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Institute of the Brothers of the Christian Schools

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# Let's Write Our Unfinished Gospel...

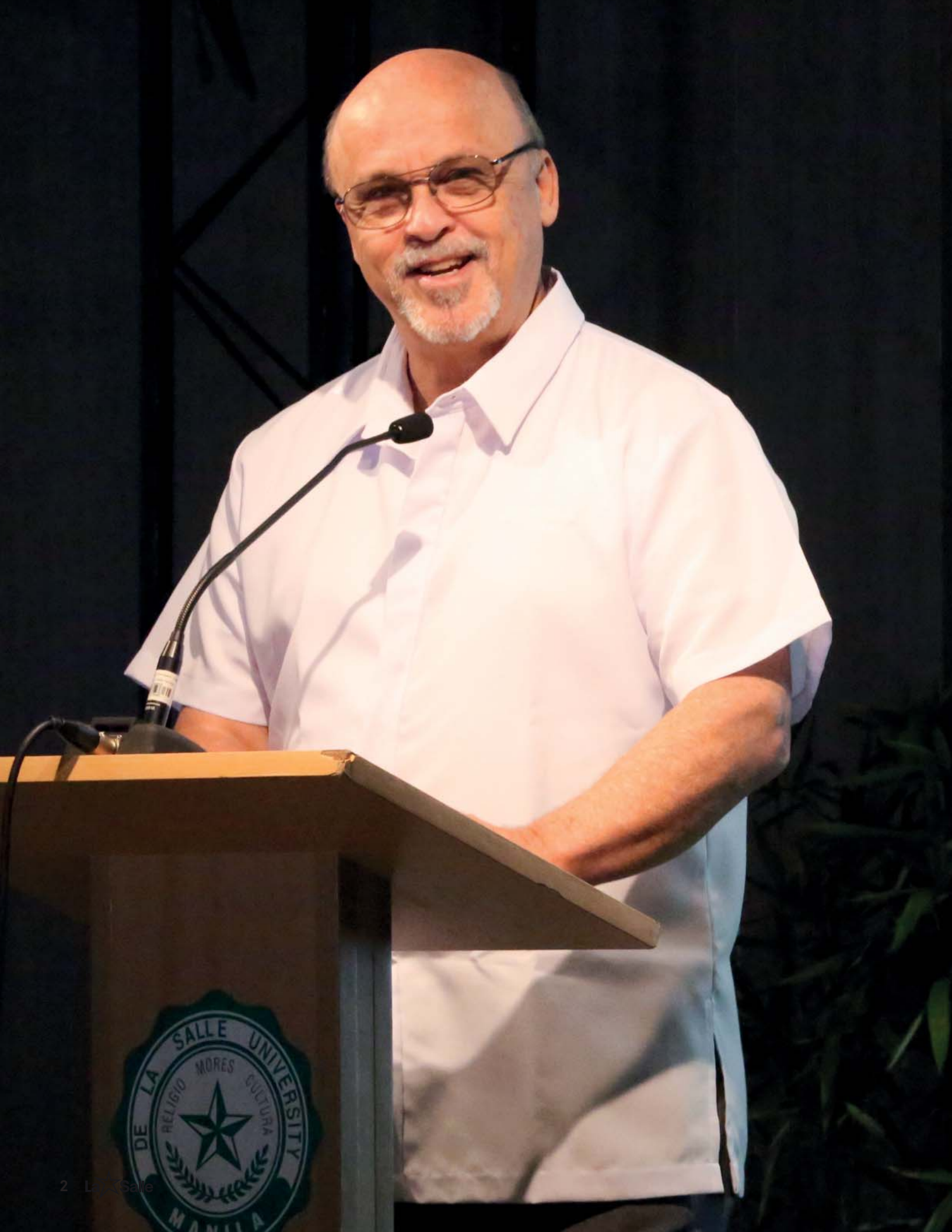


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**Living Joyfully Together**  
**Our Mission in PARC**  
(Pacific Asia Regional conference)

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Bulletin 255





**“...EXISTING IN A PLURI-RELIGIOUS AND MULTI-CULTURAL ENVIRONMENT, THE LASALLIAN MISSION IN THE PACIFIC-ASIA REGION IS WELL-KNOWN AND WELL-RESPECTED...”**

Br. Robert I. Schieler FSC, Pastoral Letter, 2015

# CONTENTS

BULLETIN 255

**SNEAK PEEK**

PAGE 6

**PARC**

PAGE 8

**PARC BY THE NUMBERS**

PAGE 11

**ANZPPNG**

PAGE 14

**COLOMBO**

PAGE 18

**INDIA**

PAGE 20

**LASALLIAN EAST ASIA DISTRICT**

PAGE 22

**VIETNAM**

PAGE 28

**PARADIGM SHIFTS (1966-2016)**

PAGE 34

**IMPRESSIONS OF THE GENERAL COUNCIL**

PAGE 36

**MISSION POSSIBLE**

PAGE 37

**Q AND A WITH THE BROTHER SUPERIOR**

PAGE 38



**La**  **Salle**









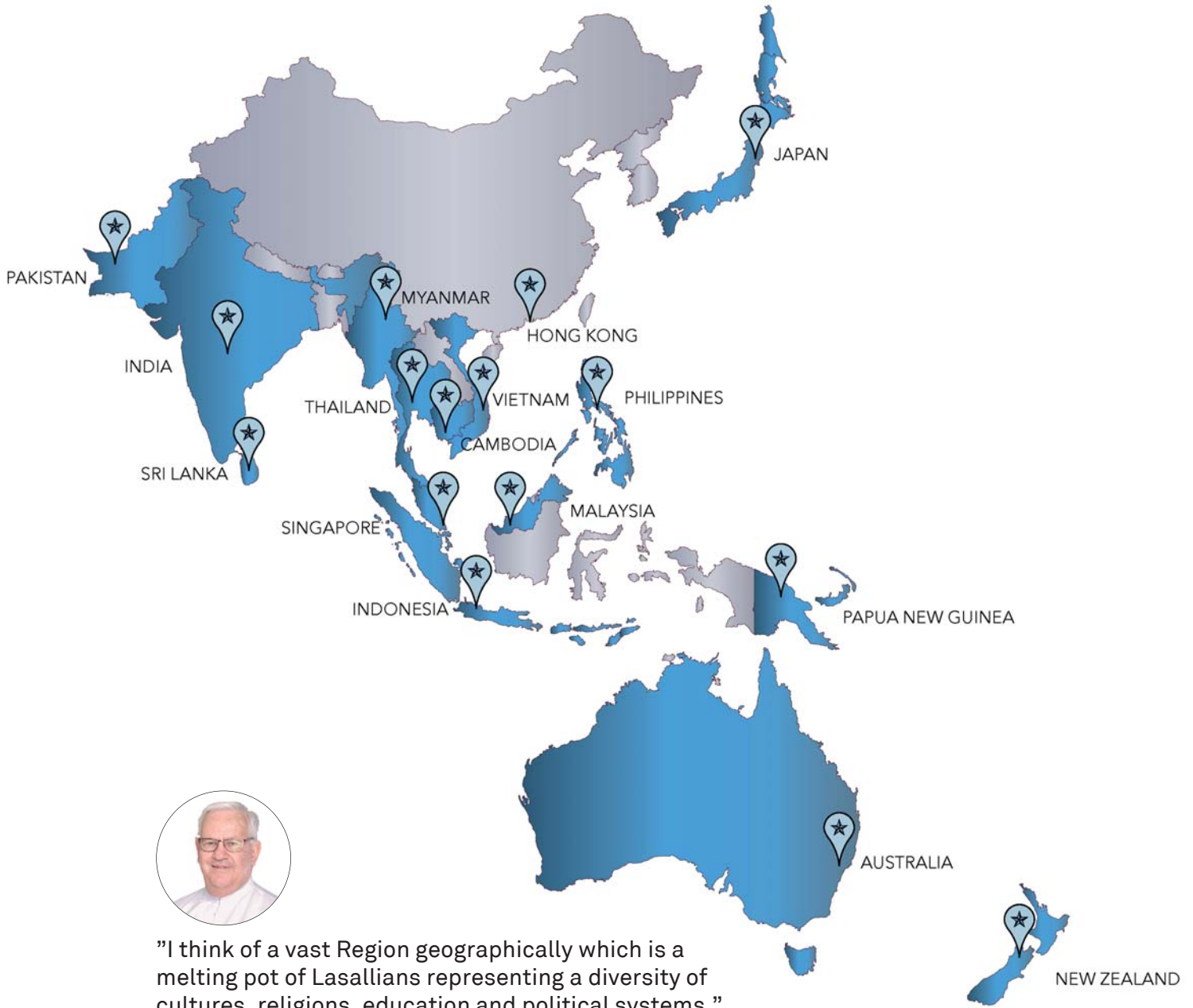
# SNEAK PEEK

Dear Lasallians, it is with great pleasure that we present to you Bulletin No. 255 to introduce to you highlights that we as a General Council have witnessed while in the Pacific Asia Region. The Brother Superior and the General Councilor responsible for the Region made their visits at different times between March 2015-August 2016. The members of the General Council visited the Pacific Asia Region in the first two weeks of August 2016. Almost every member of the General Council visited at least two countries out of the sixteen countries where the Lasallian presence is experienced. The Brother Superior made his visits in all countries, except for one.

The political, religious, and cultural diversity in Pacific Asia is reflected in the 16 countries

of the region's varied geographical terrain, which ranges from tropical forests to stark deserts, from imposing mountain ranges to deep gorges, and from vast expanses in the northern grasslands and southern barren lands to thousands of islands scattered across the southeast and the Pacific. Historically, the mountains, deserts, and archipelagos have divided communities and resulted in peoples speaking hundreds of local languages, practicing a wide array of religions, and professing loyalty to a variety of ethnic and indigenous groupings.

As a consequence, this has given rise to numerous expressions of Lasallian association and mission. This affirms what was highlighted in Circular 461 and Bulletin 254 - "... a kaleidoscope of experiences lived out in various countries and cultures pointing to new directions for the future" (C461, 3.10).



"I think of a vast Region geographically which is a melting pot of Lasallians representing a diversity of cultures, religions, education and political systems."

- Br. David Hawke, Visitor of ANZPPNG

This Institute Bulletin is an attempt to give Lasallians a glimpse of what that kaleidoscope looks like in the Pacific Asia Region. As Lasallians we are being invited to look at the diverse realities in PARC so as to expand our understanding of the Institute and the Lasallian association and mission as a global reality. The Bulletin profiles each District/Delegation not in an exhaustive manner, but in a way that offers a "sneak peek" of some "next practices" in Pacific Asia. Next practices are new ways of doing things now and points to a world of infinite possibilities as opposed to "best practices". We also hope to provoke and stimulate creative conversations, perspectives, and reflections on your part wherever you are engaged in the Lasallian mission so as to enrich our 7-year theme of "living together our joyful mission". We hope that your reflection and conversations, stimulated by this text, can complement and expand your horizons and perspectives on the Lasallian association and mission in your part of the world.

Here we offer you some overarching questions that might help you in "looking" at PARC's kaleidoscope:

1. WHAT IDEAS, INFORMATION, OR STATEMENTS RESONATE MOST WITH YOUR EXPERIENCES?
2. WHAT IDEAS, INFORMATION, OR STATEMENTS STIMULATE GREATER HOPE AND CREATIVITY IN RELATION TO YOUR CONTEXT AND CONDITIONS?
3. WHAT IDEAS, INFORMATION, OR STATEMENTS CHALLENGE YOU TO MOVE "BEYOND THE BORDERS"?

We hope that you will enjoy reading and reflecting on this Institute document. May it stimulate you on your journey and offer you creative responses for those whom you serve.

- BROTHER SUPERIOR AND THE COUNCIL

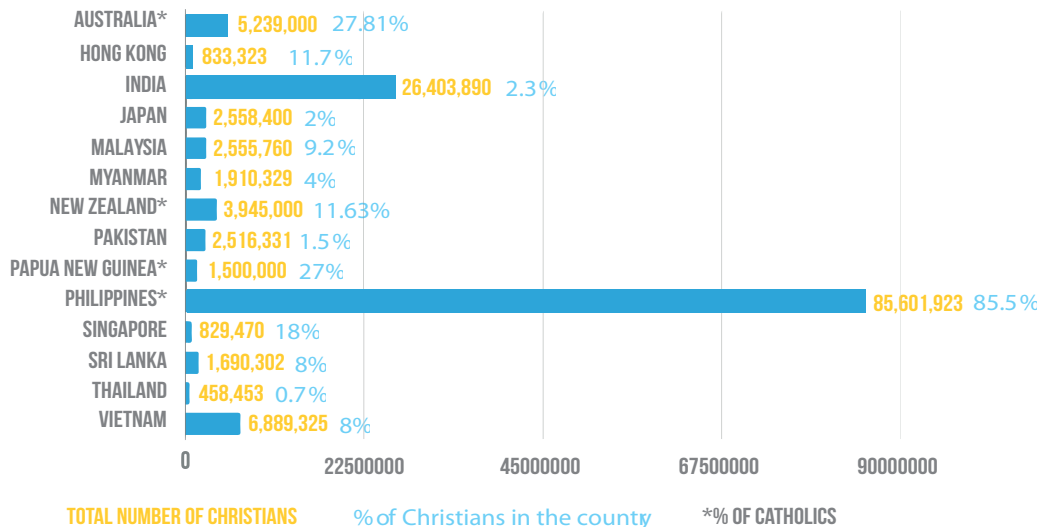
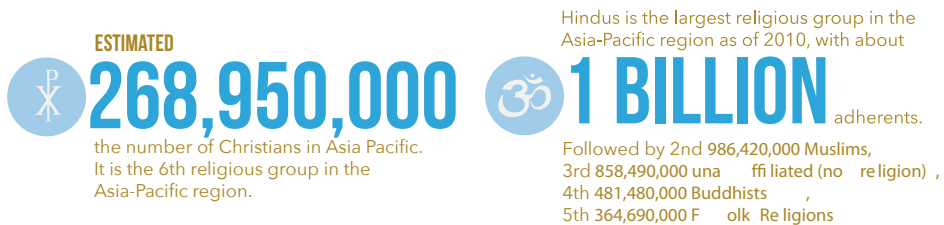
# PARC

## PACIFIC ASIA REGIONAL CONFERENCE

The Pacific Asia Regional Conference (PARC) is one of five Conferences that coordinate and facilitate the Lasallian mission around the world. The Lasallian life and mission is presently found in a) Australia, New Zealand, Pakistan and Papua New Guinea (District of ANZPPNG), b) Sri Lanka (District of Colombo), c) India (Delegation of India), d) Vietnam and Cambodia (District of Vietnam), and e) Hong Kong, Japan, Malaysia, Myanmar, Philippines, Singapore, and Thailand (Lasallian East Asia District). The Conference aims to offer an international perspective to local initiatives and projects.

The geographic distribution of religious groups vary considerably around the world. The Pacific Asia region alone is a home to several major religions and to ancient, spiritual and cultural traditions. One can find in the region in relation to the world, vast majority of Hindus (99%), Buddhists (99%), adherents of folk or traditional religions (90%), Muslim (62%), and Christianity (26%). At the same time, three-quarters of religiously unaffiliated live in the region. (Pew Research Center's Forum on Religion and Public Life, December 2012).

In the countries that comprise PARC, three are the Islamic nations of Pakistan, Malaysia and Indonesia; the largest Hindu nation is India; six countries, Japan, Myanmar, Thailand, Sri Lanka, Vietnam, and Cambodia, adhere to different forms of Buddhism and traditional religions; other countries are a mixture of Confucian culture with other or no religions as in Hong Kong and Singapore. Predominantly Christian nations include Australia, New Zealand, Papua New Guinea, and Philippines. The majority religion of each country is also indicative of the majority religion of the students who attend our educational ministries.



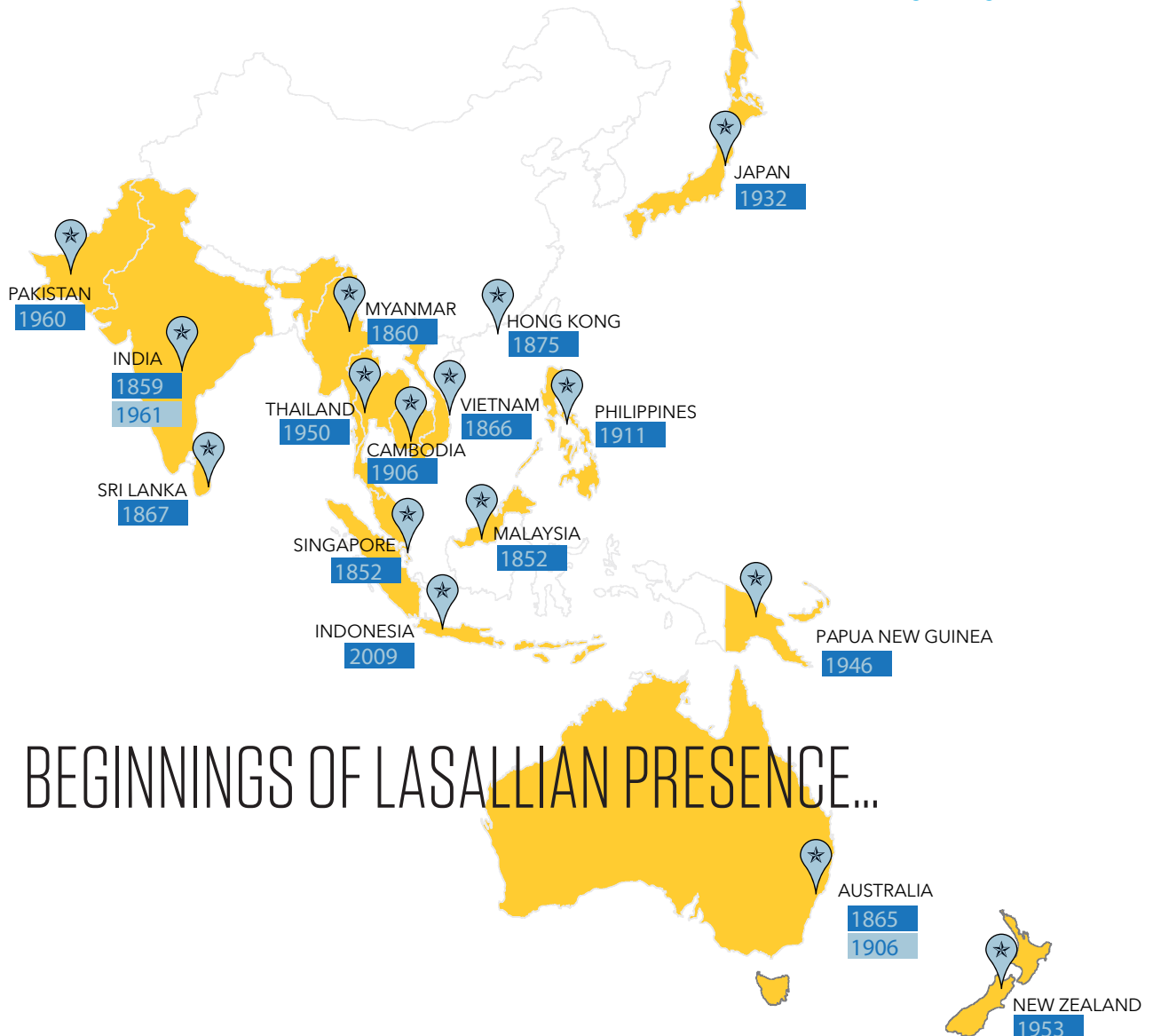
source: pewforum.org





**“...LEARNING OTHER RELIGIOUS TRADITIONS HELP ME TO BE OPEN TO KNOW THE SIMILARITIES AND DIFFERENCE OF EACH RELIGION...”**

- Katsara Banchan, high school student from La Salle College, Bangna, Thailand



## BEGINNINGS OF LASALLIAN PRESENCE...



The Conference is also responsible for the PARC Novitiate in Lipa, Philippines. Another novitiate in the Region is in Vietnam.

**“...EVERY TIME I SAW THE PORTRAIT OF ST. LA SALLE IN THE CLASSROOM, I WONDERED WHY THERE WAS A NON-CHINESE CLERGYMAN STARING AT ME...(SINCE THEN) MY LASALLIAN EDUCATION HAS WIDENED MY VISION AND SENSE TO BE A GLOBAL CITIZEN...”**

- Nikki Chan, an alumnus and now in the Hong Kong Lasallian Family Office



## Who We Are?

PARC wishes to share its vision, mission and values.

### Vision

To transform society and give human and Christian character and expression to the spaces in which we live and minister.

### Mission

To contribute to the development of the human person and society, especially the poor, through our educational ministries and communities entrusted to our care.

### Values

Together and by association, PARC commits itself to:

**FAITH:** Offer accompaniment and support to one another as Visitors, Auxiliary Visitors, and Delegate, in prayer, consultations, conversations and sharing best practice; and animate the Region with the view of God’s call and purpose.

**SERVICE:** Provide services especially in the area of formation and mission; and target available pooled resources to those most in need.

**COMMUNION IN MISSION:** Make its pooled resources available to effect coordination, interdependence, and vitality in the Region; and implement the 45th General Chapter directions and priorities.





**16**   
**COUNTRIES**

**BROTHERS**



**472**

MEDIAN AGE **53.6**



NOVICES **16**



The Pacific Asia Regional Conference (PARC) is one of five Conferences that coordinate and facilitate the mission of Lasallians around the world.



**98**

**COMMUNITIES**

including formation communities



**200**

est. **MINISTRIES**



**16,396**

est. **PARTNERS**



**192,245**

est. **STUDENTS**

200 including foundations, alternative learning systems, and associated schools.

**OWNERSHIP AND MANAGEMENT**



**TYPE OF MINISTRY**



**LEVEL OF EDUCATION**



**98**

Institute-owned

**31**

Associated-Diocesan

**46**

Associated-Government

**35**

Associated-Private

**166**

Formal schools

**13**

Hotel/Boarding Ministry

**19**

Alternative Learning System

**2**

foundation

**78**

Kindergarten/Primary

**128**

Secondary

**14**

Tertiary

**30**

Vocational/Technical

**RATIO**

**1:12** PARTNERS TO STUDENTS

**1:5** COMMUNITY TO BROTHERS

**1:3** MINISTRY TO BROTHERS

**1:1195** MINISTRY TO STUDENTS

**1:44** BROTHERS TO PARTNERS

**1:513** BROTHERS TO STUDENTS





The numbers we see in this Bulletin date from December 2015. The vitality of the Lasallian association and mission goes beyond these numbers. There are stories behind this data that have been lived out by countless Brothers and Partners and this mission continues to inspire all who call themselves Lasallian.

This experience may have been in formal schools, teacher training, boarding ministries, or other alternative learning systems that cater to different educational needs of the young, especially the poor.

Each Lasallian, together and by association, seeks and discovers their vocation. Each Lasallian...*teaches minds, touches hearts, and transforms lives* according to the charism of St. John Baptist de La Salle.



“...PARC is not a building or structure, but a living entity, serving the young people through Lasallian education...”

Br. Joe Klong, Auxiliary Visitor of LEAD









# ANZPPNG

AUSTRALIA • NEW ZEALAND • PAKISTAN • PAPUA NEW GUINEA

In the Australia, New Zealand, Pakistan and Papua New Guinea (ANZPPNG) District, the Lasallian mission stretches from poor communities in Pakistan through to teachers' colleges in the highlands of Papua New Guinea to schools in urban and rural parts of Australia and New Zealand. Both Brothers and Partners perform a diverse range of roles in schools, welfare, employment agencies and universities.

From the initial foundation in Armidale in 1906, Lasallians in the District now work in different locations across the four countries. The Lasallian mission encompasses thirty three educational ministries, involving more than 3,300 co-workers in touch with more than 32,000 young people.

In addition, the Lasallians in ANZPPNG are also responsible for the welfare work of "yourtown", Australia's largest children's charity which founded the Kids Helpline in 1991. Kids Helpline was started by Brother Paul Smith as a Queensland-based phone counseling service and that took more than 3,200 calls on its first day alone. 25 years later, the Lasallian service has rapidly expanded its service delivery to cover web-based and video conferencing in primary schools. It has responded to a remarkable 7.5 million contacts from children

and young people over the past quarter of a century and played a pivotal role in areas like child protection, and mental health.

The "yourtown" is also at the forefront of delivering employment and literacy programs for disadvantaged youth, with a particular focus on programs catering for indigenous Australians. It also runs the San Miguel centre in Richmond on the outskirts of Sydney which provides accommodation and support to homeless families, including many women with children who have fled from abusive situations.

In 2005, the District of ANZPPNG established the Lasallian Foundation - a small, non-denominational organization supporting



**“...I WILL NEVER REGRET BECOMING A LASALLIAN BECAUSE IT IS SO FULL OF PASSION IN TEACHING, LOVING AND CARING FOR THE KIDS...”**

Louisa Opu, Teacher and Deputy Principal-Academic of La Salle Technical College - Hohola, Papua New Guinea



development projects in the Pacific Asia Region. The Lasallian Foundation is actively engaged in a wide range of development projects including preschools and trade training centers in Papua New Guinea and in schools and teacher training programs in Pakistan. The Foundation also reaches out to the disadvantaged through the development projects in Sri Lanka, India, Myanmar, Thailand, Cambodia and South Sudan.



“...I see a lot of hope in PARC for example, like association and collaboration with our Partners is well under way, vocations of the Brothers are growing in some countries, the programs of continuing formation of the Brothers and Partners, and the role of foundations in promoting solidarity in the Region...”

Br. Shahzad Gill, Auxiliary Visitor of ANZPPNG





## AUSTRALIA

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While the De La Salle Brothers' permanent presence in Australia dated from 1906, they had already attempted to establish a foothold in Western Australia in 1865. One German and one Irish Brother, Botthian (Peter Schneider) and Amphian (James Kenny) arrived on a ship from Singapore in 1865 to take charge of a school in Perth under the authority of the Reverend Martin Griver, the Apostolic Administrator. The two pioneering De La Salle Brothers were to stay in Australia less than two years and both struggled to adjust to the demands of a new country.

In 1906, the second attempt to establish a presence in Australia was made when nine Brothers from France and five from Ireland established a school in Armidale in northern New South Wales. The Brothers were invited to come to Australia by the then Archbishop of Sydney, Cardinal Patrick Moran, who saw a real need for them in Armidale after the Patrician Brothers had left the town in 1897, leaving an empty boarding school complex.

The all-boys school De La Salle College Armidale opened in February 1906 with nine boarders and eight day students.



## NEW ZEALAND

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Six De La Salle Brothers from Australia arrived in New Zealand in 1953, establishing a primary school in the South Island town of Blenheim and a secondary school in the South Auckland suburb of Mangere East. The Brothers were invited to the country by Archbishop of Wellington, Peter McKeefry, and the Bishop of Auckland, James Liston. The all-boys school in Auckland, De La Salle College, Mangere, continues to thrive today with an enrollment of around one thousand students.



## PAKISTAN

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In December 1959, three pioneering stalwarts of the District of Colombo, French Brother Caesar Albert, English Brother Stephen Harding and Ceylonese Brother Oliver, were the first ever De La Salle Brothers to work in this predominantly Muslim country, where they established the first community at the invitation of Bishop Benedict Cialeo. They started an English-medium school in Multan in 1960, and also a similar school in another major Pakistani city, Faisalabad. Since that time, the De La Salle Brothers have been at the forefront of promoting educational opportunities for boys and girls and currently manage 11 schools across Faisalabad, Multan and Khushpur.



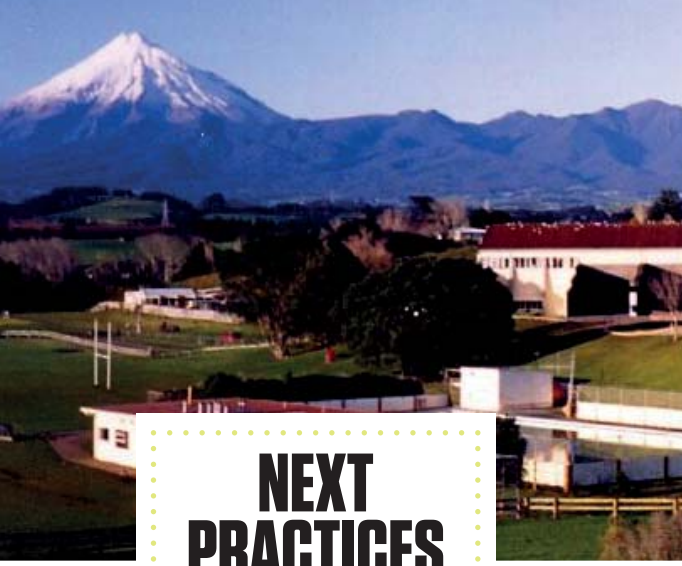
## PAPUA NEW GUINEA

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The De La Salle Brothers first permanent settlement in Papua New Guinea dates back to 1946, following a request from the Bishop of Yule Island, Alain de Boismenu MSC.

Four Brothers from Australia were selected to undertake the mission and they started a primary school with 83 boys at Bomana, on the outskirts of Port Moresby. The Brothers built the school themselves, using materials abandoned in the bush at the end of the Second World War. Today, the Lasallian presence has expanded into a teacher training college and secondary schools that have contributed a lot to the educational landscape of the country.





# NEXT PRACTICES

## WHAT IS “NEXT PRACTICES”?

“NEXT PRACTICES ARE ALL ABOUT INNOVATION: IMAGINING WHAT THE FUTURE WILL LOOK LIKE... BUILDING CAPABILITIES TO CAPITALIZE ON THEM.”

C.K. PRALAHAD, HARVARD BUSINESS REVIEW, 2010

“BEST PRACTICES ONLY ALLOW YOU TO DO WHAT YOU ARE CURRENTLY DOING A LITTLE BETTER;... WHILE NEXT PRACTICES INCREASE YOUR ORGANIZATION’S CAPABILITY TO DO THINGS THAT IT COULD NEVER HAVE DONE BEFORE.”

DR. JOHN SULLIVAN (HR THOUGHT LEADER), JUNE 2006

### 1. THE REMOTE SCHOOLS SERVICE IN PNG.

Through this innovative project started in 2015, experienced teachers in Papua New Guinea travel to some of the most remote parts and islands of the country to provide Lasallian formation and teaching resources to colleagues who have to work in very challenging circumstances. This project is helping to rapidly expand the reach of the Lasallian mission across PNG.

### 2. THE AWARD-WINNING KIDS HELPLINE@ SCHOOL PROGRAM.

through this program developed by “yourtown”, qualified counsellors can run whole-class sessions for primary school students via video-link around issues of common concern for them, including cyber-bullying and peer pressure. “yourtown” is also involved in advocacy and research in the area of preventing teen suicides, minimizing youth unemployment, and targeting other youth-related opportunities for capacity and skills-building development.

### 3. PROFESSIONAL DEVELOPMENT EXCHANGES

for New Zealand and Australian Teachers in PNG and Pakistan this is a key element of the Twinning program aimed at strengthening professional ties between teachers across the District and encouraging teachers in Australia and New Zealand to act as mentors to their PNG and Pakistan colleagues. For example, two New Zealand teachers traveled to La Salle Technical College in Hohola in October for a week-long professional development program in October 2016 and took

digital resources and other teaching materials with them to assist their PNG colleagues. Similar forms of mutual collaboration, support and professional learning opportunities are offered to all Lasallians engaged in settings such as this.

### 4. THE LASALLIAN MISSION COUNCIL (LMC)

was established by the De La Salle Brothers of the District of Australia, New Zealand, Pakistan and Papua New Guinea (ANZPPNG), as the lead entity responsible for conducting and sustaining the District’s Lasallian mission into the future. The LMC is intended to reinforce the association between the Brothers and Partners engaged in the mission, ensuring there is genuine co-responsibility in the planning and provision of a wide range of Lasallian programs and projects, including youth ministry, formation programs and communications throughout the District. As an organizational support, each country has its own **MISSION ACTION COMMITTEE** to respond to the local realities with greater effectiveness.

5. Throughout the District of ANZPPNG, there are short and long-term **LASALLIAN VOLUNTEER PROGRAMS**, which are open to those aged over 18, including teachers, non-teaching staff and young adults. Through the **SHARE THE MISSION PROGRAM**, Young Lasallians have the opportunity to spend one year as a

volunteer helping at Lasallian schools in the remote Indigenous community of Balgo Hills in Western Australia, or at a boarding school catering for many Indigenous students in Perth and at a school catering for students from Maori and Pacific Islander backgrounds in Auckland, New Zealand. Shorter-term volunteer programs are also available, allowing Lasallians to help at schools and orphanages in Indonesia, Cambodia and Papua New Guinea. Shorter-term volunteer programs of around a fortnight are also available, allowing Lasallians to help at schools and orphanages in Indonesia, Cambodia and Papua New Guinea.

### 6. COMMUNICATIONS OFFICE.

ANZPPNG keeps its website updated regularly. The structures and processes on informing the Brothers and Partners through different mediums (email, print, digital, social media, etc.) have been effective in delivering its message about the Lasallian mission.

### 7. LASALLIAN FOUNDATION.

The Foundation has developed a wide range of services that have assisted many countries in PARC and beyond, e.g., fund raising to advocacy work, emergency relief projects to capacity building and professional development among many other things.

# COLOMBO

## SRI LANKA

The French De La Salle Brothers – Brother Hidelphus, Brother Daniel, and Brother Leo reached Colombo towards the end of 1866. In January 1867 they took over the management of St. Benedict’s school at Kotahena. They went back to France in August of the same year. Brother Visitor Pastoris Deville, Brother Cyprian, of Jesus, Brother Frederick of Mary, arrived from Manglore, India. They commenced their apostolate at St. Benedict’s Institute, Kotahena on May 1, 1868. In subsequent years, the direction of St. Benedict’s was in the hands of Brothers from France, England, Ireland, USA, and Sri Lanka.

In December 1959, three pioneering Brothers from the District of Colombo went to establish a school in Pakistan. And in 1961, two Brothers went to South India and took over the management of the Boys Town on August 21, 1961. (see Pakistan and India Beginnings)



The De La Salle Brothers established seven English schools outside Colombo prior to its independence in 1948. For 150 years the La Salle Brothers have been an integral part of education in Sri Lanka.

In Sri Lanka the Brothers also operate non-formal education institutes for children of the poor. For example, Boys Town of Diyagala, Ragama, just north of Colombo, was set up in 1959 to care for the marginalized youth in society, irrespective of creed. (See Next Practices)

The formation of Partners and a developing understanding of “association” have given more life to the many critical areas of District life such as promoting a culture of vocations in our different educational ministries. This has resulted in greater commitment on the part of the Partners to be more involved in the Lasallian mission. Furthermore, this has established a way of attracting candidates to consider the life of the Brothers.



... The formation of Partners and a developing understanding of “association” have given more life to the many critical areas of District life such as promoting a culture of vocations in our different educational ministries...

[Br. Christy Croos, Visitor of Colombo](#)



# NEXT PRACTICES



**1. NORTH SRI LANKA MINISTRIES.** Many of our Lasallian educational ministries in northern Sri Lanka were situated in that part of the country ravaged by the recent civil war. Nearly all families would have at least one family member who died as a result of the war. Since May 2009, the north has been slowly rebuilding and rehabilitating its villages as the Government has been clearing land – checking for landmines and other unexploded munitions. People are now returning to their homes to rebuild from scratch as there is nothing left of their former residences, properties and farms.

The Brothers were one of the first groups to return, as many are from the north. They returned to join the relief and recovery effort including re-establishing and managing the schools and outreach programs - such as La Salle Hostel, St. Xavier School, Adampan, Karukandal RCMTVCV, Adampan, La Salle English Medium Primary School, Kids Campus, Brother Hilary Nursery Pre-School, Nanattan Maha Vidyalay School and St. Anne's MV Vankalai. Many of these schools have students that came from families who are considered Internally Displaced Persons (IDPs) by the United Nations.

**2. LASALLIAN COMMUNITY EDUCATION SERVICES (LCES).** Lasallian Community Education Services was established in Colombo in 1981 by Brother Emmanuel Nicholas, FSC, along with Lorna Wright. Its primary work at that time was in the Henamulla local shanty encampment, where 800 families were cramped in illegal shelters.

Today 6,000 families are living in the same shanty areas, often several families to one room. LCES's programs today encompass:

- Pre-schools providing education to 450 children in 3 centres. "Differently Able" children are now also being catered for through the employment of a Special Education teacher.
- Health and nutrition programs are being provided to mothers and children as part of the campaign to reduce child mortality, and ensure higher birth weight babies with better long term health and educational outcomes. More than 500 mothers are enrolled in the program, and all the children in the shanties are now monitored from conception to adulthood.
- Continuing education and skills education training is provided to 250 older boys and girls in hospitality, training, metal work, carpentry, plumbing, electrical trades, dressmaking, beauty, tailoring and embroidery.

**3. BOYS TOWN OF DIYAGALA, RAGAMA.** BoysTown is a four-year vocational training program for 200 disadvantaged youth, established in 1963. BoysTown offers courses in automotive mechanics, fitting and turning, carpentry welding, metalwork, baking, farming and agriculture. The students are guaranteed employment at the end of their course. The boys are also taught life skills such as cooking, cleaning and personal care to help ensure that they are equipped with the necessary skills to be a self-sufficient citizen.





# INDIA



## First Arrival

The first arrival of the De La Salle Brothers in India was in 1859 at Mangalore. New foundations took place in Calcutta, Agra, Karaikal, Mahe, Pondichery, Tellicherry, Calicut and Cannanore. However, for various reasons the new foundations did not take deep roots. Then in 1884 the Brothers withdrew from India and went on to establish schools in Sri Lanka and Malaysia.

## Second Arrival

Father Visuvasam, a Priest from the Archdiocese of Madurai, was interested in starting an Institution for poor boys and was looking for some Religious Congregations that could help him in this venture. Father Simo, a former De La Salle Brother in Sri Lanka, introduced the Brothers to the Bishop in 1960.

Brothers Hilary Joseph and Xavier Thomas, from the District of Colombo, went over from Ceylon to South India on a reconnoitering mission prior to taking over the St. Pius Boys' Town at Nagamalai. They took over the management of the Boys' Town on August 21, 1961.

**"...IT IS A LABOUR OF LOVE AND A GRATIFYING EXPERIENCE FOR ME TO BE INVOLVED IN THE NOBLE LASALLIAN MISSION. THE COMMITMENT IS UNIQUE AND GENUINE AND SPEAKS OF THE LANGUAGE OF LOVE..."**

Rehnu Benet, English Teacher, St. La Salle Higher Secondary School, Thoothukudi, India.





# NEXT PRACTICES

**1. BOYS' TOWN.** St Pius X BoysTown was started in 1961 to serve poor and marginalized Dalit boys from all faith backgrounds through non-formal education and vocational training. The students, aged between 15 and 21, are boys who are orphans, semi-orphans or too poor to pay for an education. This includes boys who have dropped out of middle school, and those who failed their studies in other institutions. The students do not pay for course fees, accommodation or food. These expenses are all met by the De La Salle Brothers. BoysTown has capacity for 96 boys. It offers a one-year course in Welding, Lathe Operations, Electrical Technician, Bench Fitting or Carpentry and Woodwork. The program includes work experience with a commercial or small business. To date, they have had a 100% employment rate for all graduates. Some older graduates who have been working for several years have taken on a mentoring role for some of the young graduates from St Pius X BoysTown to help them adjust and adapt to work life after school/training. In 2009, BoysTown expanded its program and curriculum to include agricultural development and training.



**2. ST. LA SALLE, TUTICORIN.** St La Salle College Tuticorin, provides high school education targeting poor and lower caste children. Established as a primary school in 1964, it expanded to become a high school in 1995 with an average student population of 1,400. St La Salle School also provides technical and trades training for poor students and community

La Salle offer students the opportunity to grow individually and as a community. La Salle in India also offer many opportunities for young men to put their faith into action.

outreach programs through tuition centers in nearby villages. Students are actively engaged in community and development work in nearby areas including distribution of food, clothes, health care and study centers.

**3. ST. JAMES, SURANAM.** St James Higher Secondary School (and its village tuition centers) in Suranam was established by the De La Salle Brothers in 1986 when the literacy rate was 12%. The literacy rate is now 48%. Suranam is a very poor rural area that has been suffering from ongoing drought. The majority of the population is rice farmers, which only provides employment for three months of the year. On average the crops fail every three years leading to further economic stress. The current enrollment is 1,306, educating boys and girls from the surrounding 35 villages.

The Brothers also run a number of evening tuition classes for children who have to work in the fields with their families during the normal school day, especially at harvest time. These tuition centers also provide additional study support for the children who are able to attend St James School.







# LEAD

LASALLIAN EAST ASIA DISTRICT

The Lasallian East Asia District (LEAD) was established in 2011. The District is a community of 140 Brothers of the Christian Schools and 14,000+ Lasallian Partners and associates, who together sponsor and operate more than 70 educational institutions in Hong Kong, Japan, Malaysia, Myanmar, Philippines, Singapore and Thailand.

Although LEAD is technically a young District, it is rich in tradition and history, reaching as far back as 160 years, thanks to the legacy Districts and Delegations that compose it: The District of Penang (Singapore, Malaysia, and Hong Kong), the District of the Philippines and Sub-District of Myanmar, the Delegation of Japan, and the Delegation of Thailand.







**The Bamboo School (Thailand), a school by the border of Thailand and Myanmar for stateless children living on the border between two countries**

Today, the ministries of LEAD are varied and offer a dynamic definition to giving a “human and Christian Education to the young, especially the poor”. There are schools, ranging from primary to tertiary education, with a tradition of excellence while accessible to all. There are boarding houses and formation centers. There are facilities that minister to youth who are in conflict with the law. In all these ministries, the Brothers closely associate themselves with their very active Lasallian Partners.

Each ministry of LEAD makes an effort to be accessible to the poor by means of scholarships, financial aid, and other grants. Related to this, in an effort to become “Brothers without Borders”, the District has identified “flagship” ministries that cater primarily to those in the margins (see Next Practices).



**The Brothers of LEAD pose for a group photo during its 1st LEAD Assembly held in Pinma Training Centre in Tagaytay City, Philippines**

In more recent years, LEAD has been welcoming Brothers from other Regions and Sectors for undergraduate or postgraduate studies. Today, there are three such student-Brothers from RELAF and three student-Brothers from the District of Vietnam studying in the different Lasallian universities in the Philippines.

Despite the challenge of geography and varied traditions and cultures, the Brothers and Partners of LEAD have been successfully forming a sense of District in a short span of time.



## HONG KONG

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Father Timoleon Raimondi, who was then the Bishop of the Colony, convinced the Motherhouse to send some Brothers to the British Colony. On 7 November 1875, six Brothers arrived in Hong Kong: Brothers Hidulphe Marie (Director), Hidulphe de Jesus, and Hebertus from the Boarding school of Marseilles; Brothers Adrian Edmund and Aldolphus Marie from the Novitiate of London; and Brother Isfrid from Paris. The group of Brothers was split into two communities: Three took care of St. Joseph's College and three took care of the West Point Reformatory,



## JAPAN

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On October 22, 1932, four Brothers from French-speaking Canada (Montreal) came to Hakodate in northern Japan, at the invitation of the Canadian Dominican Fathers responsible for the Catholic Church in that region in order to open a Catholic school for boys in that city. In 1934, a suitable, large piece of land was bought and plans were discussed. Unfortunately for various social reasons, to open a school was impossible, and the Brothers transferred to Sendai in 1936. A small language school was opened there, but soon, between 1936 and 1940, two of the Brothers were sent to different cities in Manchuria (China) to join other Brothers coming directly from Canada to teach in seminaries run by French or Canadian missionaries. A third Brother of the four was sent with the first Japanese postulant to Indochina, where he was to make his novitiate, and he remained in Kuala Lumpur with the intention of returning with the Japanese postulant at the end of the novitiate in 1941. But in 1941, war began in South East Asia.



## MALAYSIA & SINGAPORE

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Six French and Irish Brothers arrived in Singapore in 1852 on a ship named La Julie. Three of them proceeded to Penang in Malaysia to start St. Xavier's Institute (formerly then known as St. Francis Xavier's Free School), and its 80 pupils came under the management of the De La Salle Brothers under the responsibility of two French Brothers, Lothaire-Marie Combes and Venere Chapuit and one American Brother, Jerome.

Brothers Liefroy, Switbert and Gregory, remained in Singapore to establish the school that was first called St John's Institution, and later became known as St Joseph's Institute (SJI), in Bras Basah Road. The land of the school had been granted to the Roman Catholic mission under Sir Stamford Raffles' town plan of 1822, on a site where a small wooden chapel had originally stood.



## MYANMAR

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The 3 Brothers (Philonius, Zeboras, and Ignatius) arrived in Myanmar in 1860 at the invitation of Bishop Bigandet. The Brothers opened St. Patrick's School at Mawlamyaing (Moulmein) intended for the Karen Catholics. Then, at the end of the year, Brother Othmarian and two companions went to Yangon to begin the St. Paul's School. This would become the one of the biggest school for boys in the Institute, numbering more than 5,000 in 1966. The Brothers had been serving the Myanmar people for more than 100 years when all nine Brothers' schools were nationalized on April 1, 1965. In 1966, the Catholic Mission was dealt a severe blow: 262 missionaries were expelled. Among them were all the foreign Brothers from France, Ireland, Germany, Central Europe, Canada and Australia. The local born Brothers were left without schools.

Since Burma was part of the Penang Province, Brothers were frequently transferred to schools outside Burma. There is a long list of local Brothers who worked outside Myanmar, formerly known as Burma. For example, in Malaysia alone, 58 Myanmar-born Brothers have taught and lived there all their lives. (Evans, 2012)





**LEAD**

Hong Kong • Japan • Malaysia • Myanmar • Philippines • Singapore • Thailand



**AGE DISTRIBUTION BY NUMBERS**



**PHILIPPINES**

On March 10, 1911, on instructions from the Vatican to the Motherhouse, Brothers Blimond Pierre (who would serve as the school's first director), Aloysius Gonzaga, and Augusto Correge, arrived in the Philippines from Europe. Six other Brothers arrived between March and June: Brothers Louis, Camillus, B. Joseph, Celba John, Imar William, and Martin. They came from the United States, Ireland, Luxembourg, and France.

Together, on June 16, 1911, the Brothers opened the first La Salle school in the country. The location was at the former Perez-Samanillo Compound on 652 Calle Nozaleda in Paco, Manila. The school was first attended by 100 students. Today, the school is better known as De La Salle University in Manila.



**THAILAND**

As early as March 17, 1898, the Brothers were invited by Bishop Louis Vey from the Office of Missions of Bangkok. He wrote a letter to Brother Louis Ewrak requesting the Brothers to manage the Assumption Bangrak School. The same request was made by Father Columbey, the abbot of Assumption temple, on February 23, 1899 to Brother Louis Ewrak. However, on both occasions, the Brothers couldn't respond positively to the requests because they were fully preoccupied with various educational works in Singapore, Malaysia, and Vietnam.

Fifty years later, the Brothers responded to the invitation of Bishop Louis Chorin and on August 31, 1951, the first group of 5 Brothers from France, based in Saigon, travelled to Thailand. Bishop Louis Chorin invited them to stay near the Christian Supreme Patriarch's residence on Sathorn Road. The 5 Brothers were: Joseph Macth, Domics Rokaytian, Constantin Mark, Colin Amil, and Ronald.

# NEXT PRACTICES

**1. "REACHING OUT".** a) **THE BAMBOO SCHOOL (THAILAND)**, a school at the border of Thailand and Myanmar for stateless children living along the border between the two countries. b) **JAIME HILARIO INTEGRATED SCHOOL-LA SALLE (PHILIPPINES)**, a school by the sea for children of fisher folk and farmers. c) **THE MANGYAN SCHOOL (PHILIPPINES)**, a remote school in the mountains (that can only be reached by a six-hour hike) that specializes in education that respects and enriches the indigenous culture of its students. These ministries are supported by various volunteer groups from around the world and readily welcome financial aid. d) **BAHAY PAG-ASA (HOUSE OF HOPE - PHILIPPINES)** - This house caters for Children-In Conflict with the Law (CICL) and Children at Risk from different towns and cities of Negros Occidental and Cavite that lack suitable programs and facilities to deal with such children.

**2. NATIONAL MISSION COUNCIL (NMC) AND DE LA SALLE PHILIPPINES (DLSP).** These are two structures that facilitate the concept of "Association" in the Philippines. Laity empowerment and the Lasallian family have been evolving concepts since the 1970s. In 2007, the DLSP and NMC were established. DLSP primarily serves the Lasallians working on various aspects of the mission in the 16 educational communities recognized by the Philippine Lasallian family. This is a network of Lasallians in the Philippines that facilitates collaboration and solidarity in the Lasallian mission and promotes the Lasallian values of faith, service and communion in its various educational communities. The NMC is a council composed of Brothers and Lasallian Partners and is headed by a President – a Brother appointed by the Visitor, and co-chaired by a Lasallian Partner. It sets general directions for the Lasallian mission in the Philippines.

**3. CULTURE OF VOCATIONS - INTER-COUNTRY VOCATION TEAMS (ICVT).** 1) Vocation teams are set up in each of the 7 countries in LEAD where team are composed of more than 2 nationalities. Furthermore, **LOCAL VOCATION TEAMS (LVT)** are set up in more than 50% of the educational ministries. The LVT is usually comprised of campus ministers, student affairs coordinators, teachers, adult formators and a young De La Salle Brother. The work of each LVT is to devise different activities that could bring awareness to the school community about the Brothers' Vocation and the Lasallian Vocation. The Local Vocation Team also works closely with the Brothers' Communities to ensure that the contacts that they have referred are effectively followed up and accompanied.



The Mangyan School in the Philippines is a remote school by the mountains (that can only be reached by a six-hour hike). The school specializes in education that respects and enriches the indigenous culture of its students.





**4. RESIDENCIA DE LA SALLE.** LEAD has made a commitment to the care of sick and aging Brothers through the creation of the Residencia De La Salle, a residential health care facility staffed and managed by a Lasallian medical school and hospital: De La Salle Health Sciences Institute and De La Salle University Medical Center. The Residencia is a 24/7 health care facility equipped with a gym, recreational spaces, palliative care rooms, and other facilities to provide ongoing recovery, wellness, and fitness programs.

**5. ONE LA SALLE EDUCATIONAL FOUNDATION.** The Foundation was established in 2011 by the De La Salle Brothers in the Philippines. The Foundation supports development and mission projects in the Philippines that have an educational component addressing the needs of the youth, especially the poor.

**6. COMMUNICATIONS OFFICE.** LEAD has an attractive magazine called *"twentyeleven"*. It communicates regularly with the Brothers and Partners in different mediums, e.g. regular newsletter and social media sites. The structures and processes are in place for the 7 countries to have a better means of communicating with each other.

**7. INTERNATIONAL SCHOOLS.** St. Joseph's Institute International School Singapore (2007) and St. Joseph's Institute International School Malaysia (2016) have been established to offer a values-driven international educational experience within the context of the Catholic faith and the local community.

Jaime Hilario Integrated School-La Salle (Philippines), a school by the sea for children of fisher folk and farmers.







# VIETNAM

Before 1975, the District numbered 300 professed Brothers and 15 novices. The Brothers conducted 23 ministries including primary, secondary, and technical schools, boarding schools for Vietnamese as well as for the ethnic minority, a center for blind children, and a teacher training college. The students numbered almost 25,000. Catholic Action and youth movements such as “Coœurs Valliants”, Young Christian Students, the Sodality of the Blessed Virgin Mary, and the Scouts thrived throughout the District.

The Lasallian mission in Vietnam took a different turn after the Vietnam War when the De La Salle Brothers sought new ways to serve youth and, in the process, faced an identity crisis. This was because, after 1975, all Catholic schools became State-run schools. Initially the Brothers were allowed to teach in the school but in 1978 they were forced to leave the schools as they were considered “*no longer fit to teach in state schools*”.



## BEGINNINGS..

In Vietnam, the work of Lasallian Brothers started with the group of 8 French Brothers who arrived Saigon on January 6, 1866. Three days after arriving, they took in charge the school named College of Adran. It is the first Lasallian school in the country. Vietnam celebrated their 150 years last year.





In the last 40 years, the Brothers have had to adjust to the new situation. Some have taught catechism in parishes, assisted in the formation of catechists, serve as youth ministers wherever a parish such services. Other Brothers went for further studies in France and the Philippines, assisted in running vocational centers that have courses in mechanics, carpentry and computer skills.

In spite of having no schools for 40 years, Vietnam has had no shortage of vocations. On the average, there have been 4 novices a year in the past several years. Currently, there are 88 professed Brothers in the District of Vietnam, 61 of whom are under the age of 60.

Around sixty Brothers live and work in or near the Ho Chi Minh City area, while the others serve in communities in Dong Nai, Nha Trang, Da Lat, Ban Me Thuot, Hue and Cambodia. Some of the Vietnamese Brothers are in Australia, France, and the Philippines.



“In every chapter since 1975 (the end of the war) we have tried to discover what God wants us to do in order to keep ourselves loyal to our charism and vocation to bring salvation to children, especially poor and neglected children...”

Brother Peter Phat, Visitor of Vietnam

## BEGINNINGS.

The first 6 Brothers arrived in Cambodia in 1906. There were three French and three Vietnamese Brothers. Two communities were established in Battambang and Phnom Penh. However, around 1975, the Brothers were forced to leave the country due to civil unrest. In 2006, the Brothers of Vietnam re-established a Lasallian presence in Cambodia. Currently there are 4 Vietnamese Brothers in Phnom Penh.

For many years after 1896, Vietnam and Cambodia were known as the District of Indochina. The District was renamed as the District of Saigon in 1951. After 1975, it was again renamed and became the District of Vietnam.

# NEXT PRACTICES

**1. LA SALLE PLEIKU.** Pleiku is located in the central highland region. It is inhabited primarily by the Bahnar and Jarai ethnic groups, (Montagnards or Degar). Pleiku was where fighting between the Viet Cong troops and the allied forces first began in the Vietnam War. In recent years, the first primary school was granted recognition by the Vietnamese government under an NGO foundation. The school has been in operation for since 2004. The children come mainly from poor agricultural families. Parents prefer the Brothers schools because of the higher standard of education and the moral values that the Brothers instill in the children. Moreover, the Brothers also run a boarding department for secondary school age students who go to government schools. It is hoped that the Brothers will receive permission to provide secondary school level education soon.

**2. LA SALLE PHO TUM.** Here, in Cambodia, the Brothers run educational programs for those who are considered stateless. These programs include a free kindergarten school along with tutoring programs for children who are in state primary and secondary schools. The Brothers are hoping not just to educate the children directly but to help the local community understand the value of literacy, numeracy and education.



La Salle Pho Tum., Cambodia, welcomes the Superior General and the General Councillor







**3. LA SALLE CHARITY SCHOOL.** The Brothers have set up a free kindergarten school in the poorer sections of Ho Chi Min City. They also help the surrounding communities understand the value of literacy, numeracy, and education.

**4. LA SALLE DAK MIL.** This is a project to develop a secondary school for disadvantaged Montagnard tribal children in Dak Mil, a small town located in the Dak Nong Province in the Central Highlands of Vietnam. The Montagnards are an indigenous tribe that has lived in the Central Highlands of Vietnam for hundreds of years. Life has always been hard for Montagnard children. Like their indigenous ancestors, they suffer discrimination due to their religion and ethnicity, which has led to a life of poverty. They are paying the price for their participation during the French-Indochina and Vietnam Wars (1945-1975), where they supported the French and Americans. The Montagnards are often referred to as “America’s most loyal allies in Vietnam”. During the wars, over one million Montagnards died and 85% of their villages were destroyed. The school will commence in July 2017.

**5. BOARDING MINISTRY.** The Brothers have several boarding ministries all over Vietnam where they exercise their ministry as catechists and formators of adolescents and young adults. Furthermore, they have extended this ministry into new ways of evangelizing youth ministry through collaboration with many parishes.



The Youth of Vietnam prepare a dance number in celebration of the 150th anniversary of the arrival of the Brothers of the Christian Schools from France



# Saint John B.





# Baptist de La Salle



## ACKNOWLEDGEMENTS

### PARC

VISITOR OF ANZPPNG	BR. DAVID HAWKE
AUXILIARY VISITOR OF ANZPPNG	BR. CHRIS GORRINGE
AUXILIARY VISITOR OF ANZPPNG	BR. SHAHZAD GILL
VISITOR OF COLOMBO	BR. CHRISTY CROOS
PRESIDENT OF INDIA	BR. JOSEPH FERNANDO
VISITOR OF LEAD	BR. DODO FERNANDEZ
AUXILIARY VISITOR OF LEAD	BR. JOE KLONG
AUXILIARY VISITOR OF LEAD	BR. PAUL HO
AUXILIARY VISITOR OF LEAD	BR. JJ JIMENEZ
VISITOR OF VIETNAM	BR. PETER PHAT
AUXILIARY VISITOR OF VIETNAM	BR. ANDREW HO

### CONTRIBUTING WRITERS

LEAD, EXECUTIVE ASSISTANT	BR. SOCKIE DE LA ROSA VI
INDIA	BR. BRITTO PINTO
VOCATIONS PROMOTER, LEAD (PHILIPPINES)	BR. GELO PARAGAS
VIETNAM, STUDENT IN DE LA SALLE UNIVERSITY MANILA	BR. SIMON
COLOMBO	BR. HERMAN
LEAD (SINGAPORE)	BR. KELVIN TAN
LEAD, HONG KONG	PAUL TAM
SECRETARY FOR ASSOCIATION	KEANE PALATINO
CIAMEL, PARC REPRESENTATIVE	MERV MCCORMACK
DE LA SALLE PHILIPPINES, RESEARCH ASSISTANT	JOHN ANGELO GALANG
ANZPPNG COMMUNICATION OFFICER	MICHAEL KENNY

### GENERALATE ARCHIVES

#### TRANSLATORS

BR. JOSÉ MARÍA MARTÍNEZ • BR. EDWIN ARTEAGA TOBÓN •  
BR. PIERRE PETITJEAN • BR. ANTXON ANDUEZA: MOTHER HOUSE, ROME.


### SECRETARIAT FOR COMMUNICATIONS


#### LAYOUT AND DESIGN

DAVID LEAÑO : PHILIPPINES • ILARIA IADELUCA : ROME • LUIGI CERCHI : ROME

### WEBSITES

ANZPPNG - <http://www.delasalle.org.au>  
Lasallian Foundation - <http://www.lasallianfoundation.org>  
yourtown - <https://www.yourtown.com.au>  
Colombo - [www.lasalle.lk](http://www.lasalle.lk) (under construction)  
India - <http://www.lasalleindia.org>  
LEAD - <http://www.lasalle-east.asia>  
Vietnam - <http://lasan.org>; <http://www.lasan150.org>  
De La Salle Philippines - <http://delasalle.ph>

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[www.lasalle.org](http://www.lasalle.org)



# PARADIGM SHIFTS

(1966-2016)

**“Everything that happens in the 1960s is not for that decade but for the century yet to arrive...a question of situating ourselves in the future...”**

(LASALLIAN STUDIES 4, 1998)



...the history of the individual Districts has to be traced to different sources of the Institute. Many of the countries in Pacific-Asia during their initial years were largely missionary areas originally served by Brothers from France, Germany, Czechoslovakia, Ireland, England USA, and French-speaking Canada.... The growth of the Region has been impressive...

Br. Gerard Rummery, former General Councillor (1986-2000)

## 1. FROM BROTHERS' SCHOOLS TO LASALLIAN SCHOOLS THIS INCLUDES:

the greater acceptance of the laity as equal Partners in the Lasallian mission; the consideration of different models of shared governance in our educational communities, and the evolving nature of Mission Councils with Partners.

## 2. CENTRALITY OF THE TRADITIONAL VOWS TO THE PRIMACY OF THE VOW OF ASSOCIATION FOR THE SERVICE OF THE POOR THROUGH EDUCATION WHICH HAS LED TO:

the understanding of the traditional vows in the light of our primary vow; a greater understanding of the Vow of Association and its implications for Lasallians who are not Catholic or Christian; the expansion of the Vow of Association to extend participation by Partners with voice and vote in different types of Mission Councils.

## 3. FROM BROTHERS' VOCATION TO LASALLIAN VOCATION WHICH HAS

LED TO: a formation that understands the unity between two vocations and the uniqueness of each vocation; the discovery and appreciation that the Lasallian vocation is just as important as the Brothers' vocation; the diverse expressions of the Lasallian vocation and commitment as it is being re-discovered and lived by our teachers, volunteers, parents, alumni, benefactors, affiliates, etc.



“...PARC’s vitality can best be seen in the pursuit of joint formation programs, the productive vocations recruitment programs, age-group gatherings of Brothers, Asia Pacific Lasallian Youth

Conference and Asia Pacific Lasallian Educators’ Conference. In terms of governance, the creation of LEAD (a major change!) and the incorporation of Pakistan into ANZPPNG attest to the PARC members’ realization that we need to continue working more closely together to ensure the vitality of the Lasallian mission in this part of the world...”

Br. Victor Franco, former General Councillor (2000-2007)





**La**  **Salle**  
PARC

**GENERAL COUNCILORS**

FROM L-R

- Br. Michael Jacques (RIP) - 1966-1976
- Br. Benildo Feliciano - 1976-1986
- Br. Gerard Rummery - 1986-1993 ; 1993-2000
- Br. Ray Suplido - 1993-2000
- Br. Victor Franco - 2000-2007
- Br. David Hawke - 2007-2014
- Br. Ricky Laguda - 2014-2021

GENERAL COUNCILORS RESPONSIBLE FOR THE PARC REGION FROM 1966 TO THE PRESENT DAY



**“...WHEN I THINK OF PARC, I THINK OF MULTI-CULTURAL DIVERSITY AND SOLIDARITY WITH THE POOR...”**

Fauzia Akhter, Principal of La Salle Girls High School Sant Singh Wala, Pakistan

PHOTO EXTRACTED FROM BUZZFEED.COM / MUHAMMED MUHEISEN / AP

# IMPRESSIONS

## OF THE GENERAL COUNCIL

Our visits were productive and meaningful, to say the least. Our experiences may have varied from one country to another but they made a deep impact on our way of looking at the Lasallian mission in Pacific Asia. We have observed that the kind of front-line leadership the Visitors, Auxiliary Visitors, and President have provided has produced not only the communication of a clear vision but also followed through to achieve results in line with the directions of the 45th General Chapter.

The metaphor of “beyond the borders” is well and truly alive in Pacific Asia. We realized that this Region has had a Lasallian presence for 160 years, beginning when Brothers from different parts of Europe and America sailed into this region. Today, the Visitors and President are ensuring the vitality of the Lasallian mission in PARC. They have responded generously where new conditions and contexts called for a new gospel adventure in the 21st century. This Lasallian tradition of going beyond the borders has made Lasallians in the Region more attentive to a Gospel adventure that requires greater collaboration, solidarity, and mutual reciprocity beyond one’s own,

“...PARC is where we willingly share our leadership experiences, listen with empathy, and extend cooperation/ collaboration as per need and availability of human and non-human resources for the Lasallian mission...”



Br. Joseph Fernando, President of India



community, institutional, and geographical borders. It is important to underscore that PARC has hosted Brothers and Partners from outside the Region for the purposes of studies, service learning opportunities, exchange programs, and volunteer work. At the same time, PARC has responded to move beyond the Region, sending Brothers to places like South Sudan and Bethlehem University.

The General Council also recognized how the Lasallian tradition is being kept alive through commitment to the pastoral ministry of vocations and promotion of a culture of vocations. Teams composed of Brothers and Partners visit different schools, parishes, and communities to encourage small group discussions, and to stimulate an atmosphere of freely discovering one’s vocation and giftedness for the building the Reign of God in a Region where Christianity is a minority religion. For example, many Lasallians are not Catholics, and some have no religion to speak of.

The Council also recognized that one thing that PARC can contribute to the Institute today is its experience of inter-religious dialogue and the development of a Lasallian pedagogy from an Asian perspective as starting points for understanding the Lasallian association and mission in PARC. These are elements worth pursuing in the area of Lasallian Research.

The Council saw how Lasallian Association varied from one country to another. It appreciated the way in which Districts have developed Mission Councils that are functioning effectively. While some Sectors have little experience of working with Partners, the Council saw a lot of potential and opportunities for both Brothers and Partners to continue conversations about “association” and its implications for the Lasallian mission in Pacific Asia.



# MISSION POSSIBLE

Since 1852, the Brothers who have been in Pacific Asia have experienced the richness and diversity of cultures, spiritualities, and religions that are found throughout the Region. It is by God's grace that the Institute continues to celebrate the Lasallian presence after more than 160 years. The Institute is grateful for all Lasallians in this Region who have made the Lasallian mission possible.

In the 16 countries, where Lasallians are present, each one has worked together as part of the Church in Pacific Asia along the path of dialogue; praying, reflecting, and sharing experiences and thoughts on what PARC has accomplished and what it needs to do in the future for the Lasallian mission in Pacific Asia.

These Lasallian experiences of dialogue and action over the last century and a half, have enabled PARC to understand and attempt to implement the convictions of the Federation of Asian Bishops Conference on the strong need of the "triple dialogue" with the poor, with cultures, and with religions ...[Bishops' Institute of Interreligious Affairs (BIRA), 2015] It is a Church that proclaims the values of the Reign of God without fear, in dialogical collaboration with people of other religions.



"When I think of PARC I think of the richness and diversity that mark our Institute. It is both our gift and our challenge..."

Br. Dodo Fernandez, Visitor of LEAD



The story of Jesus has unfolded in the lives and experiences of countless Lasallians and educational communities in Pacific Asia. Like the two disciples after their encounter with Jesus at Emmaus, they have wanted to share "what happened on the road, and how he was known to them in breaking of the bread" (Lk. 24: 35). Like the Good Samaritan, they must reach out in dialogue by offering the oil of mercy, compassion, and inclusion to those on the peripheries or half dead on the side of the road. They must also be like Moses who pitched the tent "outside the camp" (Ex. 33: 7) to meet God for it is there "outside the camp" "where one encounters the other who is different – and discovers who we are and where our home really is" (McVey, 2003).

Lasallians in Pacific Asia have been at times like the two disciples at Emmaus, the Good Samaritan, or Moses outside the camp – listening to the testimonies of the poor, to the local cultures and to other religious traditions. It is in these testimonies that one celebrates the Lasallian association and mission in Pacific Asia. What you have read and seen here is PARC's kaleidoscope, its amazing colors and diversity. It is also only a "sneak peek" into what is PARC. No matter how you hold the kaleidoscope, each new arrangement is beautiful and meaningful, and with each twist one experiences a change in the settings of one's life. Yes, after 160 years, PARC continues to adapt and live with the change as it adjusts its vision to the new pattern of life set before it...like the recent themes of our Lasallian Reflections: the journey is truly a *Gospel Adventure...in which there is One Call, Many Voices...for Lasallians without limits.*



# Q AND A

WITH BROTHER SUPERIOR

## **What can the Institute learn from your visits to PARC?**

**BR. SUPERIOR:** In the last decade we have had examples where several Districts combined to create a new District and a new reality. In most cases these have resulted in a new District with a hundred or more Brothers and a Lasallian mission covering large geographic areas. The intent has always been to ensure ongoing viability and vitality in different parts of the Institute. However, the size of a new District can present challenges particular in the areas of governance and maintaining personal contact of District leadership with Brothers and Partners. In the case of PARC, there are two large Districts: the La Salle East Asia District (LEAD) and the District of Australia/New Zealand/Pakistan/Papua New Guinea. While such combinations create cultural, linguistic and governance challenges, there have been many benefits for these two districts resulting in renewed energy and vitality. Young Pakistani Brothers are joining young PNG Brothers in ministries of the District stimulating a new enthusiasm for vocations to our life.

The dream of a renewed presence of Brothers in formal educational institutions in Myanmar and Malaysia has the potential for reality in LEAD. These two Districts are creatively building new structures and bonds of relationships for a vital future.

The work of “yourtown” in Australia is an excellent example of Lasallian innovation and a model of Lasallian education for the 21st century. For nearly three decades “yourtown”: (formerly “BoysTown”) have reached out to young people at-risk, have researched the many life issues impacting young people today and have advocated on their behalf with government agencies. The quality of their research makes them a credible advocate for the young.

## **What is PARC contributing to the Institute?**

**BR. SUPERIOR:** PARC is contributing to the vitality and viability of the Institute in a particular way through collaboration and solidarity among the different Districts and Sectors. In this regard the mission of Australia’s Lasallian Foundation must be highlighted. This longstanding charitable foundation is dedicated to educating the poor through capacity building, development assistance and the pursuit of social justice and peace. Many sectors of the Region have benefitted from the foundation’s generosity and vision.

PARC provides the Institute with examples how a few individuals, regardless of age or vocation, can have a large educational impact, especially for the young and the poor on the peripheries. In Sabah, while not able to conduct schools, individual Brothers, both young and old, providing housing for students that include daily prayer, study in common, shared manual labor and personal guidance. In the Philippines Brother Armin Luistro recently concluded a six year term and a member of the cabinet of President Aquino. He served as the nation’s Secretary of Education. In that capacity he successfully implemented the first K – 12 curricula for the country’s 24 million public school students. Under his leadership a nation-wide alternative education project has also been created, especially for minority tribal groups.

The contribution of women to the Lasallian mission in PARC is important to acknowledge. The first Regional Lasallian Women’s Symposium was held in PARC five years ago. A second gathering will take place in July 2017 in New Zealand. Like Madame Maillefer, Sister Louise and other women in the life of Saint La Salle, the women of PARC show the same initiative and assertiveness for the care of the young. I think of the five women who invited the Brothers to assume responsibility for the Bamboo school on Thailand’s border with Myanmar; the women committed to the Lasallian Community Education Services (LCES) in Colombo, Sri Lanka; the educational leadership and selfless service of many women of Papua New Guinea and the Philippines; Ms. Tracy Adam’s vision for “yourtown” in Australia; the young women in Hong Kong and Singapore leading young Lasallians and volunteers in service to and with their vulnerable and marginalized sisters and brothers; and the La Salle Sisters of Vietnam and Thailand founded as a new congregation in 1966 amidst the terrible reality of the war.





### **What are the signs of vitality in PARC?**

**BR. SUPERIOR:** In 2006 Institute Mission Secretary Br. Nicolas Capelle authored a book titled: *I Want to go to your School: Lasallian Pedagogy in the 21st Century*. In that book 15 Lasallians (Partners and Brothers) described their innovative educational programs that were reaching children, young people and adults on the peripheries and margins of our societies on every continent. Br. Nicolas was prompted by the conviction that the Institute had many examples of Partners and Brothers “involved in certain types of work which could serve as an excellent model for education in the future, such as pursuing the holistic development of the individual, the transformation of societies, and ethical standards for an increasingly interdependent world” (p. 223). PARC has such examples.

PARC, as in all the Regions of the Institute, is heeding the calls of past General Chapters to respond to new realities and be innovative in our pedagogy, a characteristic of our Institute since its origin.

Examples in PARC include: Lasallian universities in the Philippines connecting to the local communities around them; Inter-Country Vocation Teams in LEAD, La Salle Pleiku and Da Lat in Vietnam; Teacher training colleges in Papua New Guinea; new International Schools in Singapore and Malaysia; the potential to return to formal education in Myanmar; Thailand’s Bamboo School; the variety of Lasallian schools in Hong Kong and the commitment of their Alumni to fostering the future of Lasallian education; and that same commitment of alumni in Japan and many other Asian and Pacific countries, all grateful for the quality education they received as students.



PARC GALLERY




**“...THROUGH OUR MULTI-RELIGIOUS ENVIRONMENT AT ST. PATRICK’S SCHOOL, I HAVE LEARNT TO LOOK PAST A PERSON’S RELIGION AND TO LOVE OTHERS WITHOUT DISCRIMINATION OR PREJUDICE...”**

Jerome Lee, secondary school student,  
St. Patrick’s School, Singapore







Asrama Butitin - Star Hostel  
Nabawan, Malaysia

*Br. Jaikul watches as the student boarders of the hostel walk to school. In the hostel, the Brothers serve as their mentors, teachers, advisers, and friends. Some subjects include academic and learning skills, information technology, spiritual life, leadership training, and community life.*





**“TO BE A LASALLIAN MEANS BEING SHAPED AND MOULDED BY THE LASALLIAN GUIDING PRINCIPLES AND THE TWELVE VIRTUES OF A TEACHER”.**

Linda Aisa, final year student at Sacred Heart Teachers College, Papua New Guinea







### Maymyo Boarding Department, Myanmar

*Wearing the traditional green longyi, a student returns to his class. Operating a boarding house gave the Brothers a chance to take in children from other states who wish to study in Maymyo, which is known as an educational hub in Myanmar.*



