



# Lasallian Reflections

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## Some Suggested Questions to Stimulate Reflection and Discussion in Community of Bro. Superior's Letter "The Brother's Vocation Today"

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*These questions are suggestions which can serve as a starting point and a source of ideas for a number of community meetings on the pastoral ministry of vocations. Communities can continue the reflection begun during the meetings in any way they choose.*

### ■ First statement

Obviously, the topic of vocations inevitably opens up related areas of shared mission and Association.

#### **Questions:**

1. Does "speaking about vocations" nowadays mean that we have to ask our partners and associates to join us ?
2. Who of us would join in 2003 ?
3. If not, what more is there to say ?

### ■ Second statement

Today we hear much talk about the end of the history, as an invitation to renounce ideals and commitment.

#### **Questions:**

1. What are these ideals?
2. Is commitment still possible in our Institute?
3. If yes, on what conditions?

### ■ Third statement

The 1966-1967 Chapter renewed our structures...The Chapter of 2000 invites us surely to "invent a future" (Denis Gabor), to refund...



### **Questions:**

1. Do you agree with the distinction made between the two Chapters (1966-1967 and 2000)?
2. In your opinion, what is this new paradigm?
3. Is the FSC identity in 2003 really bound up with the mission?
4. If yes, what kind of identity can all our retired Brothers have?
5. And if there is still some meaning, how can we ensure that what we do reflects it?

### **■ Fourth statement**

The first condition for an authentic pastoral vocation ministry is to have faith in our own vocation.

### **Questions**

1. Are we, religious and Brothers, really indispensable for the world of today?
2. In the letter, where it speaks about the presuppositions of the pastoral ministry of vocations, it is said that young people are more attracted by the mystical than by the functional aspect of our lives. Does this mean anything to you?
3. If the apostolic aspect does not interest young people too much today, why don't the present-day lives of retired Brothers attract them either?
4. What should be essential for us: responding to the increasing needs of young people and the poor, or organising our lives with a view to survival?

### **■ Fifth statement**

There are three reasons for the origin of present-day vocations in certain groups:

1. Explicitly religious objectives.
2. A powerful community experience and effective mutual support.
3. Passionate desire to evangelize the world.

### **Questions:**

1. Do you think that our lives witness to the absolute nature of God?
2. If yes, why does our present-day lifestyle and standard of life not attract more young people and young adults?
3. Do we offer anywhere a powerful experience of community life: welcoming atmosphere, a place for celebration, for meeting, sharing, prayer, forgiveness?
4. Ought we devote our lives to evangelisation and catechesis? Give reasons for your answer.

### **■ Sixth statement**

Following Jesus implies two basic attitudes:

1. To live with Jesus
2. To be involved in the mission.

### **Questions:**

1. What are the radical requirements entailed by this statement?
2. How would you put them into practice?



## ■ Seventh statement

Vocation is a call which must be awakened and accompanied.

### **Questions:**

- 1. What connection do you make between the initial call and your daily life?*
- 2. How is the role of the community so decisive?*

## ■ Eighth statement

The pastoral ministry of vocations is best in a good pastoral ministry of youth.

### **Questions:**

- 1. What should be included in a present-day pastoral ministry of vocations ?*
- 2. An inculturated ministry ? What does that mean ?*
- 3. Where should such a ministry be exercised ?*
- 4. What do you think of the kind of voluntary service proposed by Gilles Routhier, quoted by the Superior in his letter “inviting young people to have some experience in a missionary project team before making a life commitment”?*