, goodness and beauty shines forth in Christ. In the Gospel just read, Jesus tells us: "I am the Way, the Truth and the Life. No one can come to the Father except through me" (Jn. 14:6). If we follow the light of Christ, we shall have true freedom and be able to arrive at wisdom. "If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free" (Jn. 8:31-32).

A genuine Catholic university or college, therefore, distinguishes itself by developing and showing a harmonious relationship between faith and reason. Revealed truth and truths acquired by human reason and experience both come from the same God. They do not, and cannot, contradict each other. As the First Vatican Council says: "Though faith is above reason, there can never be any real discrepancy between faith and reason. Since the same God who reveals mysteries and infuses faith has bestowed the light of reason on the human mind, God cannot deny himself, nor can truth ever contradict truth" ("Dei Filius," 4: DS 3017).

For this reason the Second Vatican Council encourages this harmony and therefore the contribution of a Catholic university or college under the light of the Christian revelation. It says: "Therefore, if methodical investigation within every branch of learning is carried out in a genuinely scientific manner and in accord with moral norms, it never truly conflicts with faith. For earthly matters and the concerns of faith derive from the same God. Indeed, whoever labors to penetrate the secrets of reality with a humble and steady mind, is, even unawares, being led by the hand of God, who holds all things in existence, and gives them their identity" ("Gaudium et Spes," 38: cf also Catechism of the Catholic Church, 159).

All this means that a Catholic university or college would have abandoned its identity and specific role if it did not allow the light of the Catholic faith to bear on such areas of study as history, psychology, ethics and the humanities in general; if it did not see the necessity of reference to higher truths or morality as authoritatively interpreted by the Magisterium; if, in short, it did not allow theology to be a core subject.

A Catholic university, said the Servant of God, Pope John Paul II, needs to develop "courageous creativity and rigorous fidelity" ("Ex Corde Ecclesiae," 8). "While each discipline is taught systematically and according to its own methods, interdisciplinary studies, assisted by a careful and thorough study of philosophy and theology, enable students to acquire an organic vision of reality and to develop a continuing desire for intellectual progress" ("Ex Corde Ecclesiae," 20).

“HALF-BROTHERS AND SISTERS”

Notes from Brother Richard Orona

In my translation, I'm in the part where Brother Saturino speaks about the Founder's influence on other religious congregations. In checking out something about St. Mary Magdalen Postel, the foundress of the "Sisters of the Christian Schools of Mercy" I came across the following. Can we call them our half-brothers and sisters, or step-brothers and sisters?

The spirit of De la Salle has even permeated other religious families, either in giving them a special character or suggesting their *Rules*. Thus:

- the Brothers of St. Gabriel, founded by Blessed Grignon de Montfort and M. Deshayes, in 1795 and 1821;
 - the Brothers of Christian Instruction of Ploërmel, founded by J.-M. de Lamennais, in 1816;
 - the Brothers of Christian Doctrine of Nancy, founded by Father Fréchal, in 1817;
 - the Little Brothers of Mary (Marists), founded by Blessed Père Champagnat, in 1817;
 - the Brothers of the Sacred Heart of Paradis, founded by Father Coindre, in 1821;
 - the Brothers of the Society of Mary, founded by Père Chaminade, in 1817;
 - the Brothers of the Holy Family, founded by Brother Gabriel Taborin, in 1821;
 - the Brothers of the Cross of Jesus, founded by Père Bochard, in 1824;
 - the Clerics of St-Viateur, founded by Père Guerbes, in 1829;
 - the Congregation of the Holy Cross, founded by M. Moreau and M. Dujarris, in 1835;
 - the Congregation of the Holy Ghost and the Sacred Heart of Mary, founded by Father Liebermann, in 1841;
 - the Brothers Christian Schools of Mercy, founded by M. Delamare, in 1842;
 - the Christian Brothers of Ireland, founded by Blessed Brother Ignatius Rice, in 1805;
- and the Institute of the Sisters of the Christian Schools of Mercy, founded by St. Mary Magdalen Postel, in 1802

-all exemplify in the character of their work and in the *Rules* adopted, a striking similarity to the methods and aims proposed by Saint John Baptist de la Salle in founding the Institute of the Brothers of the Christian Schools.

(Editor's note: Brother Richard's translation will also supply footnotes, not shown here, containing supplemental historical information about these Institutes.)

Fruitful Inspiration

[The following note is from Brother Richard Orona, who sent the note while on sabbatical translating Brother Saturnino's Life of St. La Salle. The indicated footnotes have not yet been made available. Ed.]

The influence of the Lasallian intuition has spread to other areas. Mary Magdalen Postel (today a saint) founded the Sisters of the Christian Schools of Mercy, assigning them, without much change other than [what is required by] gender, the *Rules* of John Baptist De La Salle.[1] And by her impulse, the Vicar General of Coutances, M. Delamare, instituted, in turn, the Brothers of the Christian Schools of Mercy, with its seat in Montebour (Manche).[2]

The founding of the Brothers of the Christian Instruction of Ploërmel, a work of the pastor of Auray, M. Deshayes and of Jean de Lamennais, was inspired by Lasallian work (1819). Deshayes himself had recently resurrected the creation of Grignon de Montfort [3], which included a branch of teaching Brothers; they achieved their autonomy in 1835 with the name Brothers of St. Gabriel.

These were initiatives of western France. The east was no less fruitful. The Benedictine, Dom Fréchal, wanted to complete the action of the Brothers in organizing an association that used the same methodology and spirituality, but that allowed

them to go one by one to the villages: that is how in Nancy were born the Brothers of the Christian Doctrine (1817). Blessed Marcel Champagnat, pastor of La Valla (Loire), gave origin to the Marist Brothers (Little Brothers of Mary for the Schools), incorporating a lot of elements of the Lasallian charism (1817). Fr. Coindre, a missionary from Lyon, entered the same current in founding (1821) the Brothers of the Sacred Heart; as did the layman Gabriel Taborin when he grouped together (1824) the Brothers of the Holy Family of Belley.

Of minor influence, but real, other initiatives should be pointed out, which [however] admit the formula of Brothers and Priests in the same Congregation: the Marianists (the Society of Mary) of Fr. Chaminade, in Burdeos (1817); the Clerics of Saint Viator, of Fr. Querbes, who were grouped in Vourles (Rhône) until 1829; and the Congregation of the Holy Cross—with two branches—, born in 1835 through the work of Dujarrié and Basile Moreau.[4]

The Lasallian formula seems clearly French. Out of its homeland it has not been copied so consistently. But at least we must mention the Reverend Ignatius Rice who founded the Christian Brothers of Ireland, adopting almost entirely the Lasallian Constitutions [5]. Other institutions, French or not, masculine or feminine, which should be considered as tributaries of the inspiration of De La Salle, require further study. The said ones [6] have spread everywhere, have not been confined in their place of origin; and they extend their activity to zones that are typically missionary [7].