

ONE CALL ... MANY VOICES

Uniciteit en diversiteit
van de lasalliaanse
zending



VLAAMS LASALLIAANS PERSPECTIEF

I am Lasallian !

Fidelity to the
Lasallian educational project and vocation

My journey

In one word,
how does this video
make YOU feel?

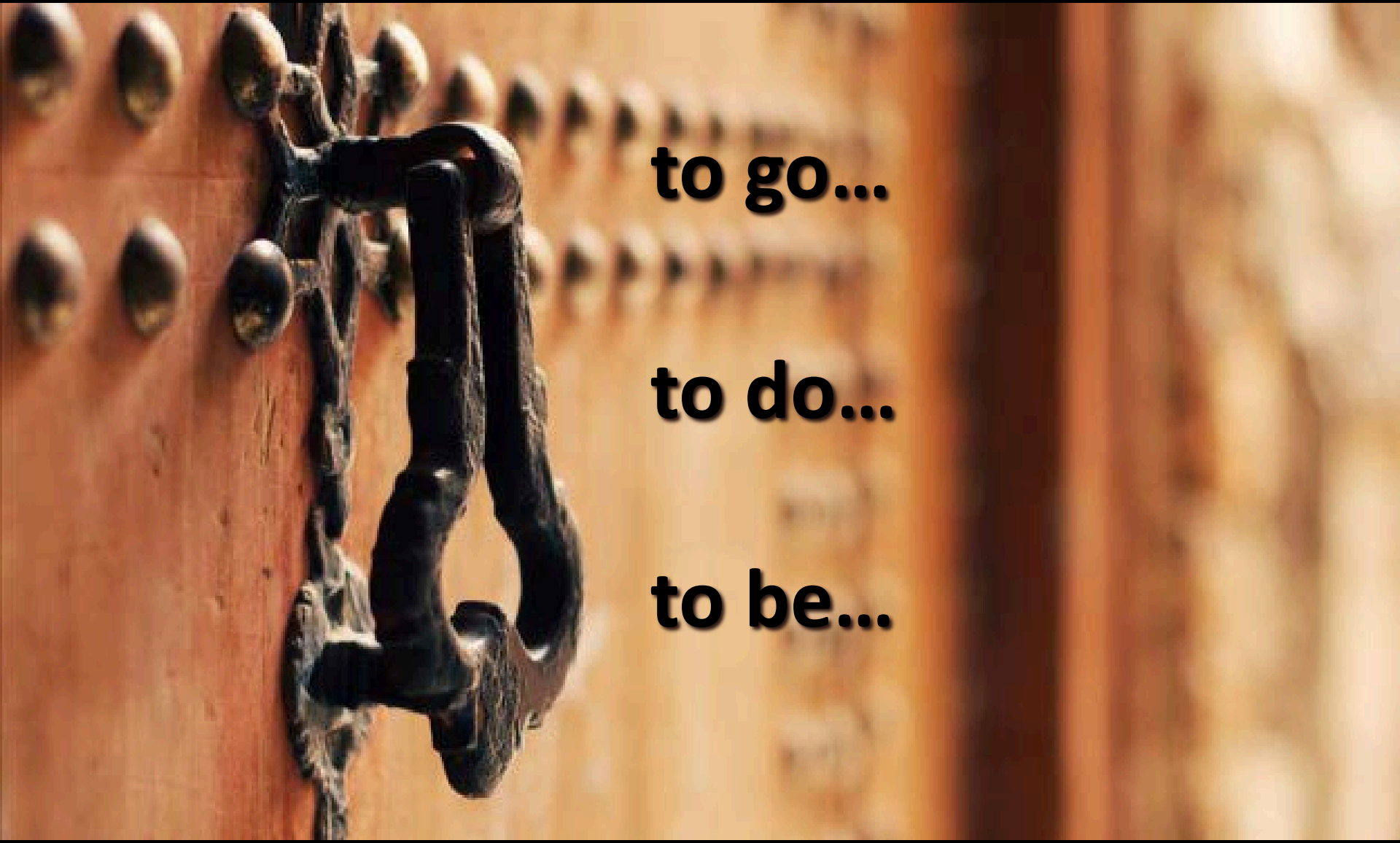


Invited me...

to go...

to do...

to be...





“... and it
has made
all the
difference.”

Lasallian Identity/Inspiration: Why?

- Educational Project
- Vocation

Reality: Society and the School Community

- Diverse Needs, Aspirations and Hopes
- Multi-Cultural, Multi- and Non-Religious



Lasallian
Inspiration

Reality

Primacy of
the lived
experience

Lasallian
Inspiration:

DLS's Social
Context

The Doorstep
Moment



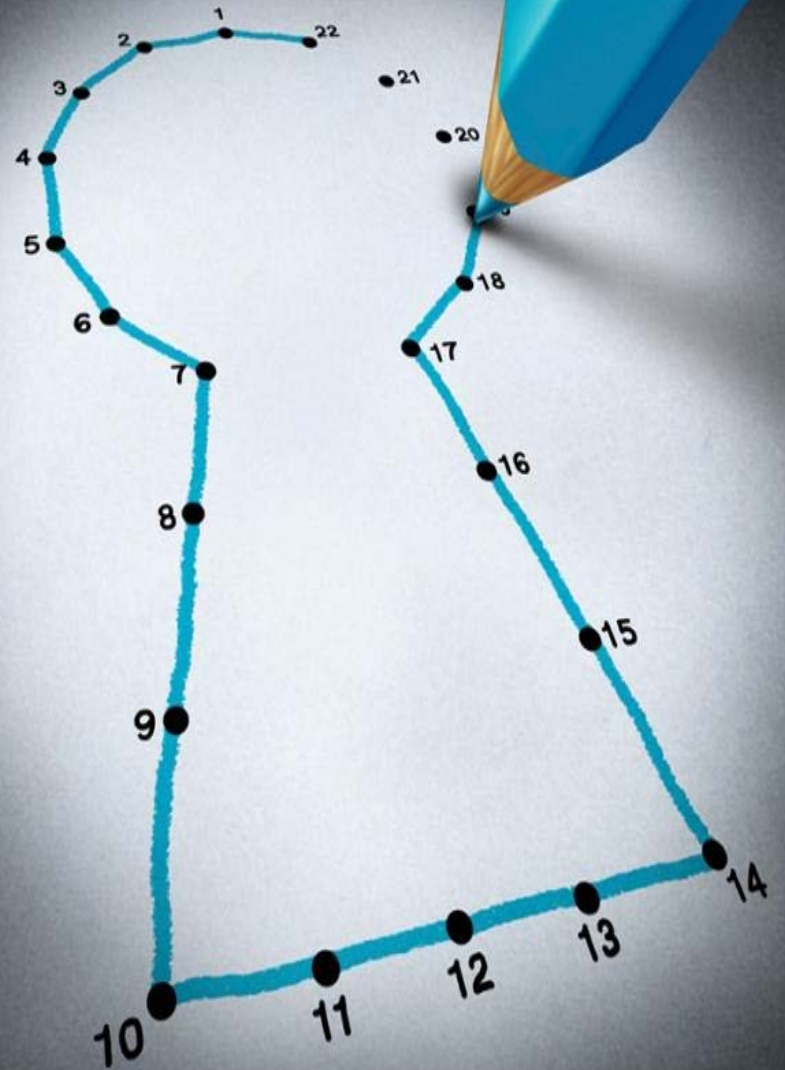
Father
of Modern
Education

Why is the
'Why?'
important?



St John Baptist de La Salle

One
Commitment
Leads
To
Another



Invitation

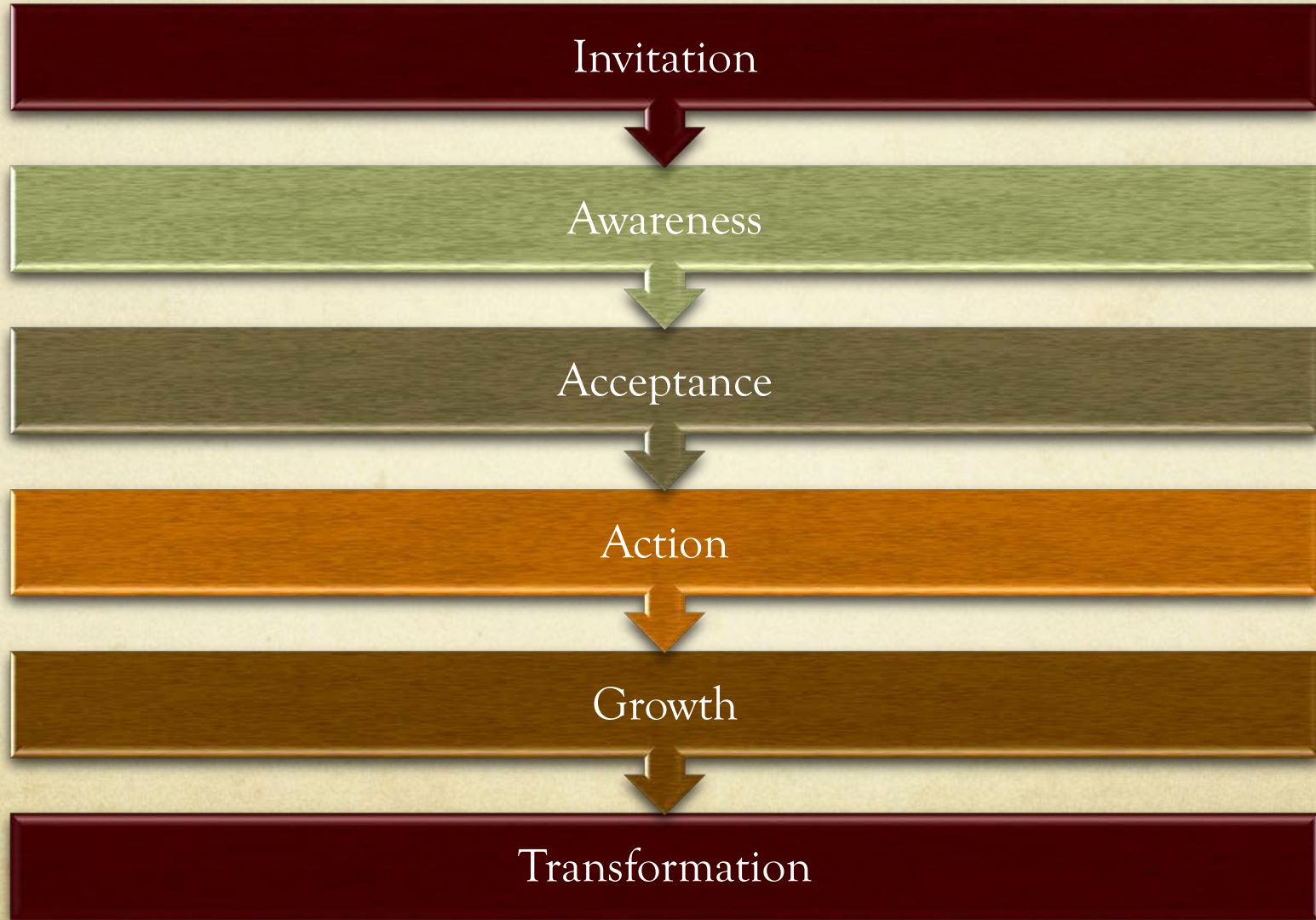


Involvement (Experience)

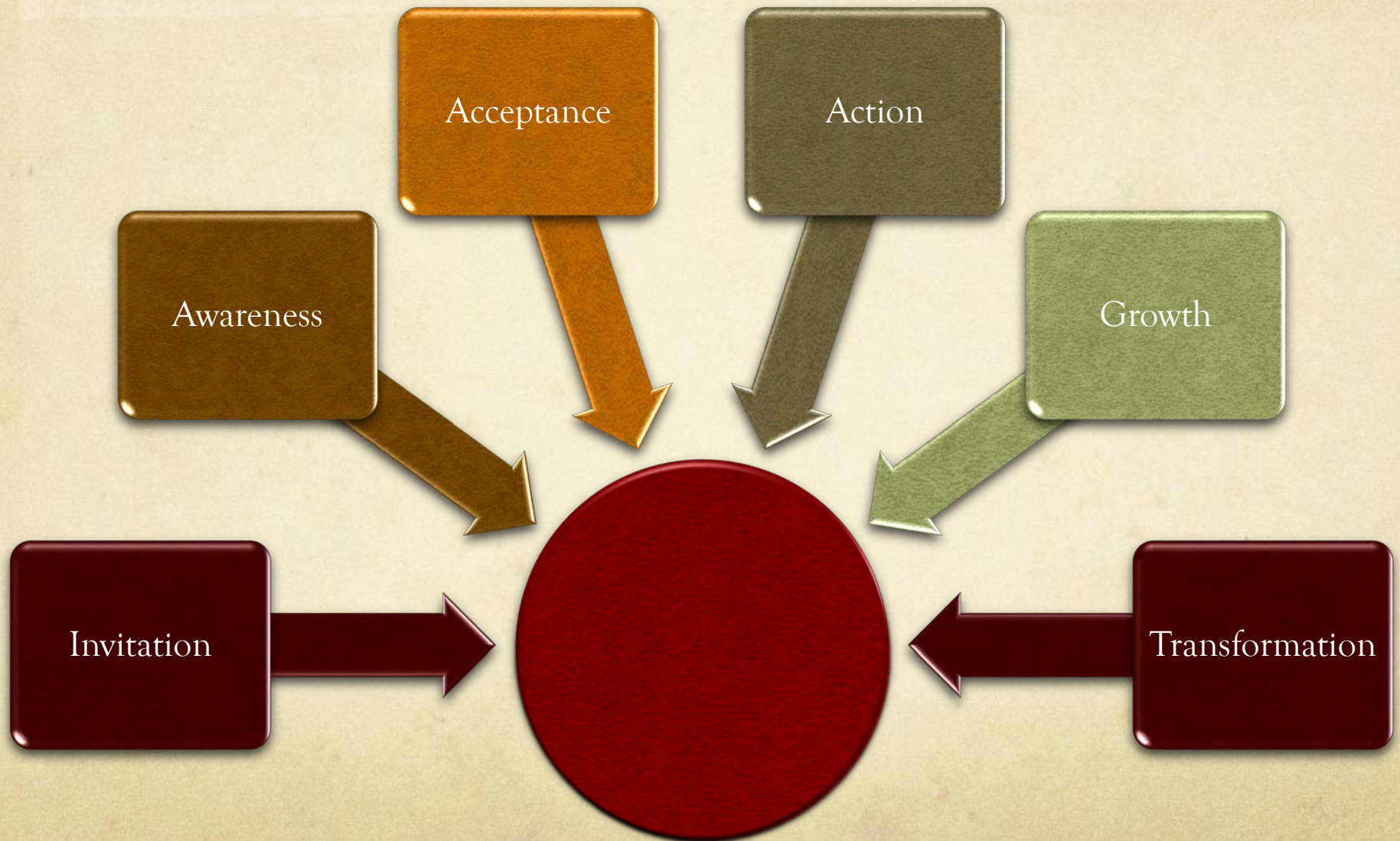


Ownership

Involvement / Experience



Involvement / Experience



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De La Salles Journey



Meeting: Adrien Nyel

- A man with a mission.
- In 1679, he was invited by a Madame Maillefer to go to her native city of Rheims and establish a school for poor boys there.



**Happening within
a context.**

Awareness

○ “De La Salle called in priests he could trust and who had experience, in order to get their advice... They all seemed to agree that there was an urgent need to provide for the education of the poor boys who were running wild through the streets and alleys in the worst neighbourhoods of Reims.”
(Salm, 1989, p.31)



- “But it became clear that, although Nyel was quite capable of establishing schools, he was not the best person to control or inspire the teachers. These rather young men were neither sufficiently trained nor adequately supervised for the work they were expected to do.” (Salm, 1989, p. 33)



Awareness

He initially invited the 'school masters' into his house

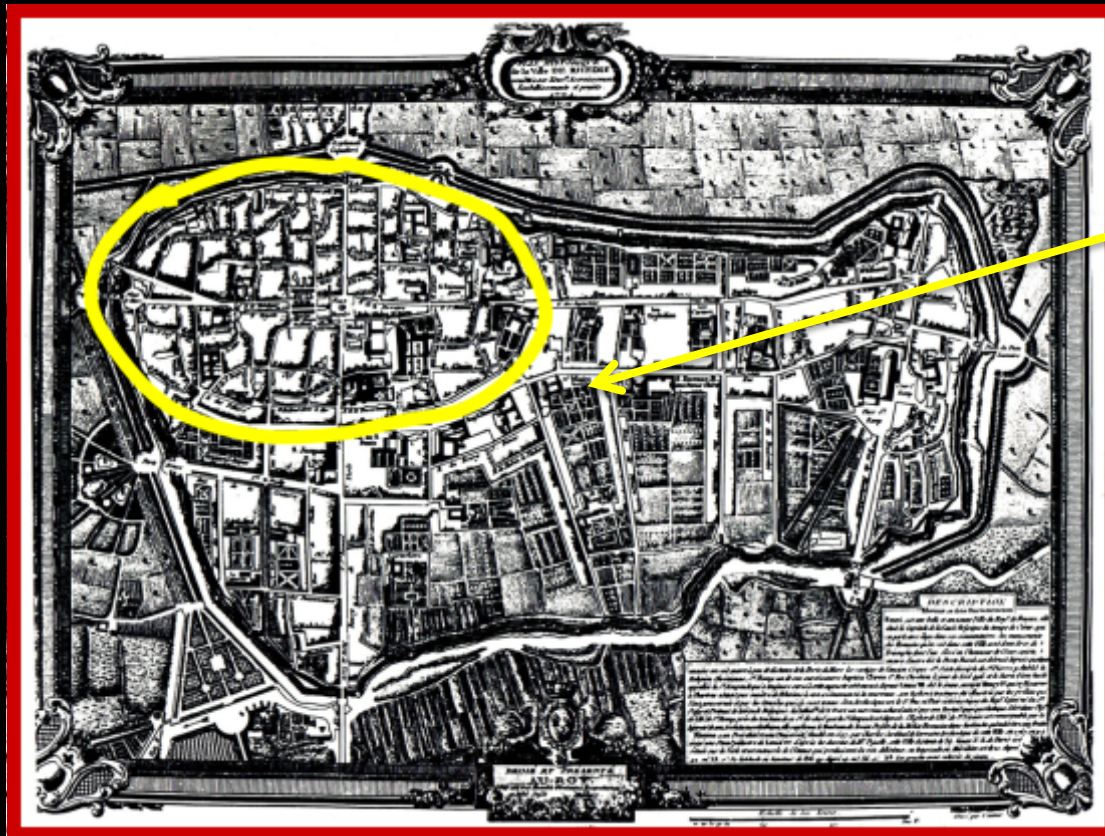
- Though he used to get sick due to the school masters' eating habits.
- And although he thought of them as "lower than his valet"
- The taking charge of the schools takes place at this juncture in his life.



Action

In 1681 he moved with the schoolmasters to “outside the walls”.

- The Rue Neuve- “in the heart of the poor working class of Reims.” (Calcutt)



De La Salle had to physically leave his Comfort Zone to be able to respond to the calls and challenges on his ways

Although by 1683 he had

- Moved from a well defined ‘up-market’ area to a house in the poor neighbourhood of Rheims – a “personal exodus”



In 1682/3

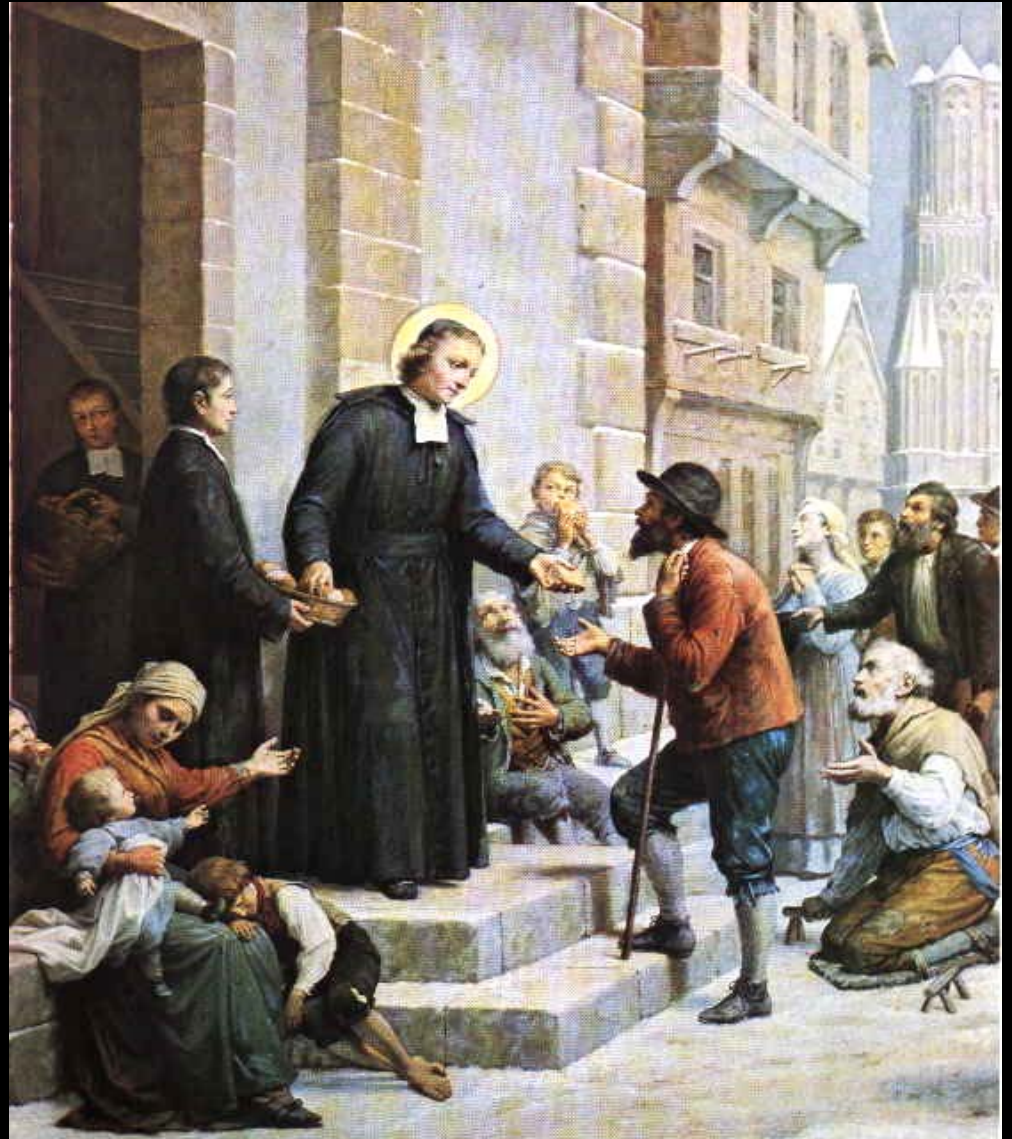
- School Masters “Brothers” became concerned about their stability and their security.
- Jean-Baptiste replied with an inspiring talk about trusting God ([Mt. 6, 25-34](#)).



They replied: "It's easy for you to talk, since you have everything you need. If our establishment fails, you remain on your feet; the fact our lives are ruined does not mean yours is. All that awaits us is poverty, and begging as the only way to alleviate it" (CL 7,188).

Action

Gave away all his possessions and wealth to feed the poor in the Winter of 1683 (severe famine struck Rheims that Winter).



Transformation

Going public and trying to open schools in Paris.





Transformation

“And, for that purpose, **I**, John Baptist de La Salle, priest, **I**, Nicolas Vuyart, and **I**, Gabriel Drolin, from now on and forever until the last surviving one of us, or until the last surviving one of us, or until the complete establishment **I** of the said Society, make the vow of association and union to bring about and maintain the said establishment, without being able to withdraw from this obligation, even if only **we** three remained in the said Society, and if **we** were obliged to beg for alms and to live on bread alone.” – November 21, 1691

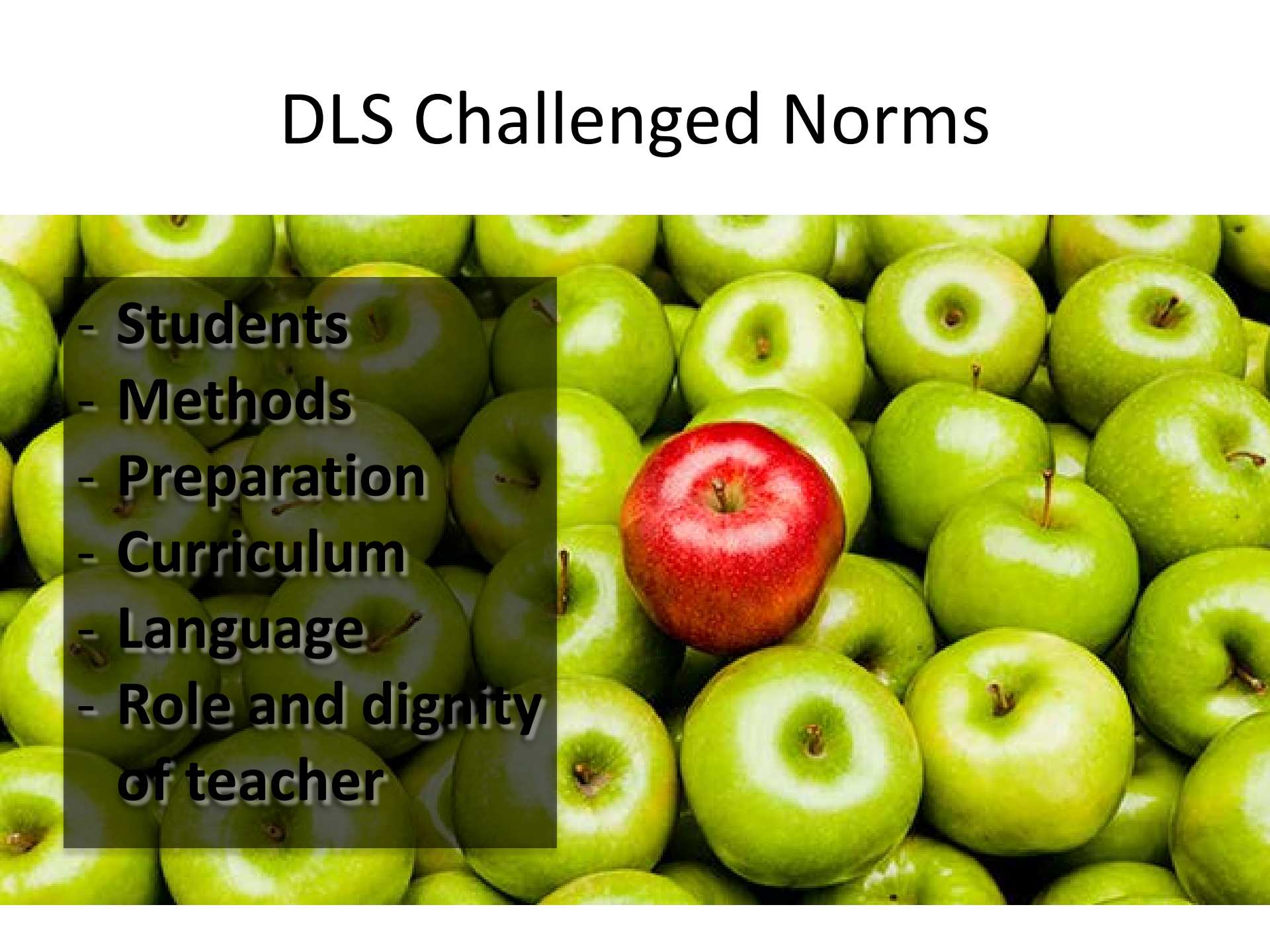
In the beginning, it could have been a mere act of charity for Jean-Baptiste.



“It never would have occurred to me that I would ever take charge of the schools and the teachers, not that such a plan had never been proposed to me. But it never became part of my thinking and I certainly never had any intention of putting it into practice.”

De la Salle

DLS Challenged Norms

- 
- Students
 - Methods
 - Preparation
 - Curriculum
 - Language
 - Role and dignity of teacher



De La Salle's Schools

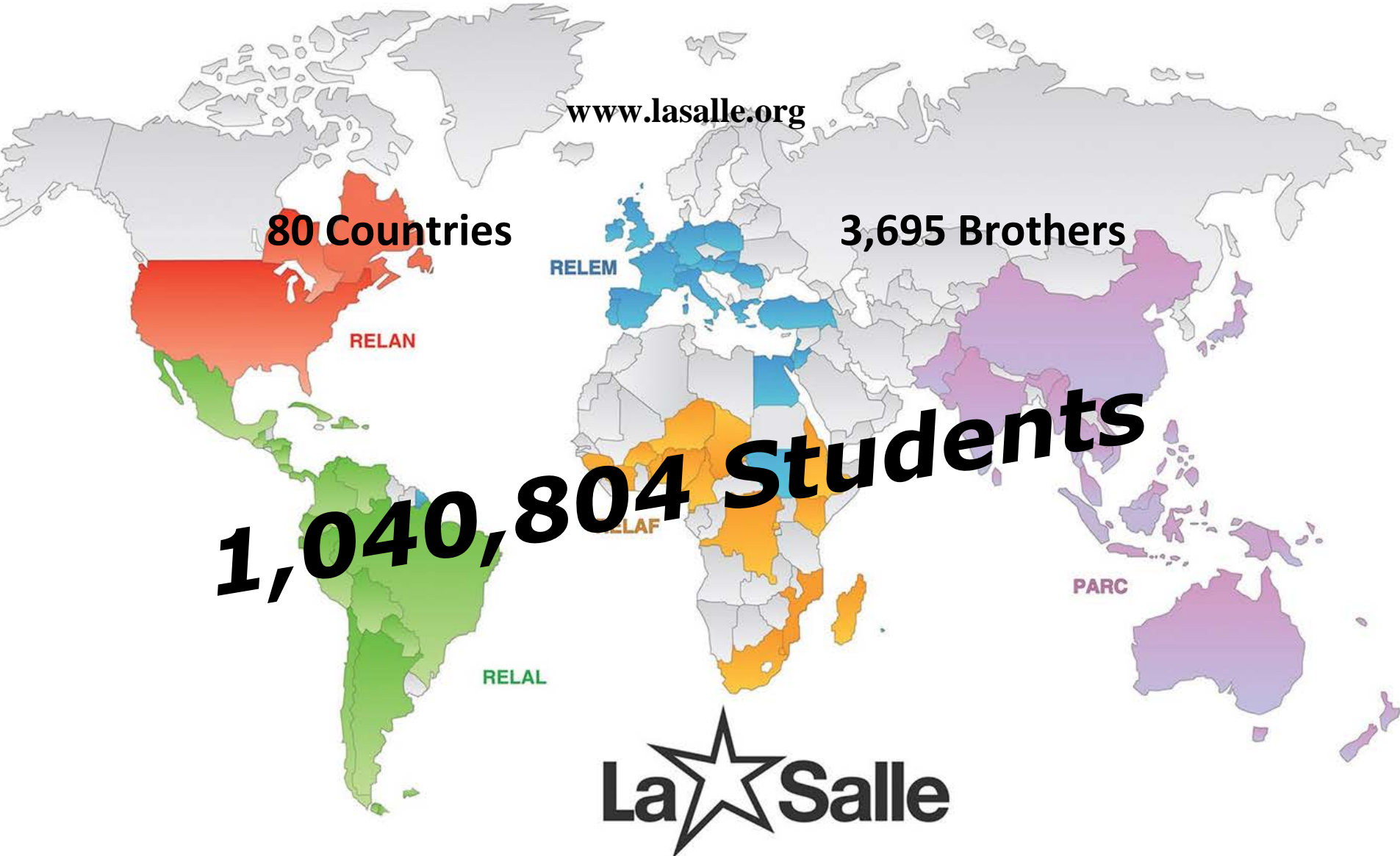
- Responsive to needs
- Open to all
- Teaching through French
- Basic primary School
- Technical School
- Boarding Schools (initially for political refugees)
- Sunday school for workers
- Home for troubled kids
- Adapted Curriculum

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Lasallian Charism and Mission Today

The International Institute 2018



89,062 Partners

Lasallian Identity and Vitality Criteria



“Draft”

Criteria

- A. Responding to real needs
- B. Operating through educational communities
- C. Accompanying students in their development
- D. Being energized by our Lasallian tradition
- E. Promoting the culture of quality education
- F. Implementing a strategic management
Process



A. Responding to real needs (... to be present / become aware)

1. An education that is contextualized and individualised;
2. Holistic: Nurtures Body, Mind, Spirit, Emotions and Relations. More?
3. Gospel & Openness, dialogue and unity in diversity.
4. Enter to Learn. Leave to Serve. (Family, Community, Country, etc.)



B. Operating through educational communities

(... to belong / to be together)

5. Dignity of all Persons through horizontal relationships.
6. Fully Alive
7. Reflection; Silence; Meditation; Mindfulness
8. Global group that shares an Identity and Story – *together and by association*



C. Accompanying students in their development


(... to be with / to walk along / to be for)

9. Students as protagonists

10. Adults are present and attentive

11. Live for others; With Others; Beyond comfort zones and personal borders.

12. Individual Learning Programmes / Targeted Support.



D. Being energized by our Lasallian tradition

(... to be stewards / bearers of the flame)

13. Story and Spirituality of DLS;

14. Reaching out to the economically poor;

15. Builders of a Future not our own;

16. Positive can mean critical / constructive;

17. On the look out for more innovation and
transformation.



E. Promoting the culture of quality education (... to strive to be the best we can be)


18. Professional Competences / Skills

19. Teachers as models of lifelong learning

20. Reflective Institutions

21. Seeking/Critiquing new methods

**22. Professional, Personal and Spiritual
itineraries.**



F. Implementing a strategic management process (... to be ready / be prepared)

23. Intentionality

24. Networking

25. Collaboration and Consultation

26. Clear and fair policies

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Our reality
and lived experience

What norms do we ought to be
challenging today?

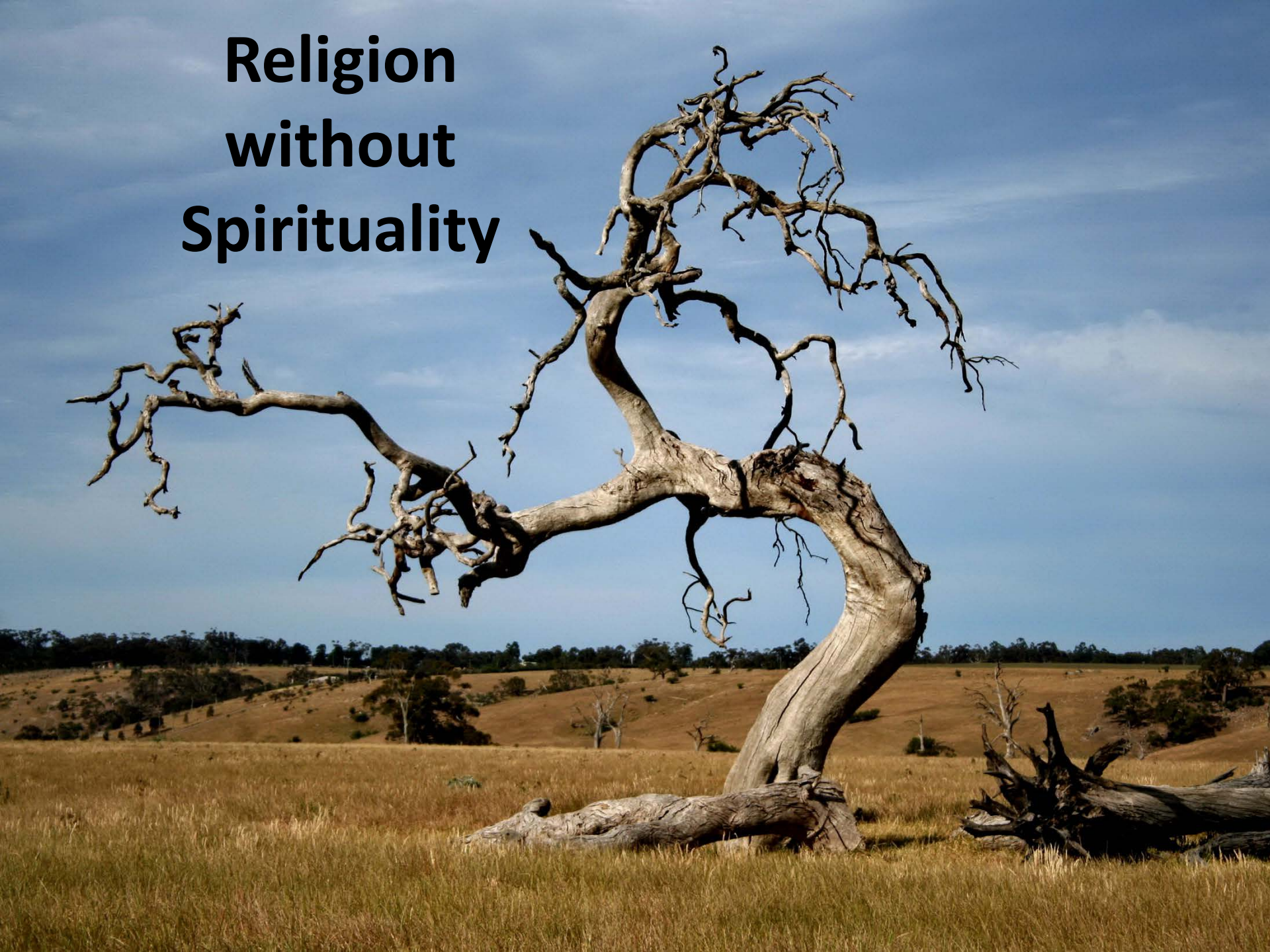


Religion

Spirituality



Religion without Spirituality





Spirituality without Religion

The background of the slide is a photograph of a rugged coastline. Two people are standing on a grassy cliff edge on the left, looking out at the ocean. The sea is a deep blue, and the sky is filled with soft, white clouds. The cliffs are dark and rocky, with some green vegetation on top.

Lasallian Spirituality

- 1. Primacy of the Experience, of Relationships, & of Now**
- 2. Omnipresence of God**
- 3. Words & Language**
- 4. Role of Interior Prayer & Silence**
- 5. Within and Of the Church – pushing boundaries in response to needs**
- 6. Inclusive and Culturally Sensitive/Adaptive**

Thank You!

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