



# III International Assembly of the Lasallian Educational Mission

REPORT TO THE 46<sup>TH</sup> GENERAL CHAPTER



Brothers of  
the Christian Schools

La<sup>★</sup>Salle



**Institute of the Brothers of the Christian Schools**  
**CIAMEL** - The International Council for Lasallian Association  
and the Educational Mission

**III International Assembly of the Lasallian  
Educational Mission**  
Report to the 46<sup>th</sup> General Chapter  
*30 April 2022*

Communications and Technology Service



# 1.

# Presentation

**I**n accordance with the Administrative Directory of the Institute (No. 8), Brother Superior General and the International Council for Association and the Lasallian Educational Mission (CIAMEL) convoked the third International Assembly of the Lasallian Educational Mission for 2020, with the themes of Identity, Vitality and Transformation and with the motto “Together we make it possible”. After several adjustments due to the pandemic, the Assembly is being held in two phases: a virtual one, from November 10, 2021, to April 1, 2022 and a face-to-face one, from October 28 to November 4, 2022.

The first phase of the III International Assembly of the Lasallian Educational Mission (III AIMEL) has been a very enriching experience of participation, full of enthusiasm and generating hope, which has provoked an important vision for the Lasallian world.

In the Assembly we were once again able to confirm the deep commitment of Lasallians in the Mission. The broad representation of all the Regions and Districts and of all the profiles of the Lasallian family is a sign of the new reality: Brothers and lay people, men and women, young and mature.

The Delegates of the III AIMEL have high expectations regarding the reactions and the response that the 46<sup>th</sup> General Chapter will have to the nine Proposals that have been presented.

Although some of the Proposals of the III AIMEL address issues that have already been mentioned in the past, they seek to bring about a fundamental renewal of the Institute and are based on a perspective of innovation:

- Firstly, because they are the result of an enormous participative process and have been elaborated jointly by committed Lasallians, without distinguishing whether they are Brothers or lay people.
- Secondly, because they are situated and start from a different context with eyes set on the future of the Mission.

In addition, we must still await the design and approval of the Lines of Action in the second phase, where we will be able to define the concrete applications of the proposals and, therefore, the relevance of the proposals will be further reflected.

The Proposals of the III AIMEL have a profound sense of urgency. They present the conviction that a transformation of structures that is faithful to the charism needs to be carried out in a courageous and bold manner in the short term, in order to assure the continuity and sustainability of the Lasallian Educational Mission and Community.

The Assembly asks the General Chapter not only to approve and ratify the Proposals, but for the Brother Capitulants to continue developing processes to implement the Proposals of the III AIMEL and its Lines of Action in a joint and collaborative way, integrating Brothers and lay people, as well as the corresponding structures. A process that allows us to create and apply the necessary decisions in the short term for the Institute that will guarantee the future of the Lasallian Educational Mission.

God wanted you to be the Brother Capitulants of this 46<sup>th</sup> General Chapter and has placed in your hands, with confidence, a critical responsibility to guarantee the continuity of the Mission and of the Lasallian Community. Today more than ever, the future depends on the decisions that you will boldly and courageously make at this Chapter.



# Identity. Vitality. Transformation.

## 2.

# Summary of Proposals

This report includes the approved Proposals of the III AIMEL in full text. A synthesis is presented below with the intention of facilitating a global vision of the themes included in them. The proposals address two major areas of the Lasallian Network in the World:

### A. The strengthening, reorganization, and promotion of the global Lasallian Community.

1. Through the creation of new Governance and Financing Models in accordance with the new conditions we are living in and that guarantee sustainability.
  - At the different organizational levels of the Institute, with recognition of the diverse realities, with participative leadership and collegial management, through appropriate profiles among all Lasallians - Brothers and Lay Lasallians. Integrate the creation of juridical entities in the countries and the global sustainability of the Mission.

2. Through giving CIAMEL the conditions to animate and follow through on the creation of a global network committed to Lasallian Identity, Mission, and Association.
  - To address urgent challenges, encourage the participation of all, and ensure the functioning of new structures.
3. Through the promotion of Formation and Accompaniment for all Lasallians, Lay Lasallians and Brothers, with a vision of the future.
  - Share Formation Plans and Resources to enhance identity, sense of belonging, spirituality, fraternal relationships, and sense of community for the educational service of the poor.
4. Through the strengthening of Association structures that promote new models of Community.
  - Continue the creation and development of Intentional Communities that share the Mission, life, spirituality, and faith, in order to foster belonging, commitment and Association.
5. Through the promotion of a Culture of Vocations that creates personal and community spaces and contexts for accompaniment and discernment.
  - Personal and community spaces rooted in the context of the ministries that engage the vocational journey of each person in new forms of community life.

#### **B. The updating of the Mission's lines of work in a new “global”<sup>1</sup> context.**

6. To create sustainable programs to eradicate poverty through the principles of inclusiveness, the culture of fraternity, and co-responsibility.

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<sup>1</sup> Which connects local and global scales, especially in the context of globalization.

7. To continue to center Lasallian education on the Gospel, with an emphasis on spiritual accompaniment and dialogue with innovative methodologies in new diverse contexts.
  - To promote religious, moral, spiritual, and interior education through accompaniment and attention to the needs of people, with prophetic witness attentive to the signs of the times and open to interreligious dialogue in communities that spread life.
8. Educational communities that promote social transformation through critical citizenship, social responsibility and integral ecology, united with international efforts to return sustainability to the world.
  - In favor of the most vulnerable and through the Lasallian values of fraternity, justice, equity, and inclusion.
9. To deepen the identity as the axis of the dynamism of the mission in new local contexts.
  - To deepen the understanding of identity and its expression in different contexts and its evolution.

## Chart on the content of the Proposals approved at the III AIMEL

### III INTERNATIONAL ASSEMBLY OF THE LASALLIAN EDUCATIONAL MISSION

#### Strengthening, reorganization, and promotion of the Global Lasallian Community

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graph TD; A[Strengthening, reorganization, and promotion of the Global Lasallian Community] --> B[Creation of new Governance and Financing Models in accordance with the new conditions we are living in and that guarantee sustainability.]; A --> C[Through giving CIAMEL the conditions to animate and follow up on the Mission and the creation of a global network committed to Lasallian Identity, Mission and Association.]; A --> D[Promotion of Formation and Accompaniment for all Lasallians, Lay Lasallians and Brothers, with a vision of the future.]; A --> E[Strengthening of Association structures that promote new Community models.]; A --> F[Through a Culture of Vocations create personal and community spaces and contexts for accompaniment and discernment.]
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- Creation of new Governance and Financing Models in accordance with the new conditions we are living in and that guarantee sustainability.
- Through giving CIAMEL the conditions to animate and follow up on the Mission and the creation of a global network committed to Lasallian Identity, Mission and Association.
- Promotion of Formation and Accompaniment for all Lasallians, Lay Lasallians and Brothers, with a vision of the future.
- Strengthening of Association structures that promote new Community models.
- Through a Culture of Vocations create personal and community spaces and contexts for accompaniment and discernment.

#### Updating of the Mission's lines of work in a new “glocal” context

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graph TD; A[Updating of the Mission's lines of work in a new “glocal” context] --> B[Create sustainable programs to eradicate poverty through the principles of inclusiveness, the culture of fraternity, and co-responsibility.]; A --> C[To continue to center Lasallian education on the Gospel, with an emphasis on spiritual accompaniment and dialogue with innovative methodologies in a new diverse context.]; A --> D[Educational communities that promote social transformation through critical citizenship, social responsibility, and integral ecology, united with international efforts to return sustainability to the world.]; A --> E[To deepen identity as the axis of mission dynamism in new local contexts.]
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- Create sustainable programs to eradicate poverty through the principles of inclusiveness, the culture of fraternity, and co-responsibility.
- To continue to center Lasallian education on the Gospel, with an emphasis on spiritual accompaniment and dialogue with innovative methodologies in a new diverse context.
- Educational communities that promote social transformation through critical citizenship, social responsibility, and integral ecology, united with international efforts to return sustainability to the world.
- To deepen identity as the axis of mission dynamism in new local contexts.

# **3.**

# **The Development Process of the III International Assembly of the Lasallian Educational Mission**

- 3.1 The III AIMEL planning and its adjustments.

**B**rother Superior General, his Council and the International Council for Association and the Lasallian Educational Mission (CIAMEL), launched the convocation for AIMEL 2020 in July 2018, to be held May 4-15, 2020, announcing the themes of *Identity, Vitality and Transformation* and with the motto “*Together we make it possible*”.

The objectives of this International Assembly are: “To evaluate the co-responsibility in the area of Association for the Lasallian Educational Mission throughout the Institute and to identify the main tasks for the faithful and authentic exercise of the Lasallian Mission, in order to propose guidelines for future actions to the General Chapter” (Cfr. Administrative Directory No. 8).

The III AIMEL was rescheduled twice due to the pandemic, for September 2021 and finally for March 2022. However, the conditions forced the decision to readjust the schedule of the Assembly and propose to hold it in two phases, one online, before the General Chapter and one in person after the 46<sup>th</sup> General Chapter.

Thus, the III AIMEL was programmed in two phases:

- The *First Phase* in virtual mode, from November 10, 2021 to April 1, 2022.
- The *Second Phase* will be held in Rome from October 28 to November 4, 2022.

The *First Online Phase* was carried out over a longer period of time, due to the limited hours of the day all delegates can be synchronously in a virtual meeting. It was conducted through a series of synchronous sessions and asynchronous activities. Despite having to get up early or stay up late, due to the geographical spread of time zones, delegates were committed to participating in all asynchronous activities and synchronous sessions.

### 3.2 The preparation of the III AIMEL until its launch on November 10, 2021.

The Districts and Regions appointed and registered delegates in May 2019. According to what was indicated in the Letter of Convocation, 110 delegates were appointed in the following categories:

- 68 delegates from Districts and Regions
- 2 delegates from IALU
- 2 delegates from Young Lasallians
- 10 members of CIAMEL
- 9 Secretaries of the Institute
- 9 members of the General Council
- 5 delegates by the Superior General
- 5 invited guests by CIAMEL

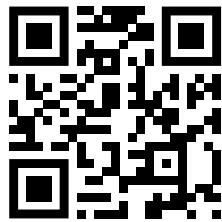
CIAMEL received notes from all over the Institute with suggestions for the III AIMEL. The five Regions, through different participatory processes and some taking into account the notes sent by Lasallians from some Regions, drafted a Proposal for each of the themes of the III AIMEL: Identity, Vitality and Transformation. Each Region presented three proposals.

CIAMEL studied the 15 *Regional Proposals* and found a wealth of ideas and content. It also found similar ideas, but distributed differently in each “set” of proposals, according to the way of thinking, the culture, and the way of interpreting the work instructions sent by CIAMEL in each Region.

Based on the study of the regional proposals, CIAMEL identified eight Strategic Axes, which contained the richness of all of them.

The process consisted of “deconstructing” each proposal in its fundamental ideas and reorganizing them into eight *strategic axes* with a different distribution, but seeking to respect and preserve the original intentions.

The Strategic Axes became the new structure containing all the contributions of the five Regions of the Institute distributed in a different order. We can imagine this work of redistribution of ideas or deconstruction and reconstruction of the Proposals as a



large matrix in which the titles of the rows are the Regional Proposals and the titles of the columns are the Strategic Axes. In each line the ideas corresponding to each Strategic Axis were placed in the corresponding column.

<https://bit.ly/3xGPwgv>

In order to make the development of the III AIMEL proposals and the process of reflection more relevant and responsive to current times, the following reports were studied and considered: Reflections on the Institute Documents , the reports of the International Strategic Council, the Secretariat for Solidarity and Development, and the Covid Impact Study of the Lasallian Research Service. Consideration of these documents made the process of reviewing the Proposals more enriching and meaningful.

### ➤ **3.3 The development of the III AIMEL.**

#### **3.3.1 First Phase Online**

The *First Virtual Phase* of the AIMEL from November 10, 2021 to April 1, 2022. It was organized in three stages:

##### **Stage 1. Input**

This stage consisted of some synchronous meetings and several asynchronous activities, which allowed the

delegates to get to know documents and reports from different organizations on the current situation of Association and the Lasallian Educational Mission and the global context. The documents reviewed included the evaluation of the progress of the II AIMEL during the last seven years.

## **Stage 2. Work**

At this stage, the delegates chose the Strategic Axis in which they wanted to participate. To this end, they sent CIAMEL the three options of their choice in priority order, so that CIAMEL could distribute the multilingual working groups.

The task of each Working Group consisted of reviewing the *Working Documents* of the Strategic Axis that corresponded to them; considering all the information available and the contributions made by the Regions and organizations of the Institute; and finally, drafting the title, description and justification of the *Final Proposal* of their Strategic Axis that would be presented for a vote in the virtual plenary session of the Assembly.

To this end, a *working document* was prepared, which listed all the ideas contributed by the Regions. The Delegates studied this working document, decided on the ideas for their proposal and the Secretaries of the Working Groups drew up Draft 1 of the proposal.

The delegates were encouraged to study and contribute to the other strategic axes by sending comments to the other working groups.

Prior to the plenary sessions that were held the week of 28 March to 1 April in hybrid mode, each Delegate reviewed draft 1 of the Proposal of each Strategic Axis in the III AIMEL Google Classroom platform and submitted

comments with suggestions before the plenary meetings of the Assembly.

Considering the comments they received, the Working Groups made adjustments they considered appropriate to their Proposal and drafted Draft 2 of the same, which was presented at the III AIMEL plenary sessions, to be voted on.

### **Stage 3. Output**

The objective of this stage was to present and vote on the Proposals that the Working Groups presented to all the Delegates of the III AIMEL.

All the proposals were approved in the first round, although they received a good number of suggestions to be considered in the next stage to elaborate the Lines of Action and Goals.

#### **3.3.2 Second On-Site Phase**

The Second In-Person Phase of the III AIMEL will be held from October 28 to November 4, 2022, in Rome.

In the Second Phase, the III AIMEL Delegates will draft, following the methodology proposed by CIAMEL, the Lines of Action and the Goals corresponding to each of the Final Proposals approved in the First Phase and ratified by the 46th General Chapter.



## 4. The Proposals of the III AIMEL. Complete text.

### Proposal 1a

TITLE: **EFFECTIVE GOVERNANCE AND FINANCIAL STRUCTURES FOR THE SUSTAINABILITY OF THE MISSION.**

#### Description:

To ensure the existence of sustainable governance and financial models that responds to and support Lasallian Association and that guarantees the vitality and continuity of the Lasallian Educational Mission.

1. That encompasses the Global, Regional, District, National and Ministry levels.
2. That includes the creation of juridical entities recognized by the national laws of each country.
3. That recognizes the diversity of the contexts where La Salle is present, at the same time that it assumes an integral vision of the present reality of the Institut.
4. That favors leadership and participation in decision-making by persons with the best profiles for this task, without distinguishing between Lay Lasallians and Brothers.
5. That promote participative leadership, collegial management and maintain an adequate balance between subsidiarity and centralized monitoring (control), transparency and accountability based on a Code of Ethics and Good Governance.
6. That favor networking and the creation of networks between the ministries, the Districts, and the Regions.
7. That imply solidarity and financial sustainability of the most fragile ministries and the promotion of the education of the poor; as well as the formation of all Lasallians, Brothers and Lay Lasallians and the attention to the Elder Brothers.

## **Proposal 1b**

### **Description:**

To guarantee that CIAMEL is empowered to carry out, in a prophetic way, an effective work of Animation of the Lasallian Educational Mission and of Association in order to bring together all the ministries and institutions of the Institute in a global network committed to Lasallian Identity, Mission, and Association.

1. To address the reality and urgent challenges that the world poses to the Lasallian Educational Mission, within the framework of the Declaration of the Lasallian Educational Mission Statement (2020).
2. To encourage the participation of all groups and sub-networks that make up the Lasallian Family, but especially women.
3. To ensure that the Lasallian Educational Mission Councils and the Governance and Funding Models and the Assemblies for Association and Mission function effectively at all levels: ministries, Country, District, Region.
4. To ensure that Districts and Regions have effective strategies for monitoring in a contextualized way the follow-up of the orientations, initiatives, and policies of the Institute.
5. To encourage the participation of Lasallians with the appropriate profile to participate in the structures of governance and decision making, without distinguishing whether they are Lay or Brothers.
6. That CIAMEL is resourced with a full-time executive staff that cooperates with other services and Secretariats at the Centre of the Institute in the fulfilment of CIAMEL's mandate.

### **Justification:**

- a. Thanks to the participation of numerous educators and administrators who support the Educational Mission, many of them lay persons and some Brothers, La Salle in the world has an enormous opportunity to contribute to changing the lives of many children, young people and adults. Thanks to the movement that led the Brothers to share their Mission and to promote Association, not only among its members, but now among many others, this Work of God, which is also ours, can offer answers to the most pressing challenges of our time through Education. (Declaration of Lasallian Educational Mission, 2020).
- b. Over the last few years the way of carrying out this Educational Mission, supported principally by the Brothers, has been transformed. With fewer Brothers there are more ministries and more students, thanks to the other partner, men, and women.
- c. The pressing demands of this Mission, the enthusiastic collaboration of the laypersons and the changes in the world context have made clear signs appear on the scene that a change in the Model of Governance and in the Model of Financing is necessary and even urgent.
- d. A bold attitude is now required to respond with Faith and Hope, in new Communities, as St. John Baptist de La Salle did in his time to the calls of the Spirit and to once again guarantee the continuity and viability of the Mission, through a good stewardship with governance and sustainability.
- e. Some of these signs are:
  - The very enthusiasm of the lay partners and their desire for participation and empowerment.
  - The dispersion and presence of De La Salle at a practically global level, incarnated in a diversity of cultures and contexts.

- The diminishing relevance and control of the “center of the Institute” over each District and ministries and the lack of balance between autonomy and solidarity.
  - The erosion in the clarity of roles and responsibilities between the functions of the Institute, the Regions, and the Districts.
  - The unequal distribution of the human resources of the Institute on the one hand and on the other hand the financial and economic resources.
- f. The evolution of the participation of lay partners, of the processes of Association, and of the Shared Mission have transformed the reality of the Lasallian Educational Mission. The number of Brothers active in the Mission and especially their proportion in relation to lay partners continues to decrease significantly. Fortunately, for decades we have been living a process of gradual integration of lay partners in the Mission and in its decision-making structures. However, this evolution continues to be very heterogeneous among the different Regions and Districts of the Institute. In this situation, the governance and decision-making structures that were supported by the Brothers no longer have enough people to carry them forward. In some cases, the Brothers are no longer directly present in the Educational Mission. All of this impels the Institute to go forward and to live this circumstance as a call from the Spirit to take one more step and to advance with clarity towards the transformation of the Model of Governance of De La Salle in the world.
- g. Similarly, the transformation of the financial structures and policies are impelled to seek new ways of resolving the financing of educational works and of the most fragile sectors of the Institute.
- h. Fundamental in this search for new models and structures is the concept of Association for the Educational Mission and its implications of co-responsibility, subsidiarity, solidarity, as well as sustainability and leadership. These models

may be inspired by the history of La Salle's origins when our Founder organized his first Communities and assured them vitality and stability.

- i. In the search process that the Mission Assemblies and General Chapters have promoted in the past, experiences and good practices have emerged that can be shared and used by the whole Institute. A careful and profound work of reflection and study, leading to the proposal of flexible but clear and effective Models, can help to take advantage of these experiences and good practices, to ensure that with respect for the diversity of the regions of the Institute, each one of them, each District, in each country and each ministry has structures of governance and financing that assure the vitality, identity and continuity of the Mission.

## Proposal 2

TITLE:

### **BUILDING AND REVITALIZING FORMATION AND ACCOMPANIMENT TO GROW AND SUSTAIN THE LASALLIAN MISSION.**

#### **Description:**

Building and revitalizing formation and accompaniment to grow and sustain the Lasallian mission through:

1. Developing, supporting, and sharing plans of initial and ongoing formation based on context and needs of people involved locally or regionally in the mission.
2. Promoting, providing, and sharing resources for formation and accompaniment in districts, regions and at the Center of the Institute.
3. Ensuring quality formation and accompaniment for Brothers and Partners, which will nurture and enhance the Lasallian identity and spirituality, foster a sense of

belonging, value fraternal relationships, develop a sense of community, and create awareness of educational service for and with the poor.

**Justification:**

- a. The initial and ongoing formation programs develop a sense of belonging and identity of Lasallians. It also promotes and encourages projects that are rooted in the reality of current times and are in accordance with the direction of the Lasallian educational mission.
- b. Formation and accompaniment programs will help lasallians respond to those entrusted to our care, in varied and creative ways, while living in fidelity with the Lasallian charism.
- c. Formation in the Lasallian mission creates opportunities to build and nurture a lasallian identity which chart new paths to keeping the mission alive, dynamic and meaningful.
- d. Lasallian mission formation promotes unity amidst diversity. It highlights what unites Brothers and other Lasallians in the mission. It develops and strengthens spirituality. It also creates and provides new and different ways to share the Lasallian charism.
- e. Lasallians involved in continuous formation processes are co-responsible for the dynamism of the mission. (Lasallian Formation for Mission: The Pilgrim's Handbook [ 2019, p. 54].
- f. To build a Lasallian culture, it is first necessary that we all have a shared understanding of Lasallian history, identity, charism, spirituality and mission. (Lasallian Formation for Mission: The Pilgrim's Handbook [2019], p. 54).
- g. Effective formation requires support structures and mobilization of resources. As far as possible, to facilitate a meaningful formative journey, formation experiences should be regular, stable, strategically oriented and above all be related to the particular context in which they are lived. (Lasallian Formation for Mission: The Pilgrim's Handbook [2019], p. 54).

## Proposal 3

TITLE: **EFFECTIVE STRUCTURES OF ASSOCIATION AND INTENTIONAL COMMUNITY FOR LASALLIAN COMMITMENT.**

### Description:

The signs of the times require us to review the current reality of Association, as well as to create and further develop opportunities, structures, and networks that will:

1. Establish, foster, and secure structures of belonging, commitment, and Association in each District.
2. Build and continue to develop intentional communities of Lasallians to share mission, life, spirituality, and faith.
3. Ensure formation in Lasallian identity for all Lasallians in the various stages of engagement in Association for Mission.
4. Ensure accompaniment and governance from the context of Lasallian Association.

### Justification:

- a. De La Salle and the first Brothers realized that no one person can accomplish the mission alone, but it is possible to do it “together and by Association” through an educational and faith-filled *community* (*A Conversation for the Lasallian Family: Deepening our Identity*. 2020. p. 20). Since our origins, Association is a foundational expression of the Lasallian charism.
- b. It is not possible to live and understand Lasallian mission and spirituality today without reference to the original commitment to live the mission “together and by Association.”
- c. Today, it is necessary to pave the way towards an Association based on a free commitment to an integral Lasallian formation process. This will enable the Lasallian Family to

strengthen the commitment of all Lasallians, enchanted and challenged by the mission, so that they can build a more just, supportive, and fraternal world in favor of the most vulnerable.

- d. We need to create, encourage, and sustain transformative and innovative opportunities, structures, and networks of Association for mission. The Lasallian Family serves the needs of the most vulnerable in society, creating vitality for the mission with new and existing forms of Association and thus sustaining identity and commitment.
- e. The call and the journey of Association for the Lasallian Family are not because there are fewer Brothers to do the work but rather a response from the movement of the Holy Spirit and a continual commitment to read the signs of the times, to address the needs of those entrusted to our care, and to build the Reign of God. Nevertheless, without structures of Association, the absence of Brothers in many Districts in a very near future places Lasallian Mission at risk.
- f. The Lasallian Family recognizes the number of committed Lasallian/Associates engaged in the Lasallian educational mission today. Developing of a better and more effective linkage between the Institute, Regions, and Districts in terms of shared mission is critically necessary. A strong bond between Brothers and committed Lasallians/Associates in shared mission will allow us to live our shared vocational journey.
- g. The direction of structures and plans regarding Association should come from AIMEL and CIAMEL. In light of the 46th General Chapter's theme on Association, it is critical for these bodies to speak for the Lasallian Family and offer clear direction and insight to Chapter delegates.
- h. We need to develop Vatican II's "ecclesiology of communion" and respond prophetically to the challenge of the responsibility of the laity, especially women, in the Church or in their own faith traditions.

- i. Association is the opportunity to recreate and strengthen the life of the Brothers and the role of their Brothers' Communities.
- j. Association implies sharing faith, a sense of community, and opportunities for generating new expressions of Lasallian spirituality.

## Proposal 4

TITLE: **CULTURE OF VOCATIONS: CREATING PERSONAL AND COMMUNITY SPACES AND CONTEXTS FOR VOCATION ACCOMPANIMENT AND DISCERNMENT.**

### Description:

Develop a vision and plan for a culture of vocation rooted within the context of local educational works and ministries. This culture of vocation engages each person's vocational journey within the community and includes the formation of the members of the educational community that is centered on accompaniment and discernment while encouraging new forms of community and spiritual life for all Lasallians in a manner that responds to the signs of times.

1. That Circular 475 be used widely as a grounding document to develop a common understanding of the meaning of culture of vocation.
2. That Circular 475 be used as a resource in developing, assessing, and sustaining a local culture of vocation.
3. That a thriving culture of vocation is nurtured in every context with spiritual accompaniment and vocation development opportunities for Brothers, Sisters, Lasallian Partners, students, alumni, retired Lasallians, and all those inspired by the Lasallian mission.

### **Justification:**

- a. We want to invite all Lasallians to contribute to the creation of a “culture of vocations” in whatever environment they find themselves. It is addressed to everyone, Christian or not, poor or rich, to those who live the Lasallian charism and to those who do not live it. (*Circular 475. From Hope to Commitment: Understanding Lasallian Vocations*, p. 27).
- b. A “culture of vocations” requires a cultural change and challenges us to commit ourselves to this change. In the context of the Lasallian Family, this cultural change presents three challenges: participation, collaboration, and intentionality. (*Circular 475. From Hope to Commitment: Understanding Lasallian Vocations*, p. 30).
- c. Creating spaces for vocational discernment can lead to a deepening understanding of Lasallian spirituality, which recognizes the presence of God in the faces of all persons, especially the most vulnerable.
- d. A “culture of vocations” creates the conditions that allow each person to discover how God wants them to love, as well as the place to carry out this particular vocation as a response to the needs of the world, especially those of the poor. (*Circular 475. From Hope to Commitment: Understanding Lasallian Vocations*, p. 29).
- e. The complexities of today’s multicultural and multi-religious context present urgencies and challenges to the Lasallian Educational Mission. These urgencies and challenges demand educational communities that are viable and sustainable over time, communities that create an atmosphere where individuals and the community as a whole can reflect on God’s call to respond to present and future needs.
- f. Formation in different areas, particularly in experiences of educational attention to the poor, the promotion of justice and catechesis, allows for a deepening understanding of various Lasallian vocations and their implications for Lasallian community life, spirituality, and mission. We are called to

strengthen the Mission, Spirituality and to continue to appropriate the Lasallian Charism because this work of God is also ours and it requires a response to the educational calls of the world context.

- g. That as Lasallians authentically live out their vocational calls in responding to the signs of the times, we may serve as prophetic examples of a thriving culture of vocation to those beyond the Lasallian educational mission.

## Proposal 5

TITLE: **LASALLIAN RESPONSE TOWARD ERADICATING POVERTY THROUGH INCLUSIVE COMMUNITIES.**

### Description:

To create, support, promote and implement at each District or local level of ministry, as appropriate, sustainable programs and intentional communities to eradicate poverty in its various forms through strengthening principles of inclusivity, the culture of fraternity and co-responsibility.

### Justification:

- a. Eradicating poverty, and its different forms, is central to the Lasallian Mission where communities and educational ministries integrate the principles of inclusion with recognition and respect for diversity and uniqueness of the individual and communities. The Lasallian response calls for Brothers and Partners to work together and by association in the service of and with the poor. This includes not only the materially poor but those who are marginalized because of race, religion, gender and disability.

- b.** As Lasallian individuals and community we are called to promote the Christian vision of humanity:
- Embracing new lifestyles eliminating the discrepancies between what we proclaim and what we do.
  - Embracing our preferential option of the poor, “specificity of the Institute”, through a proactive promotion of justice fighting any factor of exclusion offering quality education, healthcare, and redistribution of wealth.
  - Promotion of inclusive leadership requires a reallocation of Institute resources to invest in bridging the technological gap between regions, Districts, Sectors, and Delegations to ensure full and active participation throughout the Institute in forming its future.

## Proposal 6

TITLE: **A LASALLIAN EDUCATION CENTRED ON THE GOSPEL OF JESUS AND DEDICATED TO SPIRITUAL ACCOMPANIMENT AND DIALOGUE.**

### Description:

To implement innovative methodologies for accompaniment and education regarding interiority and in the practice of human and evangelical values to:

1. Promote the religious, moral and spiritual education and accompaniment of children and young people and of all Lasallians, being attentive to the specific needs in matters, lasallian interiority, spirituality and faith.
2. Welcome all people of good will to discern their Lasallian vocational call.
3. Engage in prophetic witness that responds to the signs of the times.
4. Commit to interreligious, intercultural and intergenerational dialogue being inclusive of people who profess a faith other than Christianity or none at all.

5. Be attentive to the specific needs of children and young people and be able to cultivate interiority, faith and spirituality among them.
6. To get closer to the reality of children and young people in order to know their world better, to connect with their language and to update the means of evangelization.
7. To promote the creation and consolidation of educational communities with a spiritual and life-giving dimension.

**Justification:**

- a. Understanding the role of the Catholic Church in a pluralistic world and the role of believers within the Church are important issues that determine the very processes of evangelization and catechesis. These themes cannot be lost sight of while a very significant number of Lasallians, students and teachers, belong to other Christian confessions, to different creeds and religious traditions, or live a very personal spirituality without affiliations. This undoubted richness also poses important challenges for Lasallians in terms of ecumenism, religious freedom and interculturality. (Declaration on the Lasallian Educational Mission. Challenges, convictions and hopes. p. 78).
- b. The Lasallian educator is called to nourish one's interior life, to enrich one's spirit, and is called to holiness. The Lasallian educational community is called to educate, nourish, and accompany the inner life of those entrusted to their care. Drawing on the innovative spirit in the Lasallian heritage, the educational community helps young people to perceive the mystery of the Divine presence in themselves and the community. Educational centers are places of welcome and encounter with the Loving Transcendent. This evangelizing project leads young people to an engagement and encounter to promote justice and reconciliation within the community and the world.
- c. The Lasallian involved in his work, project or mission, is called to nourish his interior life and to enrich his spirit. He

is, also, called to Transcendence and to holiness, for the sake of the tradition of faith and zeal for the educational mission in favor of children and young people that the Founder and the first Brothers initiated. Lasallians are called to nourish and share this vision of interiority and spirituality, to perceive the mystery of the divine presence in the educational mission. Educational establishments thus become places of encounter with the Transcendent, with what many faith traditions call the presence of God. (*A Conversation for the Lasallian Family: Deepening our Identity*, p. 13).

- d. Each generation needs a fresh proclamation and relevant articulation of the person and message of Jesus Christ. Each generation hungers to hear and act upon the good news that God is close and is living and loving in our very being. The Lasallian educational community, drawing on its history and heritage, uses its innovative spirit to evangelize in ways that are theologically coherent and experientially relevant to each generation.
- e. In creative fidelity to the Founder and the first Brothers, who made as a priority the cultivation of the inner life of the young people entrusted to their care, evangelization in the Lasallian educational community dedicates itself to awakening one's inner life to the presence of God, who is loving and living in the human heart and soul.
- f. In the face of forces that tempt the young person to put distance between oneself and the sacred, evangelization in the Lasallian educational community is marked by deep listening to the experience and perspective of the young in order to help them identify the spiritual hunger and the desire for meaning that emerges from their hearts.
- g. The Lasallian educational community's "anthropology" is rooted in the fundamental conviction is that each person is an image of God, is wanted by God, and beloved by God.

## **Proposal 7**

**TITLE: LASALLIAN EDUCATIONAL COMMUNITIES FOR THE TRANSFORMATION OF SOCIETY: CRITICAL CITIZENSHIP, SOCIAL RESPONSIBILITY AND INTEGRAL ECOLOGY, A NEW WORLD IS POSSIBLE.**

### **Description:**

To sustain and enhance our efforts to collaborate globally for the transformation of the world, the Lasallian educational communities are called to:

1. Promote the formation of critical citizenship for the exercise of a civic responsibility that seeks the common good of society.
2. Develop service-oriented social responsibility and integral ecology.
3. Contribute to the sustainability of our common home for the benefit of all humanity, especially the most vulnerable.
4. Renew our social commitment, as a response to the signs of the times, considering the distinctive values of the Lasallian Educational Mission, especially fraternity, justice, equality, and inclusion.

### **Justification:**

- a. A new world is possible through the hope transmitted by the international network of Lasallian educational communities animated by the values of the gospel.
- b. The Lasallian Educational Mission acquires its deepest meaning through the pedagogy of fraternity preparing for life. It provides all members of the educational community, skills, and tools to relate to themselves (inner life) and to others, creating a special appreciation for the beauty, sustainability of life and the common home.

- c. Fundamental in Lasallian education is a global citizen formation that generates local impacts on civic ethics and that is manifested in daily actions, through probity, solidarity, transparency, responsibility, and compassion.
- d. In addition, it promotes critical thinking to care for our Common Home, allowing us to analyze, understand and interpret the world in which we live to enrich education, since superficiality is increasingly present, and the interior life more absent.
- e. Due to the inadequate management of environmental and social realities, the Common Home (integral ecology) is in danger:
- i. New forms of poverty and exclusion have emerged, so it is essential to promote the inclusion of the diversity of cultures, religions, and social classes in Lasallian education.
  - ii. The different lifestyles that are commonly used in the new generations have generated an increase in anxiety in young people, for which it is recommended:
    - Help them express their thirst for justice and their aspirations for change.
    - Promote the development of a sense of dialogue and multiculturalism.
    - Guide them to commit to discernment.
    - Educate them in respect for nature, the environment and human life.
- f. We assume this responsibility by enhancing talents, developing skills, promoting critical thinking, citizen training, respect for the environment, human life, and integral ecology, through Lasallian values for the benefit of all, especially those most in need.

## Proposal 8

TITLE: **VITALITY OF THE LASALLIAN IDENTITY AS THE DYNAMIC AXIS OF THE MISSION IN NEW CONTEXTS.**

### Description:

Based on the *Declaration on the Lasallian Educational Mission and Identity Criteria for the Vitality of Lasallian Educational Ministries* we wish:

1. To deepen the understanding of Lasallian identity around the world from its expression in different contexts, and its evolution in response to the signs of the times.
2. That each District supported by its Region develops its ability to adapt, support and strengthen Lasallian identity and to evaluate whether its identity is operating in a relevant way within educational works.

### Justification:

- a. Identity can be considered as the set of characteristics in which all Lasallians can recognize themselves.
- b. This identity should be a vehicle of unity among Lasallians and of dynamism for the Lasallian educational mission, which must continue to remain attentive to the changes in society and the emergence of new educational needs.
- c. The identity must, therefore, be defined in order to serve the vitality of the mission in creative fidelity.

It is therefore important to :

- i. have a better understanding of Lasallian identity and its capacity to thrive in different contexts.
- ii. define a frequency of reviewing the reference documents of the Institute and the Districts that guide our actions to ensure that they reflect our changing world and educational needs.

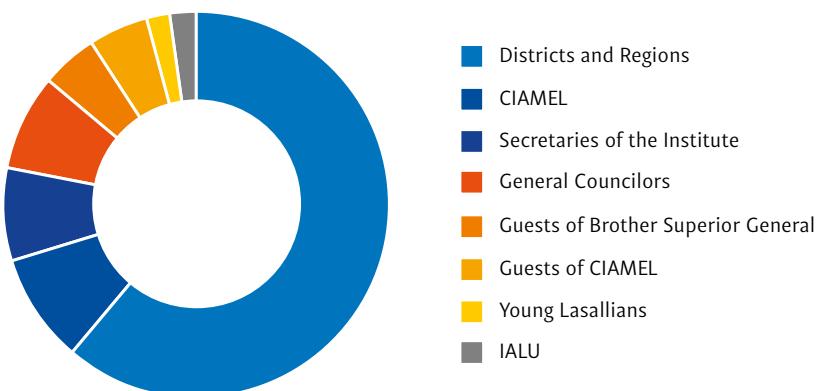
iii. To promote and give testimony to Lasallian educational identity by:

- reinforcing the brand “La Salle”, the image of the Lasallian mission and its educational relevance.
- developing a sense of belonging among the members of the Lasallian Family.
- being at the service of all who are involved in and benefit from the mission.
- working in a spirit of solidarity and mutual support.

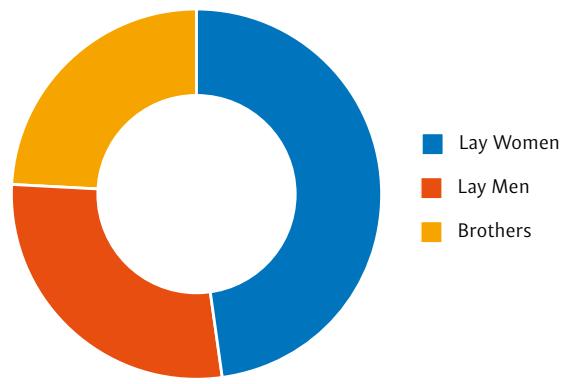
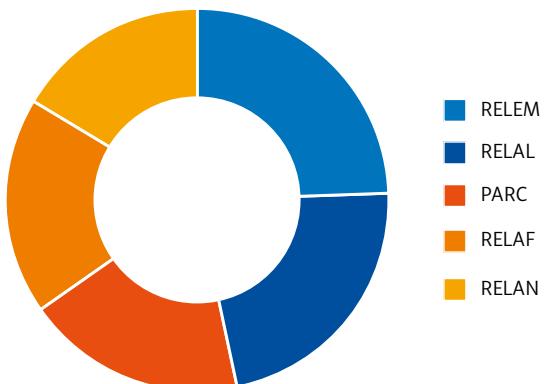


# Appendix

## Delegates to the III AIMEL



## Delegates by Regions





Brothers of  
the Christian Schools

La<sup>★</sup>Salle