

The lack of financial aid, the heavy need for Brothers' manpower in other parts of the world and the fact that the school for the rich was considered contrary at that time to the general aim of the Institute delayed the immediate action needed. After a visit of Monsignor Harty to Rome, Pope Pius X sent an encouraging letter to Superior General Gabriel requesting the opening of a school. The superiors decided to send missionary Brothers.

Brother Abdon Edward (Glenn), then Vice President of Manhattan College in New York City, was given the task to make a survey in Manila. He joined the military authorities in San Francisco aboard the transport Tomas together with the 540 First American Teachers to sail for the Philippines. On March 19, 1911, three Brothers arrived in Manila and proceeded to the Archbishop's Palace where they were given lodging and shared meals. On May 13, 1911, six other Brothers arrived to join the valiant pioneers. The first school, called De La Salle College, was opened on June 16, 1911 at 417 Nozaleda Street, Paco, Manila. Nine Brothers who arrived from various Districts of the Institute served as the First Teachers to the 125 youngsters. Brother Blimond Pierre of French origin became the first Director of the school. More Brothers came and gradually, La Salle school was gaining popularity in the country. The offering of various courses made the college a well known school not only in the country but to the whole world. In 1920, the school moved from Nozaleda to its present site along Taft Avenue in Manila.

The Philippines District was a sub-District of Penang when the Brothers started in the country. It remained a sub-District until the end of World War II. The Provincial Superior had his central office in Singapore and was responsible for the assignment of Brothers and repairs of the school building, including that of Nozaleda. During the next General Chapter which was held in Rome, the Philippines District was placed under the American District due to the increasing ties with the United States. The ties continued until January 1970.

In 1950, the Brothers of the Philippines District started to recruit Filipino Brothers. The resolution passed during the first sub-District Chapter (1968) requested District Independence to be effective on January 1, 1970. Brother Benildo Feliciano, FSC, became the first Filipino Provincial. He is the current Provincial of the District.



Br Benildo Feliciano, Visitor, speaking to the participants of the Teachers' Lasallian Congress at Metro Manila.



De La Salle University, Metro Manila: entrance to St Benildus College.

VOCATION PROMOTION AND FORMATION UPDATE

Vocation Promotion is one of the Priorities of the District.

Each community includes vocation promotion as part of the annual plan. A vocation coordinator is assigned to implement the plan with the help of the community.

A Vocation Director, appointed by the Provincial and the Initial Formation Board, facilitates vocation promotion activities in eight schools with Brothers' communities and in twelve supervised schools. Br. Antonio Servando, FSC, Vocation Director, is based in Bacolod. He is helped by the vocation coordinators (Brother or Lay) in initiating vocation awareness projects for the young and in following up aspirants to the Brothers. Projects and activities undertaken at least once a month vary: vocation talks, prayer meetings, sessions on church/social issues, Sunday Academy or Catechetics, community building, visit to other religious houses/seminaries, apostolic activities, etc. Our lay colleagues through the Signum Fidei, Campus Ministry Team, Theology/Religion Department have supported the vocation programs.

Vocation Discernment Schedules or Search-Ins are offered to those who are seriously considering the religious life. The aspirancy program is offered to those interested in the Brothers' life. The aspirant is accompanied by a Brother mentor. The aspirant may opt to live with a particular Brothers' community for a specific period of time.

There are four aspirancy mentors who assist the Vocation Director in following up the 16 aspirants in the District, one of whom resides in an active community. Aspirancy is a stage where a candidate through a series of activities begins to consider religious life as a serious choice; this stage can last 1-4 years.

Currently, there is only one house of formation in the District. This is the Novitiate House where two programs, Postulancy and Novitiate, are being implemented. There are three postulants and two novices accompanied by a Novice

Director, Br. Armin Luistro, FSC, and a Postulancy Program Director, Br. Kenneth Martinez, FSC. The Postulancy is a full-time program of one year duration which seeks to mature the candidates' decision to enter the Brothers of the Christian Schools. The Novitiate program's duration is two years and consists of exposures (rural and urban poor, school), a 30-day Ignatian retreat and various theology classes. Upon taking first vows, the Brother proceeds to the Scholasticate where he continues his theological studies and/or collegiate courses for a year or two depending on his educational attainment upon entrance. The Scholasticate is closed this year. After Scholasticate, the Brother proceeds to an active community where his first year is considered an Apostolic Training Community (there are three Brothers in this stage). Regular community assignments are given after Apostolic Training Community. Brothers who have five years of vows, three of which are in an active community, are eligible for Parmentie. This stage is a pre-profession program drawn up by the Brother and assisted by a mentor of six months to one year duration. This stage seeks to integrate the Brothers' experience and to allow more time for reflection, prayer and personal program for the Brother concerned. There are three Brothers in this program.

EDUCATIONAL APOSTOLATES:

The Philippines District continues to make Lasallian schools and systems more accessible to the poor. There evolved over many years scholarships, grants-in-aid, outreach programs and involvement with the local church. There have been more creative initiatives that continue to make Lasallian resources and talents available to the poor. School communities have become more aware and committed to the church of the poor. Slowly, through directional efforts, an atmosphere of social awareness, compassion and commitment is developed in schools. Gradually integrated in faculty and administration, students and staff, parents and alumni, and Brothers is the dimension of social responsibility and solidarity. The Justice and Peace Desk of the District has strengthened the network among schools in three areas of:



St Benildus Centre, La Salle, Green Hills, the venue for important Lasallian gatherings in the District of the Philippines.

advocacy, curriculum development and community involvement.

The socialized tuition scheme is implemented by La Salle School – Antipolo, St. Benilde School, De La Salle – Aguinardo, University of St. La Salle and St. Joseph's High School. A number of schools have subsidized programs/courses for poor but deserving students like La Salle Green Hills Adult Night High School, St. Joseph's Night High School, Andres Soriano Memorial School Special Programs, DLSU Night College and Catechetical Program, De La Salle – Lipa's Free-tuition section in high school, College of St. Benilde's program for the hearing impaired and De La Salle – Aguinardo's subsidized programs.

The District supervises three schools subsidized by companies where at least 65% of the students come from low-income groups. The schools are Andres Soriano Memorial School, Andres Soriano Jr Memorial School and John Bosco School. The Brothers have also decided to gradually take over Immaculate Conception College in Ozamis City. Presently run by the Columban Sisters, the school is supervised by a Brother. The education department with around 1,000 students plays an important role in the educational scene of Mindanao. Lasallian schools supervise schools which directly serve the poor. Leonides S. Virata Memorial School, St. Francis of Assisi, St. Benilde School, Holy Family School and La Salle College – Victorias are supervised by the University of St. La Salle. St. Francis School and La Salle School – Antipolo are supervised by La Salle Green Hills and Holy Infant Academy is supervised by St. Joseph's High School.

SPECIAL PROGRAMS PROJECTS: DIRECT SERVICE TO THE POOR

PUNDASYON HANUNUO MANGYAN SCHOOL, MONDORO:

The Community Development Center of the DLSU–Research Center was a response to the request of the community leaders of the Pundasyon Hanunuo Mangyan, Inc. for a locally available and culturally appropriate elementary education program. Established in 1983, the school serves nearby communities of Umabang, Bailan and Amindang. The Research Center prepared materials and methods which are culture based for Grades 1–6. Unique features are the offering of agriculture as a regular school subject and the school calendar coinciding with the community agricultural cycle. Two Mangyan leaders were trained by the Social Development Center to manage their own community school.

SAINT BROTHER MIGUEL ACADEMY, GREEN HILLS, METRO MANILA:

St. Brother Miguel Academy is a Sunday school for children and youth from the depressed areas of Pinaglabanan and West Crame. The service apostolate of the scholastics and the Brothers' community is done with lay volunteers from

the different sectors of the Lasallian family. The main program is geared towards the formation of the children – Christian values, health, hygiene and nutrition, skills in the three R's and leadership. The other program is geared towards the volunteers who are provided a continuing orientation on Lasallian values, tradition, spirituality and pedagogy.

**KUYA DROP-IN CENTER
FOR STREET CHILDREN,
QUEZON CITY, METRO MANILA:**

The Kuya Drop-in Center caters to the needs of the most abandoned street children in the Araneta Center, Quezon City. Street-and-center-based program seeks to provide alternative lifestyles to the street children based on gospel values. The Center, an intercongregational apostolate, is run under the leadership of a La Salle Brother. The Sidhay Foundation, Inc. organized by Lasallians raises funds for the center.

**FREE SECTION IN HIGH SCHOOL,
LIPA CITY:**

The free section in high school of De La Salle – Lipa provides Lasallian education to poor but deserving students selected from the public schools in the Lipa communities. The section is a project of all parents (financial requirements), student donations (uniforms and books), and teachers (service). The first 37 students were originally in one class. In their second year, the students were included in the regular sections so that they can interact with other students.

**FREE NIGHT COLLEGE, DLSU,
TAFT AVENUE:**

In its second year of operation at De La Salle university, the Free Night College offers a Bachelor's degree in Business Management and caters to working students. It is funded by the Foundation for Sharing Lasallian Education together with other foundations. The professors of DLSU offer their services free. The students come mainly from the employees of DLSU, the graduates of the Adult Night High School of Green Hills and the Mercury Drug Store. The Free Night College is the immediate response of DLSU administrators and faculty to the call to being the Church of the Poor in one LASSA Convention.

**ADULT NIGHT HIGH SCHOOL, GREEN HILLS
AND ST. JOSEPH'S, VILLAMONTE:**

From the more than a hundred students of the Adult Night High School thirteen years ago, it has grown into a population of about 600 students. The five-year Night High School is La Salle Green Hills response to the call of the Church and a return to the charism of the Founder. The students are factory



Members of the Lasallian Family of the Philippines attending the 9th Regional Assembly on "The Lasallian spirit in action".

workers, drivers, domestic helpers and nannies. Aside from the five year academic program, skills training like sewing, beauty culture and cooking are offered. Part-time and full-time teachers come from the regular day school and the community.

With a population of 185 the St. Joseph's Night School has been in operation for several years. Those who cannot study at daytime and have no financial resources attend the night school.

**CATECHETICAL PROGRAMS:
LUZON, VISAYAS AND MINDANAO**

De La Salle University has a formal catechetical program for several public schools in Metro Manila. The Brother Andelino Manuel Castillo, FSC, Religious Educational Foundation, Inc. celebrated its 35th year of catechetical ministry. Sixteen public elementary schools have benefited from the services of catechists trained and paid by the University. The foundation conducted a recollection for Grade VI pupils in the public schools.

The University of St. La Salle through the President as Executive Director of the Catechetical Commission of the diocese has been working in the designing and implementation of a catechetical program for 6,000 pupils in Negros. Human Resource comes from the University of St. La Salle.

Catechetical programs are also implemented by La Salle Academy, John Bosco School, Andres Soriano Memorial School and De La Salle – Lipa.

**BROTHERS' DIRECT SERVICE TO THE POOR:
NAZARENO APOSTOLATE**

The eighties brought a growing consciousness of Lasallians to the realities of poverty and the need for involvement among the Lasallian Family. The Brothers had sent a com-



District of the Philippines: Six Lasallians from Iligan making their Signum Fidei consecration on August 6th 1993

munity in Tala where they involved themselves in the school. With the closing of the community in Tala, the Brothers began working in Barangay Nazareno, Dasmariñas, Cavite. There are three Brothers engaged in the training of community health volunteers, the livelihood support program, adult literacy class, barangay community library, out-of-school youth classes and counselling through house calls or visits from community members. The involvements have been attempts at non-traditional approaches to education.

THE LASALLIAN FAMILY

THE DEVELOPMENT

Lasallians of the 70's rooted their pride in their association with Brothers and La Salle Schools. Not much was known about the Founder. Initiatives on sharing the history of the



De La Salle University students attending a meeting for leaders on Lasallian values.

Institute, the mission and spirituality were from individual Brothers in Institutions.

During the eighties, the Brothers of the District decided on the systematic, purposive and intentional sharing of the legacy, mission and spirituality of the Founder through a year-round lecture series about the Lasallian charism in all schools. To end the intensive Lasallian sharing by Brothers, a three-day seminar-workshop on Lasallian spirituality and mission was facilitated by Br. Miguel Campos, FSC, among faculty and staff in different parts of the country.

The intentional sharing of the Lasallian mission and spirituality and District thrusts and priorities continued to deepen in the consciousness of Lasallians through the District Education Committee, the Lasallian Principals' Association conventions of the late eighties. Administrators and representatives from Lasallian schools engaged in conversations with Brothers on the Lasallian family, the characteristics of Lasallian Schools, the thrusts and priorities of the District. This year, the Lasallian Principals' Forum does the same function as the Lasallian Principal's Association. The Supervisors' League of Supervised Schools is a counterpart of the Forum.

The sharing of the Founder's life, mission and spirituality deepened Lasallians' sense of solidarity with the Brothers' mission. Participation in LASSA conventions, youth and educators' congresses and Signum Fidei involvement are means of understanding the shared mission. The Lasallian Family Office was established two years ago to help in networking and animation among sectors of the family.

THE MOVEMENT:

The Lasallian Family Movement in the Philippines is organized under three bodies: The LASSA Core Group, the Lasallian Services Committee and the Signum Fidei Association.

LASSA, a school-based network, encourages each school to establish a LASSA local Chapter linked to the coordinating body, the LASSA Core Group. The local chapters monitor the Lasallian spirit in their respective schools while the Core Group organizes the yearly LASSA Convention. In recent years, the conventions have been held regionally, one in Luzon and another in Visayas-Mindanao.

The Lasallian Services Committee is in charge of the formation programs of the Lasallian Family such as the Youth Congress (including the Asia-Pacific Congress) and the Educators' Congress. The Youth Congress originated in 1985 followed by the Educators' Congress in 1990.

The Signum Fidei Association, which started in 1981, has chapters in almost all La Salle schools in the country. Every other year the members come together for a national assembly which normally lasts two full days. A Signum Fidei Foundation was set up in June 25, 1987, to assist the Association in funding its formation programs.

LASALLIAN SPIRIT IN ACTION (LASSA): UMBRELLA ORGANIZATION

An umbrella organization of the Philippine Lasallian family, LASSA was organized in 1984 to promote greater solidarity among the different sectors through an understanding of the Founder's life, spirituality and mission. The motto is faith, service and community. The spirit is made alive through the educational activities, programs and projects of Brothers, Sisters, special groups like the Signum Fidei, alumni, students, faculty, parents, non-teaching/service staff of La Salle and supervised schools in the Philippines.

Formally established in the first Lasallian Convention held in Green Hills, the LASSA Board became the center for an exchange of information and interchange of resources and Lasallian sectors and groups. The Board eventually became the National Core Committee to which local LASSA chapters of schools are accountable.

The annual conventions, which have become regional during the past two years, have become venues for the exchange of enriching experiences of service by Lasallian family members.

SIGNUM FIDEI: A DISTINCT LASALLIAN FAMILY GROUP

The growing awareness of the different sectors of the school community of the Lasallian Family concept was made evident in 1981 when the Signum Fidei Association was organized in La Salle Green Hills through the efforts of Br. Victor Franco, FSC, and Dr. Estrella Castaneda, AFSC. Initially composed of 18 members, all from the grade school, it later expanded its membership to 40 coming from both grade school and high school departments. The first consecration was held in 1992 in the presence of Brother Superior. One of the noteworthy projects was the Signum Fidei Learning Center (SFLC). It was formally introduced in 1982. K1 was introduced in 1983 to further strengthen the K2 program.

From the first chapter organized in La Salle Green Hills, interest in the Signum Fidei Association has taken root in De La Salle University (1988), De La Salle - Lipa (1988), La Salle

School - Antipolo (1989), University of St. La Salle (1990), St. Joseph's High School (1990), College of St. Benilde (1990), La Salle Academy - Iligan (1991), Andres Soriano Memorial School (1993), John Bosco School (1993), De La Salle - Zobel (1993) and Andres Soriano Jr. Memorial School (1993). Chapters have their own apostolates-projects. Interest in the lifestyle of the Association has been generated among the faculty of De La Salle - Aguinardo, DLSU-College of Medicine, La Salle College - Victorias, St. Benilde School and St. Francis of Assisi School. To date, there are over a hundred consecrated members and about the same number of aspirants. The first National Assembly that charted future directions was held at La Salle Green Hills in May 1991. Two Formation workshops for representative members throughout the District followed. On May 27-30, 1993, the Second National Assembly was held at Balay Kalinungan, Bacolod City. Attended by about 120 participants from 14 schools, the assembly experiences deepened the commitment of members to the Lasallian mission in their own milieu.

The Signum Fidei Foundation, Inc., was created through the initiative of Dr. Estrella Castaneda, A FSC, of La Salle Green Hills. The foundation aims to provide financial aid to formation activities of the Signum Fidei Chapters throughout the District. The foundation has also taken the management of the Lasallian Center, a dormitory for young professionals and students. The center aims to build a Christian community among the residents.

CONGRESSES: YOUTH AND EDUCATORS

Besides LASSA Conventions and Signum Fidei Assemblies, the Philippines District has also successfully convened youth leaders in the National Lasallian Youth Congress and teachers in the National Lasallian Educators' Congress.

The changing social and ecclesial realities coupled with the Brothers' return to their origins inspired Lasallians to hold the Youth Congress. The first Youth Congress was held in 1985. The themes of the congresses focus on the responses of Lasallians to the signs of the times in the spirit of the Founder. The sixth congress, held last April 1992, developed the theme on "The Lasallian Peace Agenda for the 90's."



District of the Philippines:
La Salle Academy,
Iligan City.

The Philippines District hosted the first two Asia-Pacific Lasallian Youth Congresses. La Salle Asia '89 with the theme, "Live the Vision, Walk in Harmony and Serve with Joy", was participated by youth leaders from ten countries. La Salle Asia-Pacific Youth Congress '91 participants shared the "Dream of Many Dreamers." Seventeen Lasallians participated in the Third Asia-Pacific Youth Congress in Ipoh, Malaysia.

Youth Congress delegates clamored for a similar congress for teachers. The past three National Lasallian Educators' Congresses tackled themes on peace, ecologically balanced world and the Church of the poor. The last congress, held on August 12-15 with administrators as participants, focused on the theme, "Together and by Association: Animating Lasallian Communities." Congresses are aimed to deepen understanding of the spirituality and mission of the Founder and provide a venue to build a stronger sense of community and service among educators.

The Lasallian Services Committee of the District is presently making plans for the 1994 Asia-Pacific Educators' Congress.

SERVICE FOR HUMAN AND RELIGIOUS EXPERIENCE (SHARE): COMMUNITY OF FAITH AND SERVICE

SHARE is an organization of young people, young men and women from different walks of life with Lasallian and non-Lasallian backgrounds. Organized eleven years ago, the organization seeks to promote the Christian ethic towards the formation of a community of faith and service.

Members were involved in giving leadership training seminars and recollections to Tala Public High School, Adult Night High School, De La Salle-Aguinaldo College and Andres Soriano Memorial School. Informal visits have been made at the Kuya Drop-In Center. Members went through their own training and renewal programs for new as well as old members.

ALUMNI AND PARENTS' INVOLVEMENT:

Alumni Associations in the District bonded together in 1991 to form the Philippine Federation of Former Students of La Salle Schools. Individual associations have sponsored scholarships, reach-out activities like free medical and dental clinic, sports development programs and skills training program for out-of-school youth.

The FOUNDATION FOR SHARING LASALLIAN EDUCATION, INC. of DLSU was organized by alumni as a commitment of sharing Christian values through a free Lasallian education for the poor.

In a number of schools, parents' organizations have actively involved themselves in programs, projects and activities of the school. PUSO of DLSU, PALS for USLS and Green



School for children from very poor districts: part of the apostolic work of Signum Fidei members from La Salle, Green Hills.



Young people attending a Youth Summer Camp.

Hills, POLCA in DLSU – Aguinaldo, LASAPFI in Iligan or simply Parents-Teachers council in other schools.

FUTURE DIRECTIONS

FROM THE PHILIPPINE DISTRICT CHAPTER OF 1992:

The Ninth District Assembly and Chapter of December 1992 which included the participation of Lasallian family representatives discerned communally the following directions for the Brothers and the Lasallian family.

THE CHURCH OF THE POOR:

The Second Plenary Council of the Philippines calls everyone to the Church of the Poor. Service to the poor can be undertaken in a number of ways:
 – creative and effective programs, projects and activities of Lasallian institutions, especially the increase of the schools' accessibility to the poor.



**Immaculate Conception College, Ozamis:
buildings supervised
by Br Martin Simpson.**

- increase collaboration with the local church.
- help the District build up funds for the apostolates in direct service to the poor.
- Affirm and support Brothers who have chosen to work and live among the poor.

PROMOTION OF PEACE AND JUSTICE:

- participate in rural or urban exposure programs.
- strengthen social action and outreach programs.
- practise purposefully justice in institutions.
- assign four Brothers to the Cavite Community.

**LAY EMPOWERMENT
AND LASALLIAN FORMATION:**

The Plenary Council calls for greater role of lay people in evangelization.

- create a Lasallian formation team for the District.
- encourage growth in clearer understanding of the Lasallian charism.

VOCATION PROMOTION:

- discover creatively and implement strategies that promote vocations.
- encourage community initiatives like the prolonged live-in programs and vocations clubs.
- promote resident aspirancy as a structure for further accompaniment of young men interested in the Brothers' life.

RELIGIOUS LIFE AND WITNESS:

- discern more on a lifestyle consistent with the witness one chooses to give.
- find ways to share the life of the poor.
- merge communities.

Possibilities:

- Residency Aspirancy and Postulancy
- Postulancy and Novitiate
- Residency Aspirancy with DLSU and USLS Brothers' Community

FROM THE 42nd CHAPTER PRIORITY:

The Philippines District pursues the priorities about the Shared Mission:

- For the Brothers to make visible to live the gospel in depth by being readily available for priority projects for the educational service of the poor.
- The implementation of a program of formation for the sectors of the Lasallian family.

**PHILIPPINES DISTRICT
LA SALLE SCHOOLS**

**DE LA SALLE UNIVERSITY
AND SATELLITE CAMPUSES**

De La Salle University opened its doors on June 16, 1911 offering primary and secondary education to the Spanish-speaking members of the Filipino elite. Eighty-two years after, the small school of 100 has become a co-educational university on the site where the former school transferred in 1921, with an enrolment of approximately 12,000. The school became a University on February 19, 1975.

The ten-year (1983-1993) development plan under the leadership of Br. Andrew Gonzalez, FSC, and continued by Br. Rafael Donato, FSC, focused on the intensification and enhancement of programs, deeper social consciousness, and positive participation in nation building. Reflective of the reoriented mission of the school are: the change in admission policies to allow for a more balanced social mix; the introduction of social service subjects; the professionalization of the catechetical program; the widening of the consortium and exchange agreements with both local and foreign institutions; increase in faculty development and student aid programs such as travel grants, program chairs, in-service training sem-

inars, conferences and workshops; accelerated construction of facilities.

From a single institution, the University has become a multi-campus system – the DLSU system. The system includes College of St. Benilde, De La Salle – Zobel, De La Salle – Aguinardo College, and DLSU – College of Medicine. The main campus acts as a center for research and also provides resources for the training and development of the faculty of the system.

DE LA SALLE–ZOBEL:

Founded on March 29, 1978, De La Salle–Zobel was originally the elementary department of DLSU but now has the high school department. The relocation was a response to the government's program of educational dispersion. The school exemplifies an academic community that fosters high scholastic standards and Christian orientation.

COLLEGE OF ST. BENILDE:

College of St. Benilde concentrates on alternative schooling programs. The College offers courses in Bachelor of Arts, Bachelor of Science in Industrial Design, Bachelor of Science in Business Administration and Arts Management.

The admission policies of CSB have been redefined to include five types of students, the verbally gifted, regular students, those with specific academic difficulties, those who need further maturation and the more mature working students. The hearing impaired are under a special program.

DE LA SALLE–AGUINALDO COLLEGE:

De La Salle – Aguinardo College seeks to impart quality education that stresses community orientation and life-long learning. The college seeks to explore the community as a social laboratory through its encouragement of practicums, internships and community-based experiences and social services. The school serves the educational needs of the community through the continuing research on the training requirements of Dasmariñas, Cavite and the Southern Tagalog region.

DE LA SALLE – COLLEGE OF MEDICINE:

De La Salle – College of Medicine focuses on the health sciences. The college supplements its academic programs with research activities in the fields of community medicine, drug and mental rehabilitation and reconstructive surgery. The university Medical Center, a 100-bed general hospital, is the main teaching hospital of the college. The hospital has developed programs that serve the community, especially the poor.

LA SALLE GREEN HILLS:

To meet an overwhelming demand for admissions to the elementary school in the fifties, the Brothers reversed an



St La Salle University has a special role to play in the development of the province of Negros.

earlier policy of branching out in the provinces rather than in greater Manila. In July 1959, La Salle Green Hills opened. By 1960, the school was registered with the Securities and Exchange Commission. In 1964, LSGH opened its high school. In 1973 and 1974, the high school and grade school departments were accredited. The Adult Night High School was opened in 1979 for the marginalized sector of society.

Innovations like the Individually Guided Education, Special Pull-Out Program and the Special Tracking were introduced. The institutional social concern office was created. Social responsibility modules were designed and implemented to deepen the students' sense of justice. The Religion Team Center composed of Christian Living coordinators, Social Concern coordinators and the Campus Minister work together to strengthen the Christian spirit in the school community.

La Salle Green Hills is instrumental in the establishment of La Salle School – Antipolo. The school continues to supervise the expansion and development of the grade school and high school departments. La Salle Green Hills has also continued to supervise (on consultancy basis) St. Francis School in General Trias, Cavite.

Significant events in the country make the school an important venue of national importance. In 1984 and 1986, St. Benilde Hall was the headquarters of the National Movement for Free Elections. Operation Quick Count helped in the restoration of constitutional democracy in the country.



La Salle School, Antipolo, Philippines.



**District of the Philippines:
the Brothers and
representatives of the
Lasallian Family
who took part
in the 1992
District Chapter.**

LSGH's initiative to rededicate itself to its mission of serving the educational needs of the Filipino youth with special emphasis on the poor motivated the setting up of a foundation UHAY – LUPA in 1989. The foundation provides scholarship and subsidy programs, enhances faculty benefits and promotes campus development.

The school continues to direct its efforts towards building a vibrant Lasallian community which provides the nation with citizens who are concerned, committed, competent, confident and above all, Christian.

DE LA SALLE – LIPA:

De La Salle – Lipa began in 1962 as a high school. Today the school has a grade school department, high school department and a Community College. The school services an ever widening geographic area in Southern Tagalog provinces. The quality education offered by the school is the primary reason for the ever increasing enrolment. The population is about 4,000 students. The biggest number are in high school followed by grade school and college. The Community College is attracting more students with its offerings and courses.

LA SALLE ACADEMY – ILIGAN:

In 1958, the Brothers took over a high school from the Columban Fathers. Br. Richard Duerr, FSC, was the first Director. From the 250 high school pupils in the late fifties, the school has become a complex with about 2,000 enrollees from pre-school, grade school and high school. From the U-shaped building the school has expanded to include the gym, the grade school building and the library building. The high school was the first to be accredited in Mindanao. The school continues to be a leading institution in the city with its involvement in church, government and non-governmental organization activities.

UNIVERSITY OF ST. LA SALLE:

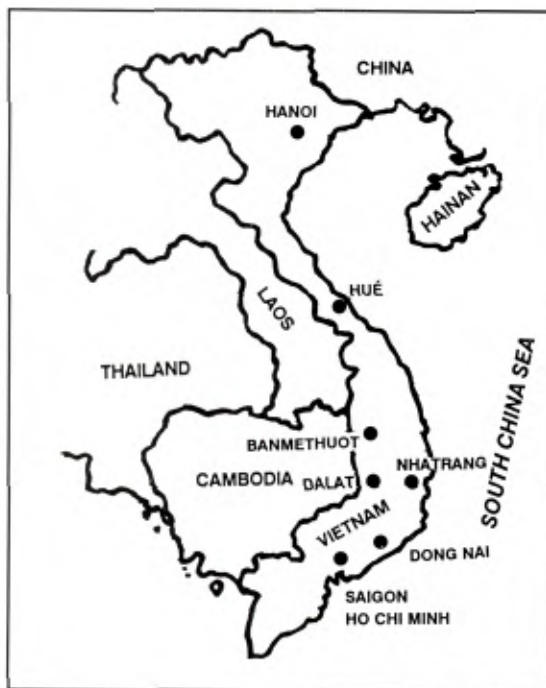
Established in 1952, La Salle–Bacolod stands on a ten-hectare lot donated by the then City Mayor Alfredo Montelibano, Sr. From the first 175 male students from Prep to Grade 5, the school expanded to a College in the sixties. In 1966, the La Salle–Bacolod opened its doors to the first batch of female college students. The seventies saw the emergence of a socially-conscious class. The eighties ushered in a decade of further development and expansion. Buildings were erected and programs strengthened, like the extension programs at Victorias Milling Company. The La Salle College – Victorias gained autonomy in 1992.

On July 5, 1988, La Salle College–Bacolod was formally elevated to university status. Today, the University of St. La Salle continues to consistently develop leaders in the fields of agriculture and industry, banking and finance, sports and education, communications and performing arts and most notably in government service.

The university has taken the academic leadership by supervising schools. St. Benilde School at Mansilingan was formally opened 1987. The school was conceived to provide Lasallian education to residents of La Salle Ville Community and its surrounding environs. St. Francis of Assisi in Silay City, established in 1964 for children of hacienda workers, continues to be supervised by the university. Holy Family School, another elementary school in Sagay, Negros and Leonides S. Virata Memorial School, a company school in a mining site in Bataraza, Palawan are supervised by the school.

Known for its academic excellence, social research dynamism and active community involvement and service through BALAYAN, the University rises to the challenge of the times. The low cost housing project for neighborhood squatters has helped 350 families. Fifty lots were given to maintenance personnel and office employees. Seventeen per cent of the total college population are scholars. The University continues to exercise the leadership role in the social transformation of Negros through a relevant and Christian education of the Negrense Youth. ●

10. DISTRICT OF VIETNAM



THE BROTHERS IN VIETNAM

1. Background information

Vietnam is a country in southeast Asia, bounded by China in the north, Laos and Cambodia in the west, and the Pacific Ocean in the south and east.

It has an area of 345,000 sq. km. and a population of 72 million inhabitants, all of whom, apart from 2%, are Vietnamese.

The country is rich in natural resources, especially in rice and oil, and has a vast working force that is skilled and cheap.

The majority of the population is non-Christian. Christians represent only 8%, and the rest practise ancestor worship, Buddhism and belong to a variety of sects. Morals are based on Confucianism and Buddhism. These different religions

co-exist peacefully because the Vietnamese, like other Asiatics, attach more importance to what is good than to what is true: the example of a good life is more important than a well argued line of reasoning.

Throughout their history, the Vietnamese have always shown a great attachment to their native soil and to their family, and for centuries have fought with courage and determination to defend their independence.

Once a vassal of China and then a French colony/protectorate, Vietnam declared its independence in 1945 and began a war of resistance. The Geneva Agreement in 1954 divided the country into two parts: the Communist north and the nationalist south. The Paris Agreement in 1973 established the peaceful co-existence of the two regions. In March 1975, however, the north launched a devastating offensive against the south, and within two months, on April 30th 1975, the communists marched into Saigon. A new period of history began. Vietnam became a single country called the Socialist Republic of Vietnam, and Saigon became Hochiminhville.

2. The Brothers of the Christian Schools in Vietnam from the beginning to 1975

In the middle of the 19th century, France occupied the six provinces in the south (1862), and established a protectorate in the centre and north of the country which, with Laos and Cambodia, formed French Indochina.

Towards the end of 1865, six French Brothers left Toulon for Indochina. They arrived in Saigon in January 1866 and took over the running of the Collège d'Adran, founded in 1861 by priests from the Paris Foreign Missions Society, and named in honour of a famous missionary bishop of the 18th century called Mgr Pigneau de Béhaine, bishop of Adran.

The Brothers lived in a low-roofed hut, that was hot and damp, near the present botanical garden. In 1869, the Missionary Society gave them a brick house. Two years later, the great number of pupils made it necessary to build extra classrooms. In 1874, a chapel was added, built from the savings of the Brothers and with funds provided by the Institute and benefactors.

The reputation of the Brothers quickly spread beyond Saigon. In response to appeals by clergy and the people, the Brothers opened schools in Cholon and Mytho in 1867, and

in Vinh Long and Bac Trang in 1869. For a time, the French authorities supported these developments and provided scholarships for pupils, which gave the Brothers something to live on. From 1879 onwards, however, France changed its educational policy. In France itself, first the freedom of teaching in schools run by congregations was restricted and then the schools were forced to close. In Indochina and in other French colonies, the government did not apply these new laws, but it did away with scholarships to pupils in schools run by congregations. The Collège d'Adran was closed through lack of money and teachers.

In 1873, a certain Fr Kerlan opened a free school for abandoned children some of whom were Eurasians. The school, which was run by priests, was called Taberd in memory of Mgr Taberd, bishop of Cochin-China from 1830 to 1840. When the Collège d'Adran closed, parents sent their children to Taberd. The priest could not cope with the influx and took steps to bring the Brothers back.

In 1899, nine Brothers set off from Marseilles. After a journey lasting 28 days, the Brothers arrived at Saigon and were met by a cheering crowd. The Taberd school was handed over to the Brothers in 1890. It had 160 pupils, half of whom were boarders. The following year, numbers increased so much that five more Brothers had to be sent and a free school was opened in the same property. An annexe had to be opened at Vung Tau (Cap St Jacques). According to the contracts signed with the Missionary Society, the Society made itself responsible for the Brothers.

In January 1896, the Brothers of Indochina left the District of India to form the new District of Saigon. In the course of the same year, the Missionary Society gave the Brothers a property at Thu Duc, 12 kilometres from Saigon, to build a novitiate.

In 1897, a second free annexe was opened at Taberd.

In 1898, a school for future teachers was opened at Tju Duc, next to the novitiate.

Fr Armar, a missionary priest who had opened a school for deaf and dumb children, sent the boys to the Brothers. The school, which was at Lai Thieu, was subsequently moved to Gia Dinh and became a technical school where the deaf and dumb children were taught carpentry, wood sculpture and shoe making.

In 1894, two Brothers were sent to Hanoi at the request of Mgr Gendreau. They were provided with a hut next to the church for their school. They were so successful that the bishop first had to rent larger premises in Rue Ferry to cater for the increased numbers of pupils, and then finally to buy a large property and build a big school including classrooms, chapel and accommodation for the Brothers. The school was opened in 1879, that is, only three years after the arrival of the first two Brothers in Hanoi, and numbered 400 pupils. The school was named after Mgr Puginier, the predecessor of Mgr Gendreau.

The District numbered at that time 6 houses, 76 Brothers, 17 scholastics and 6 novices.

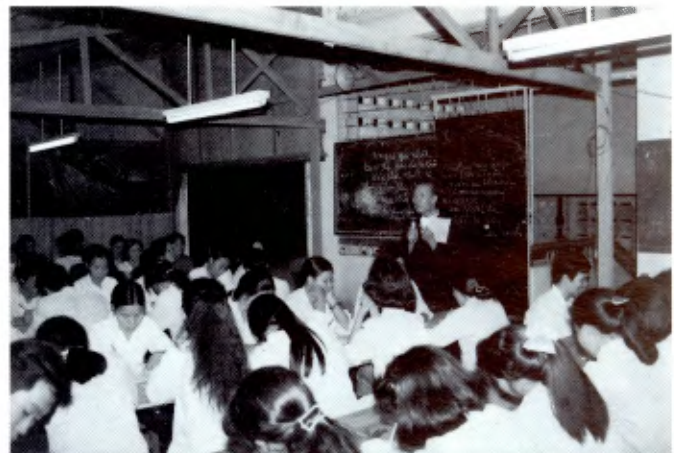
In spite of no help from the French authorities, the work of the Brothers developed rapidly: 1904, the Pellerin school in Hue; 1906, Ecole St Joseph in Haiphong and the De Battambang school; 1908, Ecole St Joseph in Mytho; 1911, the Miche school in Pnompenh; 1924, Thomas Aquinas School in Namdinh; 1932, Ecole St Louis in Phat Diem and the Gagelin school in Binh Dinh; 1933, the formation centre at Nhatrang; 1934, the "probatorium" at Bui Chu; 1941, the Adran school in Dalat; 1956, LaSan Kim Phude in Kontum;



Vietnam: Br John Johnston with Vietnamese Brothers during his visit to the novitiate at Tau Cang.



Marking the 125th anniversary of the arrival of the Brothers in Vietnam. The celebrants were Mgr Paul Nguyen van Binh, Archbishop of Saigon, Mgr Louis Pham van Nam, Auxiliary, and a number of former student priests.



One of the training sessions for catechists. Recent sessions have catered for 143 first year and 282 second year students. Each session lasts three months. Sessions are run by Brothers Casimir and Aloysius Minh.



Vietnam 1991: commemoration of the 125th anniversary of the arrival of the Brothers. Mass is being celebrated in the auditorium of the Taberd Institute, made available to the Brothers for the occasion.



To mark the 125th anniversary of the arrival of the Brothers in Vietnam, a statue of St John Baptist de La Salle was unveiled. A Buddhist monk in saffron robes can be seen next to the Brothers.



The Brothers in Vietnam provide young people with free tuition. The photo shows a repair workshop for motorcycles.

1957, LaSan Binh Loi in Quinhon; 1958, LaSan Banmethuot.

When the 1975 events took place, the District numbered 300 Brothers and 15 or so novices. The Brothers ran 23 establishments including primary, secondary and technical schools, boarding schools for Vietnamese and the mountain people, an ethnic minority, a centre for blind children and a teacher training college. Catholic Action and youth movements thrived in them: the "Coeurs vaillants", Young Christian Students, the Sodality of the Blessed Virgin, Scouts, etc.

When the schools were founded they were free, but gradually became fee-paying. This was hardly surprising. The land and buildings belonged to the Missionary Society. The Society looked after the Brothers (sometimes with the help of the government through scholarships awarded to pupils). As time went on, it became impossible to run free schools: the schools developed and new classes were needed, new classrooms, furniture, sports fields, libraries, laboratories, etc. The State gave no help, the Society had no money, and so it became necessary to ask parents to contribute fees to ensure and improve their children's education.

The Brothers' traditional attachment to free schools was not forgotten, however: the poor were not neglected:

- next to paying schools there were free schools or schools with greatly reduced fees as at Phu Vang (Hue), Xom Bong (Nhatrang), Tuk Lak (Pnompenh), Chanh Hung (Saigon), etc.
- in the paying schools there had to be a certain percentage of non fee-paying pupils or of pupils with reduced fees.
- money received was used for the school. Whatever remained had to be re-invested in the school or used for the training of teachers (Brothers and lay people).

The Brothers' schools accepted all pupils without distinction of social class or religion. Although prayer and catechism were included in the curriculum, the religious beliefs of everyone were respected, which explains how having a Christian school in a non-Christian country never caused the Brothers any problem.

While it is true to say that the Brothers' schools formed a network of establishments which were relatively well-organised, well-equipped, providing instruction and a worthwhile education, what really characterised them was a teacher-pupil relationship which was totally in keeping with the mentality of the Vietnamese. The Brothers' school is, in fact, a family. This is reflected well in the Vietnamese for Brother: SU-HUYNH (SU: teacher; HUYNH: brother). He is the teacher who instructs and educates in the manner of ancient teachers (who transmitted knowledge and, at the same time, taught a way of being). But he is also the elder brother who guides and advises his younger brothers with all the love and devotion of one whose only task this is. This is why Brothers are respected and loved. You have only to listen to elderly people speaking about their former teachers to understand how much they appreciated them. The Brothers did not distinguish between poor and rich, between Christians and Buddhists: all were pupils, all had the same right to the devotedness of the Brothers. And for those with material or spiritual problems, there was always that special sign of kindness and understanding. This was how the Brothers' schools promoted the moral values of peace and fraternity.

3. The Brothers since 1975

Like a sudden landslide, the events of April 1975 swept everything away. Schools were taken over by the State, houses were occupied, communities were broken up. Some Brothers left the country, others went home to their families, and others left. People were disorientated, unsure of what to expect in the future, and not sure of their present safety. The crisis came to a head in 1978 with the arrest of some Brothers from a school near Saigon: one Brother was condemned to 12 years in a re-education camp, another to 11 years, and a dozen others were given sentences ranging from 5 to 3 years. At the end of the same year, a decree was passed forbidding priests and religious to teach because they were "unsuited to teaching in a socialist state". All our Brothers who had loyally accepted to remain and be of service were sent away, except for some who were needed by headmasters.

Some semblance of calm had to be created by personal contact, letters and visits. Brothers had to be helped to find work, encouraged to take up community life again, and contact had to be established with the Brothers who had gone home.

When the crisis died down, there followed a period of consolidation from 1980 to 1987. The Brothers strove to reorganise themselves and their communities from within by means of meetings, visits to communities, gatherings on the occasion of funerals and feasts, and especially by annual retreats, monthly recollections and continuing formation sessions.

In 1987 there began a new period, characterised by the rebirth of the apostolate.

As political pressure eased, the Brothers took advantage by gradually returning to their normal work as Brothers: teaching, catechising and being with young people.

There are now 69 Brothers, more than half of whom are over 60. This does not mean there are 30 retired Brothers. In fact there are only a dozen and the others continue to work.

Six Brothers (those who escaped the purge) teach in State institutions. One Brother teaches maths at the Faculty of Architecture, 3 teach in the top classes of secondary schools, one Brother teaches in a senior technical school, and another lectures in physical education at the University. These Brothers do not advertise that they are religious, but they do not hide it either. The people are aware of the fact and appreciate their competence, their dignity and their professional approach. The Brother who teaches in the Faculty of Architecture has been chosen several times to represent his faculty at science seminars in Hanoi, the capital.

The other Brothers are involved in various types of work:

- teaching languages, maths, science and computer studies;
- courses in religion to Sisters and seminarists in the North;
- working with the Union of Men and Women Religious of Saigon, running refresher courses for men and women religious;
- catechism in the parishes: a dozen Brothers teach catechism or supervise catechists in 11 parishes;
- running youth groups (study groups, social service).

Two undertakings deserve special mention: the vocational courses run by the Brothers at LaSan Duc Minh, and the courses in catechetical methodology at the scholasticate.

The vocational training courses, begun in September 1990, aim to provide young people with skills and at the same time to instil in them a professional approach.



The Brothers in Vietnam work with young people.



One wouldn't think so, but these children are deaf and dumb
The Brothers teach them karate.



The Brothers in Vietnam work especially with the poor.
The photo shows children in a home for refugees.



Vietnam: making vows.

Initially there were three courses: scooter repairs, lathe work, domestic electricity and plumbing. The sessions lasted 6 months. Official authorisation was obtained in August 1992, but since that date only the scooter repairs course remains and lasts only 3 months.

A total of 102 students have followed these courses. On completion, they can either go home or look for work from individual employers. Those who cannot manage to find work can come and work in a garage set up especially for them on the premises of a local Brothers' community. This gives them an opportunity to improve their skills while earning their living in the same family and friendly atmosphere they experienced earlier.

These courses are completely free thanks to the support of benefactors, especially of the organisation called "Espoirs Enfants du Vietnam" whose vice president is a former student of the Brothers at Du Minh and Taberd.

For twenty years now, parish priests have attached great importance to the religious training of children. Catechism lessons are organised in all parishes, and parish priests call upon Sisters, married women and young adult men to help. There is no shortage of volunteers but many lack the appropriate doctrinal and methodological training. It is in response to the needs of these people that the Brothers in the scholasticate have organised short sessions in catechetical methodology. These sessions last 3 months and are held 2 hours a week. There have been several sessions followed on an average by between 200 and 300 persons. As catechists have to be able to draw and decorate, etc., workshops have been set up to help them. The large numbers signing up for these shows that they answer a real need.

The Brothers do not forget the needs of the poor; they offer:

- the vocational courses already mentioned;
- sessions in computer studies accessible to a wide public because of reduced fees;
- singing lessons for blind children and karate for the deaf and dumb;
- free holiday courses given by the scholastics;
- "Children's Days" organised by the novices and scholastics;
- visits to old folks' homes, leper colonies and orphanages organised for young people.

District priorities

The first period, 1975 - 1980, concentrated on the organisation of the Brothers and communities.

The second period, 1980 - 1987, was devoted to the consolidation of the life of the Brothers and their communities from within.

The third period, 1987 onwards, has concentrated on the mission. The Brothers have tried to take advantage of the gradual process of liberalisation. The Brothers are invited to:

- work together and by association as representatives of a community;
- publicise their existence quietly among priests, religious and young people;
- show concern for the poor;
- concentrate on catechising.

And the pastoral ministry of vocations?

Up to 1980, the Brothers did nothing intentionally, because their identity had been put to the test in a very harsh fashion and their communities were still not settled.

It was only after 1980, when communities had finally become stable, that the question was given serious consideration.

Initially, the first people to come to them were former junior novices, some of whom had been several years in concentration camps, and then these were joined by others, attracted either by a Brother or a community.

The novitiate was re-opened. There are now 6 first year novices, 2 second year novices, and ten or so postulants or aspirants.

The Brothers are convinced that God does not abandon his work, that he continues to call young people capable of heeding his call and responding. There is a need, however, for a person or a community to act as an intermediary, cooperate with God's action and be willing to be a sign, to be a real sign because it is visible and credible, a sign of a friendly and welcoming presence that brings salvation.

Going forward

The regime is becoming more liberal and that's better.

One day, the freedom to teach will be recognised and the State will give back to the Brothers at least some of their schools.

The needs are immense: 300 million young people. These young people in many cases drop out of school, become delinquents. Others simply seek a meaning for their lives and more human and meaningful relationships.

What can the Brothers do with their small numbers? They need to concentrate on the pastoral ministry of vocations, improve the quality of their formation, and promote the shared mission.

They are happy that they still have the time to prepare themselves for this.

The recent General Chapter is an invitation for them to go forward. ●

11. DELEGATION OF INDIA



DELEGATION OF INDIA

India has been a Delegation since 1988 with thirty-six native Indian Brothers and two Brothers from Great Britain who have spent many years in that country. There are seven communities in the Delegation including the houses of formation (Aspirancy, Postulancy and juniorate). Until 1993 all our communities and apostolates were located in the southern state of Tamil Nadu. In 1993 a new apostolate was initiated in the state of Andrapradesh - a junior college for the poor Christian students of that sector.

The work of the Brothers ranges from institutions for the care and education of poor orphans and single-parent children/adolescents, (Boys' Town and Boys' Village) to formal schools, work with street children and village literacy centres for youth and adults.

India has been able, through the help of the Sharing Fund and many generous donors, to continue their primary goal of working with the poorest of the Indian society. Our schools and institutions are gratuitous.

1. ST. PIUS X BOYS' TOWN, MADURAI

Location

St. Pius X Boys' Town is situated about 12 kms from the temple city of Madurai on the northern slope of Nagamalai hill on the Madurai - Sholavandhan Road.

Brief History

It is functioning since 1960. For a year it was under the management of the diocese and later under the De La Salle Brothers. The whole campus consists of 124 acres of land in which coconuts, paddy, sugarcane and fruit trees are grown.

St. Pius X Boys' Town offers training in Carpentry, Welding and Turning, each having the duration of 3 years. So far, more than 900 orphan and destitute boys from southern parts of Tamil Nadu have been trained and they have found jobs. It is administered by "The Boys' Town Trust", organised and registered by the Brothers.

Motto and Objectives

The motto is self-reliance of orphan and destitute boys and development of the weaker sections.

The main objective is to provide the boys with technical training so as to help them to be self-reliant and responsive to social issues.

The Curriculum and Accommodation

The three Trades (Carpentry, Welding and Turning) are recognised by the Government and Certificates are given by the Brothers. In addition, informal training is offered in Agriculture, Dairy, Poultry. There is a Production Centre to



St Pius X Boys' Town, Madurai:
Pupils learning metalwork, with the Director,
Br Gnanapragasam.



St Joseph's Boys' Village: a new house has just been built.
All that's missing is the roof.

offer practical training and to earn some income for Boys' Town.

Every year 50 to 70 boys of the age group of 15-18 years are selected. At any time there are about 150 boys. They belong to all castes and religions. The Brothers take utmost care to give a congenial family atmosphere in the campus.

The boys live in eight cottages with 20 boys in each Cottage. A Brother or a teacher is in charge as the Cottage Master. The boys and the Cottage Master constitute a "Family". An elected council of the boys is responsible for the management of each cottage. The average annual expense of each boy is about Rs. 4,500. The expense is entirely met by the Brothers through donations. The boys are given a chance to express their talent by discharging responsibilities and leadership under a "Cabinet System". A visiting medical doctor conducts health check up every month.

Alumni Association

There are about 300 members in this Association. They conduct their meeting once in a year.

2. ST. JOSEPH'S BOYS' VILLAGE

Location

St. Joseph's Boys' Village is in the foothills of the Palani Mountains, in a beautiful agricultural area about 40 miles from the temple city of Madurai - Batlagundu Periakulam Road.

Brief History

The village of destitute, parentless and abandoned boys was started in 1974 by De La Salle Brothers. The boys belong to the age group of 5 to 15 years and are looked after and educated gratuitously by the Brothers. In 1976 a Day Care Centre for "under fives" was established within the campus. These poor children are provided food and pre-school education.

Hostel Programme in a Village Atmosphere

At present there are 100 boys. They are sent to nearby schools for education. They are given freedom to grow and learn in the community.

The Brothers maintain a village style in the construction of buildings, in simplicity, in smallness, etc. They rely on mixed farming, cottage industries and donations for its sustenance.

The boys are divided into "Family Groups" each consisting of about 10 children. The farm workers and the staff with their families live together with the boys to obtain as much integration as possible in order to achieve a fuller family life.

An elected Council together with the Brother in charge and the teachers look after the day to day administration of the Boys' Village. Each boy has a Savings Bank account to enable him to build up resources which will stand in good stead when he leaves to start his life outside.

A small clinic staffed by a qualified nurse provides medical care to the boys. Serious cases are taken to Batlagundu Hospital.

The boys are helped in their homework and studies in the morning and evening. They are also educated to acquire good values, hygiene and cleanliness, health attitudes, social concern, etc. Through the work they do the boys learn the rudiments of farming, dairy, poultry keeping, sericulture, rabbitry, mushroom cultivation, etc. Some of them take interest in cottage industries like making soap, candles and phenol.

Outreach Programmes

St. Joseph's Boys' Village has selected 20 nearby villages for the socio-economic development of the people. The activities taken up, with financial help from donor agencies and government, are the following: Balwadi (Day Care Centres for under fives), tuition for poor students, non-formal education for school drop outs, health education, dairy, vocational training in tailoring and type writing, small savings, housing schemes, fodder cultivation, agriculture, etc.

The achievements made as a result of the outreach programmes are:

- | | |
|--------------------------------------|---|
| 1. Child Care Centres (Balwadys) | 6 – 300 children |
| 2. Tuition Centres | 8 – 1500 students |
| 3. Small Savings | 18 – Rs. 30,000 saved |
| 4. Non-Formal Education Centres | 18 – 500 drop outs |
| 5. Handicapped patients being helped | 25 |
| 6. Tailoring Training Centres | 2 – 25 students women per year |
| 7. Type writing Centres | 2 – 210 students per year |
| 8. Village Forums:
Women Forum | 18 – 500 members |
| 9. Loan given | 18 Villages – Rs. 10/- 3 years |
|
10. Farm |
40 acres – Coconut trees, fruit trees, etc. |

3. ST. JAMES HIGH SCHOOL and LARES SURANAM

It was God's plan that the Brothers should venture to start a new school for the poor children in a remote area called Suranam. In the Silver Jubilee Year of 1986, this undertaking was taken to commemorate the Brothers' arrival in India. Our statistics show that the rate of illiteracy around Suranam is 80%. The backwardness of the people motivated the Brothers to extend the formal school and to form LARES, i.e., Lasallian Rural Educational Scheme.

LARES was started in March 1991, as an outreaching programme to the community in addition to the school ministry. The purpose of this scheme is to educate the children as well as the adults spiritually, intellectually, physically and socially in order to promote a more just society. The scheme is open to all people, irrespective of their caste and religion. The main programmes of LARES are

- 1) Adult Literacy,
- 2) Study Assistance programmes,
- 3) Youth Animation programmes.

At the moment LARES covers four villages. It helps about 200 children, 50 adults, and 50 youths by providing study



St James High School, Suranam: a group of volunteers working on a summer project, part of the "Lasallian Projects for the Developing World", organised by Br Gregory from Great Britain. The volunteers worked for a month building classrooms for the children of neighbouring villages.

centres, light facilities, basic classroom materials, reading and writing materials, Youth centre, and games articles, etc. LARES also involves itself in social conscientisation programmes and organising rallies.

All these activities are achieved only with the collaboration of the lay educated animators and through the help of several donors.

The Summer Group from the LA SALLIAN DEVELOPING WORLD PROJECTS, U.K. under Bro. Gregory, was sent to build a night-study centre at St. James High School for the boys and girls of the rural villages. The Brothers' Community worked with the Summer Group. They stayed about a month at Suranam for this construction work.

4. TUTICORIN

● P. M. ORNELLAS HIGH SCHOOL

Introduction

Tuticorin is commonly known as "Pearl City". It is situated on the Bay of Bengal off the Southern Coast of Tamil Nadu – a state in India. It was this old town which attracted many of the missionaries from Europe. St. Francis Xavier, a Spanish missionary, was also one of them.

Once a fishermen colony, it has since become a city of mixed people with different occupations, because of the newly developed Harbour and Industries around it. But the fishermen continue their same traditional occupation.

The fishermen depend on the sea for their livelihood. Their earning is meager and the cost of education is so high and so they prefer their sons to go to the sea. The result is that illiteracy is acute among them.

Our mission

To cater to the needs of these children, the De La Salle Brothers conduct P. O. Ornellas High School in this coastal town since 1964. The School has three different groups of children, who are totally poor and marginalised.



Benildus Tuition Centre, Muthupattinam: Br Edgar Vaz helping students with their studies.



Fishing boats at Tuticorin.
A woman can be seen carrying a basket of fish on her head.



Kulandai Yesu, Muthuchippi:
You don't need much to have fun.

The Philosophy of our mission in Tuticorin

is a collaborating with and for the youth, through organised and unorganised forum, towards a "JUST INDIA" -an India of Justice, Love, Peace, and Freedom irrespective of religion, caste, language and colour.

Objectives of our school

- To facilitate the Pastoral Ministry to the youth so as to prepare to challenge the present world and its values.
- To maintain the atmosphere of friendship, brotherhood and equality.
- To maintain a Community spirit and to make them experience that they are of God's family.
- To promote psychological, physical, emotional, intellectual and spiritual growth.
- To canalise the emotions of these children for a better social mobility so as to bring about a just society.
- To promote literacy among the fishermen folk.
- To promote science and technology so as to uplift their life style.

Life organization of the school

The School wishes to be a living witness in India, today, by imparting sound religious, mental, social and physical formation to 10 Muslims, 223 Hindus and 480 Christians without any discrimination. It remains a witness to the promotion of Justice and Human Dignity by providing advancement programmes for 475 children who are socially, morally and economically backward and to 180 Scheduled Caste Children.

The school has a long time tradition in the field of sports, especially in football. The school also gives due attention to the cultural aspects of the children's life.

Education for girls

We are not only involved in the ministry of youth within the school campus but also in the neighbourhood around the school. Our primary neighbourhood ministry is among the fishermen's daughters, who are unable to continue their studies after the secondary level because of their poverty. To help these poor girls we have introduced a Computer Learning Scheme in collaboration with a neighbouring school.

Along with this computer learning programme we also provide group activities and community experience.

Lasallian training programme for the lay partners

This programme, one session per month, is provided to our Lay-Partners of our school, and also to the Teaching staff of neighbouring schools. We cover 6 centres in the newly introduced programme.

Activities at a glance

- A. Book bank scheme
- B. Sanjaika scheme
- C. Literacy association
- D. Intensive coaching
- E. Scout activities
- F. N.C.C. activities. Young student movement.
- G. Sports club
- H. Student government
- I. Computer learning for women.
- J. Computer learning for kids
- K. Arts & crafts
- L. Catechetical association.

● KULANDAI YESU MUTHUCHIPPI

This home for the destitute was built in 1984 by the former Headmaster of P. M. Ornellas High School, Bro. Arulsamy. The Muthuchippi building accommodates one hundred children every year from the low class and poor families regardless of caste or religion.

The Central Government of India provides 2/3 of the expenditure and the rest is supported by the Brothers. Each boy is paid Rs. 180/- equivalent to six US dollars every month, which includes food, salary, firewood, maintenance and academic expenses. Kulandai Yesu Muthuchippi has a staff according to the government regulation. There are two supervisors (of whom one is a Brother), four wardens, two cooks and two helpers.

Apart from school studies various tuition classes are arranged to help the boys academically. Morning reflections,

evening prayers and daily mass with the Brothers fulfill the spiritual needs of the boys. Various games are organised and arranged.

● ST. PIUS X HOSTEL

This Hostel serves as a dwelling place for the boys whose homes are quite distant.

We accommodate only sixty boys in this hostel and collect a reasonable amount for their food and lodging.

5. NANBAN, ON SERVICE TO STREET CHILDREN

They have no voice, no representation. If they would speak, there is no one interested to hear or to spare a few moments of affection with them.

In answer to the silent cries of the shelterless children of Madurai, India, a centre for street and working children was born in 1990. Nanban was founded as a secular fullfledged, registered Trust aimed at meeting the physical, social, psychological needs of these girls and boys. It supports them in their efforts to grow and integrate themselves into the mainstream of society. Its primary target is the group of children below 15 years, who work, eat, sleep and live on the streets.

Nanban has adopted three types of methods in carrying out its services. The **street-based approach** involves befriending the street children, tracing of missing ones and the formation of a children's association.

The **center-based approach** facilitates home placement, job mobility, medical treatments, counselling services, need-based education and saving schemes. At present, it has centres for male and female street children. The **community-based approach** involves holding seminars, workshops and panel discussions with the public and the press. Newsletters are also disseminated.

As of March 1993, approximately 2,850 boys and girls have been assisted by Nanban. Through its home placement efforts, 1,887 children have been reunited with their natural guardians. The job placement scheme has benefited 193 children, while the school placement program has serviced 120.

Nanban strives toward a concrete social and political action by influencing government policy and legislation in favour of street and working children.

The press has been supportive of Nanban by promoting its projects. Nanban has been featured in All India Radio in Madurai, in the ICCB-Children Worldwide Magazine and on Radio Vatican.

The National Child Labor Action Network-New Delhi presented Nanban with the National Award in 1991 for the latter's innovative approach in providing long-term and holistic solutions to the problems of street children.

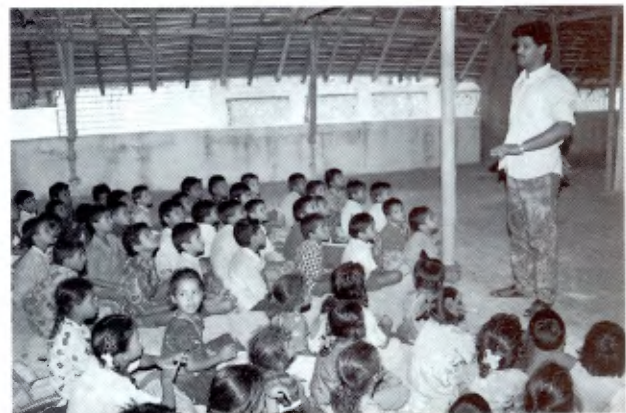
Nanban looks beyond its achievements for the past three years by continuing to develop programmes that would train street children to eventually become responsible citizens.

Skills training programmes are being planned. The Lotus Training Unit at the centre for girls will hold courses on incense stick-making, gem-cutting and tailoring. At the centre for boys, the Paul Smith Training Unit will offer welding, gem-cutting, masonry, cycle repairing and the like. Both centres will house the Dominic Canteens which the children themselves will run under the supervision of a senior staffer and where meals would be given at subsidized rates.

A Research and Documentation section and a drug rehabilitation centre likewise are to be constructed. Nanban is dedicating itself to instilling values of self discipline, developing self-esteem and confidence in the children instead of merely satisfying their immediate needs. It looks forward to more activities in addressing the root problems of street children. The members of the staff of Nanban seek the assistance of the public, especially those who do not seem to understand its mission. They realise that it is only through the concerted efforts of institutions like Nanban, the government, the press and the public that the street children's needs will be effectively met.



Nanban: What's important, is to learn.
Never mind desks and chairs!



Nanban: Br Xavier on his weekly visit.



Nanban: the motto of the Centre is "There is hope, you're not alone". A family spirit breeds happiness.



Nanban: moments of joy and relaxation make life more pleasant.

6. REACHING THE UNREACHED

Our aim has always been to have integrated uplift of village life and we try to achieve this in collaboration with the people of the villages. We are constantly looking at the lowest income areas of the villages and listening to the people who live there.

Thus our programme reaches from tiny unwanted babies in our Foster-Mother houses, to the very old, whom we wish to help end their days in some kind of comfort and security. We help many, many children to go to school by replacing the money they would have been earning if they had continued to work, and this we promise to do for seven years.

We have a growing adult programme which includes such things as health as well as crafts and basic reading and writing.

We build lots of good family houses and have now completed nearly 1,000 in the area where we work. Often we will build a whole new housing complex, complete with wells and meeting hall and a concrete floor area for drying seed crops, etc.

We run a delightful Nursery School for the pre-school children and also have five kitchens for midday meals and one multi-purpose hall where all kinds of activities take place. We have a series of cottage industry workshops where we train and employ villagers.

We have dug and developed more than 30 wells so that people can always be sure of clean water near enough and abundant enough for all their needs.

We have extended the accommodation of five schools in

the area, or in some cases completely rebuilt whole schools.

We work in the closest co-operation with the schools around us, knowing that if we can somehow improve the quality of the education of the children we will then also be improving the whole area around us.

We are primarily educators, even though the greater part of our actual pedagogy is non-formal.

We try to reach the people through all possible channels and in doing so try to help them in their constant endeavours to improve their whole quality of life.

7. "MIGUEL ARUL THENTRAL"

"Arul Thentral" meaning "Breeze of Grace" is the expression of accompanying the candidates' experience at Miguel Arul Thentral. Started as Scholasticate in 1984, it was changed to the centre for the aspirancy, for candidates who attend University courses.

At present there are 12 candidates attending regular University courses. The accompaniment programme includes regular input sessions on Human and Spiritual development, enabling them to consider seriously their options towards becoming a De La Salle Brother.

There are four Brothers in the community. Regular individual and community monthly meetings with the candidates enable proper implementation of the programme. ●

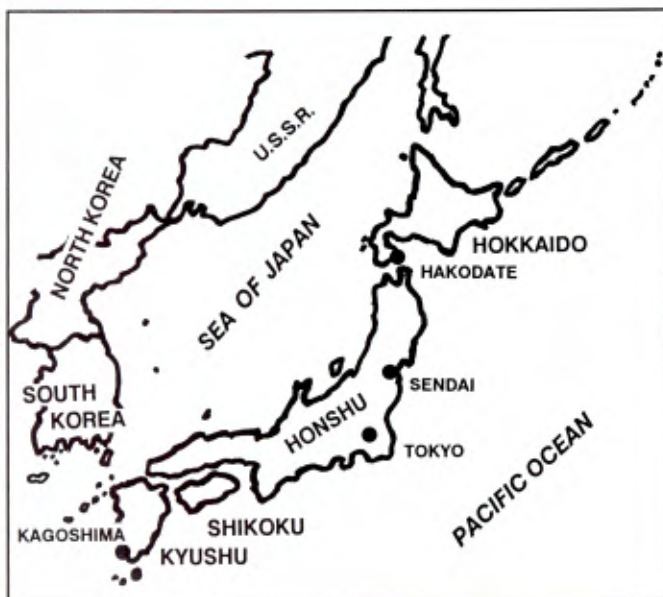


Miguel Arul Thentral: young university students, candidates for the novitiate, with their group leader.



Miguel Arul Thentral: community prayer.

12. DELEGATION OF JAPAN



1. THE COUNTRY OF JAPAN

1. Location

Japan is an island nation off the east coast of Asia. Among its 3 000-plus islands, the four major ones are Hokkaido, Honshu, Shikoku, and Kyushu. It is bordered on the north by Sakhalin and Siberia and on the west by the Korean peninsula and China. With unbroken cultural continuity, Japan has been able to adapt foreign influences into its own cultural development.

2. Land and People

Japan is a mountainous land 75% covered by forests. Few mountains are above 2 000 metres high. There are 150 impor-

tant volcanoes. Large-scale plate movements cause frequent earthquakes.

With about 380 000 square kilometers of land area, Japan is 50% larger than Great Britain or roughly the size of California, yet its population is over 120 million. Belgium and the Netherlands have higher overall population densities, but Japan has the highest population per arable land area.

3. Overlapping Religions

Japanese beliefs are among the most complicated in the world because of the openness to all religions, as exemplified by the visits to Shinto shrines at New Year's, trips to Buddhist temples in the spring and fall to visit the family grave, and the modern custom of a cake and presents at Christmas. It is not uncommon for a Japanese family to have both Shinto and Buddhist altars at home, even though its members believe in yet a third faith.

The Christian population does not reach 1% in Japan.

4. The Catholic faith in Japan and some historical background

The Catholic Church in Japan has 3 archdioceses and 13 dioceses. There are 1,894 priests (501 secular and 1,393 religious), 380 Brothers and 6,900 Sisters. Catholics number 429,000 out of a population of 122,750,000 inhabitants. The Jesuits began the evangelisation of Japan in 1549 with the arrival of St Francis Xavier. In the 50 years that followed his arrival about 300,000 persons were converted. In 1597, there was a persecution at Nagasaki and many Christians were martyred. Between 1614 and 1651, there was another persecution during which some 4,000 people perished. Missionaries were banned from the country for two centuries. When they returned in the middle of the 19th century, they found Christian communities still existing in Nagasaki and the area around. Religious freedom was guaranteed in 1889 (Catholic Almanac 1988).

5. Information about Japan

Japan imports 8 tonnes of food, oil, wood and other raw materials for each tonne of manufactured goods it exports.

The new town hall in Tokyo, with its 45 floors, 2 spiral towers and costing a thousand million dollars, is probably the most costly public edifice in the world.



Hakodate:
bust of the
Founder,
made in Italy.

Tokyo, the capital, with its 20 million inhabitants, has an excellent public transport service (train, underground, etc). With Mexico City, it is probably the largest city in the world.

13.1% of Japanese women smoke. 13.4% of people working in Tokyo have one day off per week. 15.1% of children say they speak with their father less than 15 minutes per day. 16.7% of pupils in secondary schools have a penfriend abroad.

The Japanese drive on the left like the English and Austrians. 8 towns in Japan have an underground railway.

Japan has a stock of rice that could feed the population for 5 years in case of emergency.

There are 950 Catholic establishments, ranging from kindergartens to universities, serving a student population numbering 190,000. These establishments are normally highly regarded in the country. 12% of people go without breakfast.

10.3% of road accident victims in 1986 were killed while cycling. 12% of people can use computer programmes.

An atomic bomb exploded over Hiroshima on August 6th 1945 and another over Nagasaki 3 days later.



Kagoshima: Christmas carols
are sung here too.

The Seikan tunnel

- It is the longest tunnel in the world under the sea and was opened in 1989. It is 53.8 kilometres long, it took 25 years to build, and 30 workers were killed in work accidents.
- There are guided tours of the 2 underwater stations, 100 metres below the surface of the sea.
- The Japanese, who are experts in building tunnels, helped to build the Channel tunnel which is a few kilometres shorter than the Seikan one.
- At present it is used only by ordinary passenger trains and freight trains. At some time in the future, the high speed train (the Shinkansen) will use it also.
- Japanese, like Europeans, prefer trains as their form of transport. The Shinkansen is the first high speed train in the world. It has been running since 1964 and there has never been a fatal accident.



Tokyo: birthday celebrations for Br Mizukami, the dean of the Delegation. The photo shows him with the postulant Wano, and Brothers Alves, Pierre Josse, General Councillor and Delegate, and Gendron.

6. The Japanese Educational System

Japan's educational system is 6-3-3-4 (six years of elementary school, three each of middle and high school, and four of college). Compulsory education extends to nine years. Japan boasts one of the world's best educated populations, with 100% enrollment in compulsory grades and zero illiteracy. While not compulsory, high school enrollment is over 90% nationwide and nearly 100% in the cities. There are 95 national universities, 34 other public universities and 331 private universities.

What most distinguishes Japanese universities from their foreign counterparts is the difficulty of their entrance examinations.

Student Life

Japanese students' lifestyles, from elementary to high school, are largely determined by their academic aspirations. Educational advancement is topic number one in families with school-age kids.

The school year begins in April, and Japanese spend perhaps more time in the classroom than students anywhere else.

There are 240 school days, against 210 in Russia, 192 in England and 180 in the U.S., Canada and Switzerland. There are classes on Saturday mornings and clubs activities in the afternoon.

In the last two years of high school, students go to school one Sunday a month to pass examinations.

Ironically, after the extremely competitive pressure to get into a good university, the student who gets in then has the freest four years of his life.

Cram Schools

Japanese children are probably the world's hardest-studying. This situation has spawned a whole industry of special private tutoring schools called "JUKU". You cannot graduate from a good university unless you have passed rigorous examinations at every level of education. Thus the juku.

Juku students are a common sight on the late-evening commuter trains in and around Tokyo.

For the top students at the better juku, regular school is a place to relax. For them, regular school courses are old hat, and it is only at the juku that their academic abilities are truly tested.

While the juku are often criticized, they indisputably fill an educational need not being met by the regular school system. Half of all elementary-school students are said to be taking some kind of extra-curricular lessons, including everything from soroban (Japanese abacus) and penmanship to swimming, piano, and violin.



Kagoshima: on the right, the central building; on the left, on the ground floor, the chapel; above, the Brothers' rooms.

Education

- 70% of children think they should never miss school.
- 95% of pupils can write their own name before they ever go to school.
- 90% of adolescent girls say they listen to the radio every day.
- 1.2% of suicides in Japan in 1986 were caused by problems at school.
- People below 18 are forbidden by law to drink or smoke.
- The greatest punishment a pupil can have for breaking a rule is to be suspended. The father or the mother has to come to the school even if it is 2,000 kilometres away. The pupil goes home for a week, for example, and has to make a written examination of conscience every day.



Kagoshima: the Brothers' house.

2. Our Institute in Japan

In 1932, four Canadian Brothers of the Christian Schools arrived in Japan to begin their apostolate among the young Japanese.

Two years later, they bought some land at Hakodate, a town in the north, but it was only after the end of the Second World War and its aftermath, in 1960, that they were able to build a school on it. Also, since in 1932 Hakodate was heavily militarised, the Brothers were advised to go to Sendai, some 400 kilometres to the northeast of Tokyo, where they taught foreign languages from 1936 to 1941.

In 1948, they founded the La Salle Home in Sendai which could house 100 orphans.

Two years later, a school was opened in Kagoshima.

In 1952, the Brothers opened a community in Tokyo and boarding accommodation for 20 or so university students.

In 1960, a school with a boarding section and a community house were opened at Hakodate.

In 1969, the Tokyo community moved out of the town centre to Hino, a suburb.



Tokyo: one of the three buildings of the La Salle Centre.



Kagoshima:
the Brothers' house.
The left part
was built in 1963,
the right, in 1930.

On August 15th 1992, Japan ceased to be a sub-District of the District of Montreal and became a Delegation, with Br Pierre Josse, General Councillor, as its Delegate.

3. History and description of the Brothers' work

At present there are 21 Brothers of the Christian Schools in Japan. Of these, 7 are Japanese, 4 Mexican, 1 Eurasian, 1 American of Vietnamese origin and 8 Canadians. To our joy, there is also 1 postulant.

The Brothers of the Christian Schools work in 5 places in Japan.

1. Kagoshima (500,00 inhabitants)

Name of school: La Salle High School
Middle school (years 7-9), Secondary school (years 10-12).
Foundation: 1950
Principal: Br Ohtomo
Staff: 97 (Brothers and lay)
Pupils: 1,272 (522 boarders)
5 Brothers: 3 Japanese, including the principal, 1 Mexican and 1 Canadian.

Of the 650 schools of this sort in Japan, Kagoshima is considered to be one of the 4 best from the scholastic point of view, its intellectual achievement and success in the best universities. It has a very enviable reputation. The name La Salle High School is known to 10 year olds as well as to 80 year olds.

It is a pity that of the 1,500 boys who sit our entrance exams annually we can take only the top 250.

Our pupils come from all over the country. Some have a 3 hour journey by plane, others 15 hours by boat, others still have 6 to 8 hours on the "Shinkansen", a train that travels at 230/240 kilometres an hour. Only 1% of our pupils are Christian and only 5 out of 50 teachers are Catholic.

The Sakurajima volcano is only 8 kilometres away and erupts quite regularly. It deposits so much ash on the school that it has bought a machine like a lawnmower to vacuum it up.

2. Tokyo (20,000,00 inhabitants including the suburbs)

Our house was founded in 1952. We moved to Hino in the suburbs in 1969. The President of the Delegation lives here.

The La Salle Centre hosts meetings, retreats, congresses, etc. In all, it consists of 3 buildings capable of housing about 100 persons. It is an hour by train from the city centre.

Our first Japanese Brother lives here. He is Br Romuald Mizukami, and is 83 years old. Up to a few months ago, he could have shamed many a younger person by his numerous activities helping prisoners, and working in the parish and the



Kagoshima:
the Science building
with its observatory.

**Hakodate:
new classrooms
and bell-tower.**



local town hall. He also taught religion, distributed holy communion to the sick, and went camping with the scouts, etc. He was awarded a medal by the Emperor. Unfortunately, a serious abdominal operation in June 1993 has forced him to slow down.

3. Mikarino Lodge

This is a camp in the mountains 2 hours by car from Tokyo. It can house a hundred or so persons. It is most frequently used by the Brothers, priests, former students and youth groups.

4. Sendai (900,000 inhabitants)

The Brothers work in the La Salle Home, an orphanage founded in 1948.

Principal: a lay person (temporary) since April 1993
Staff: 30 (Brothers and lay people)
4 Brothers: 2 Japanese, 1 Mexican and 1 Canadian
Boys: 60 (3-18 years old)

The Brothers do not teach: the children study at State schools. They help the children with their studies and home-

work. They are responsible for them 24 hours a day and 365 days a year. This means they hardly ever have holidays. The funds provided by the State are sufficient to cover only the essential needs of the children and the Brothers provide the rest.

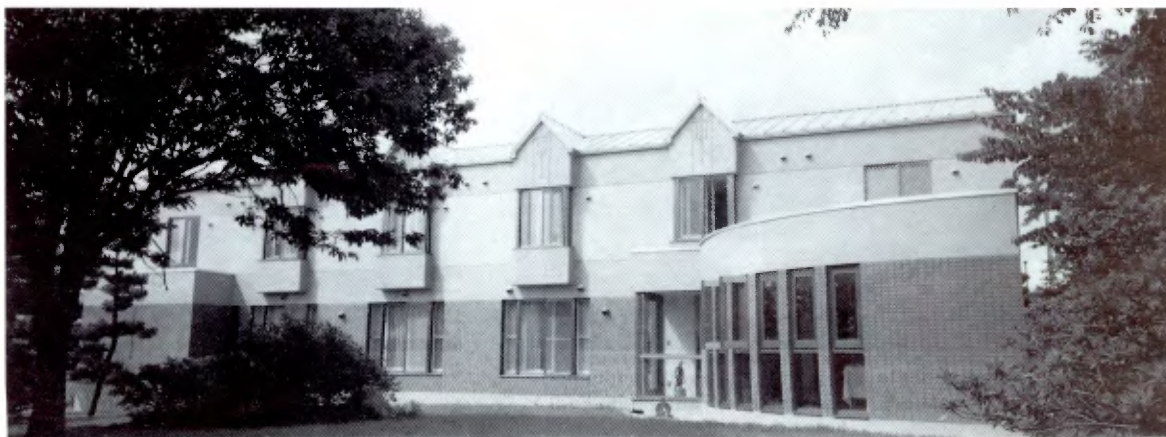
5. Hakodate (400,000 inhabitants)

Secondary school (years 10, 11 and 12) founded in 1960
Principal: Br André Labelle
Staff: 85 (Brothers and lay people)
3 Brothers: 2 Canadians, 1 Mexican
Pupils: 980 (627 boarders)

Most of the pupils come from the north of the country. Even though the school was founded only relatively recently, its reputation is spreading fast.

In general, people know we have two private Catholic schools, which are well run and which educate young people to become well-balanced citizens. Parents know that youngsters passing their exams at our schools will be able to go to a very good university and have a good job for the rest of their lives. Like everywhere else, fees are higher here than in State schools. Both the La Salle High Schools offer scholarships to help the poorest pupils.

**Hakodate:
the new
Brothers' house.**





Br Deguire visits the Brothers' cemetery at Sendai.



Br Horace, Director of Kagoshima, is as enthusiastic as his pupils.

4. Educational Mission

As missionaries, the Brothers wish to make Christ known and to be his witnesses. The harvest is great, but the labourers are few. Religious indifference makes conversions difficult. The number of baptisms does not do justice to our efforts. We wish at least to train leaders for the society of the future who can spread their good influence. Also we wish to be accepted so that we can open the way to the Gospel message. However, we must not move too fast. It is the presence of the Church that counts.

However unbelievable it may sound, for the first time in the 3,000 year history of Japan, a charming young woman from an ordinary family has reached the sublime height of being the wife of the present Emperor. The Empress did her studies at a Catholic university run by Sisters. This is quite unique in the history of the country. Although the young lady is not a Catholic, her wedding has brought a lot of (almost) secret joy to the Church. In public, she is not allowed to show any preferences regarding religion.

Something similar is the case of the prince and heir to the throne, Naruhito, who married a diplomat and linguist on June 3rd 1993. The lady in question hesitated for some time before giving up her freedom and promising career to become a part of the imperial family.

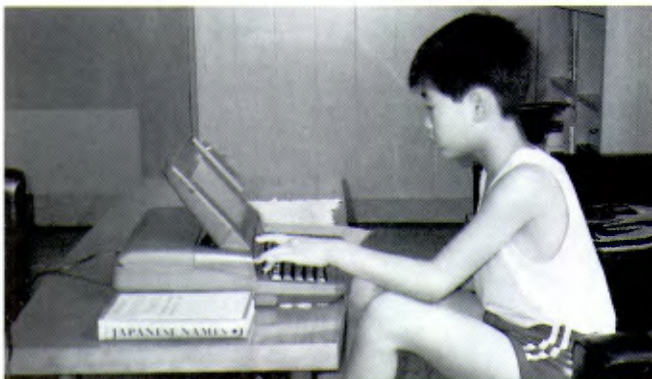
Recently, at the G7 meeting in Tokyo, the new princess showed her mastery of foreign languages by conversing easily with the great of this world. The interesting point is that the former Miss Masako Owada studied at an establishment run by Sisters. These latter are often shown in photos and on television and so have become part of Japan's history.

Finally, the imperial spokesman, punctilious to a degree, declared that in the last few decades relations between the imperial family and Catholicism had increased, but this was not a problem that could prevent a marriage.

Another aspect of the situation is that 70% of teachers working in establishments ranging from kindergartens to universities are not Catholic. Whether they have the faith or not, these teachers who subscribe to so many human values, who are sincere and devoted to their work, who are prepared to serve their pupils with love, constitute the strength and pride of Catholic education.

Several religious communities have founded schools or other institutions to respond to the specific needs of Japanese society and have stood by these institutions even when conditions became difficult.

We are convinced that these efforts have not been in vain. The results may not perhaps be visible, but Catholic schools have certainly influenced innumerable people who have come into contact with them. They have contributed considerably, not only to the Church, but to Japanese society as a whole. (Mgr K.Mori, auxiliary bishop of Tokyo). ●



In Japan, computer studies start at an early age.



Kagoshima pupils during a gym lesson.

13. DELEGATION OF LEBANON



THE BROTHERS IN THE MIDDLE EAST

The Middle East has always been attractive and a source of fascination for the west. This article, however, is not concerned with that aspect. The attraction that interests us is quite different.

At its strongest, the Ottoman Empire was a source of great fear for the west. New crusades were thought to be the answer to the problem. The agreements signed by Francis 1st of France and the Sultan Suliman the Magnificent in 1535, the political rivalry between France and Spain, the desire of Venice to protect its commercial interests, the refusal of the Protestants to take part without a concession, all this gave rise to a crusade that was not military, but intellectual, missionary, economic and political.

It was during the time that the "red sultan", Abdul Hamid, was waging wars and massacring populations that there took place an extraordinary increase in missionary activity in the Middle East.

While the great powers were trying to exert their influence on the "Sick Man of Europe", as the decaying Ottoman Empire was then called, religious congregations of men and women were responding to the Church's appeal and were establishing themselves in a variety of countries. Here, through their social and cultural work, they began to spread the "Good News" of Jesus Christ.

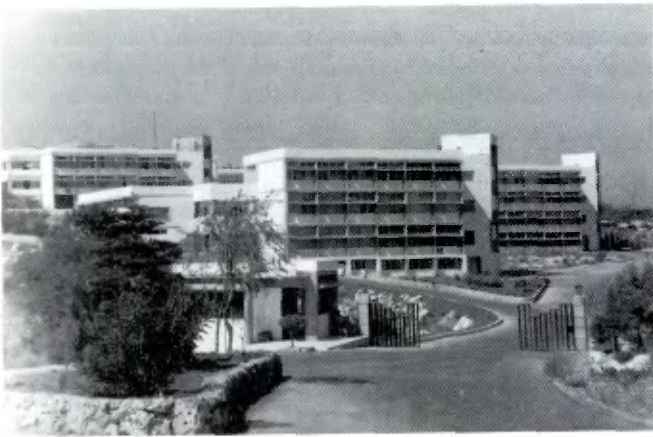
The Brothers also came to the Middle East. After a humble start in Turkey, the Institute spread to the whole of the Middle East and ended by creating a whole educational empire for the common people:

- In 1841, 5 Brothers arrived in Istanbul to take over a school run by the Lazarists on the Golden Horn. Soon after, they built the famous Kadikeui school on the shores of the Bosphorus. There followed foundations at Smyrna, Syra, Chio, Saloniki and Trapezous.
- In 1847, another group of Brothers landed at Alexandria, and founded such famous schools as St Catherine's, Khoronfish, St Mark's, Daher, Choubra.
- In 1876, Br Evagre arrived in Jerusalem on pilgrimage from Egypt and founded a District of which he became Visitor. He founded houses at Jerusalem, Haifa, Jaffa, Nazareth and Bethlehem.
- In 1886, 2 Brothers from France landed at Beirut and made their way to Tripoli where they secretly established a school.

LEBANON AND CULTURE

Lebanon is a very small country. Its area is only 10,450 sq. km. Because of its vegetation, climate and economy, it was once known as the Switzerland of the Middle East. It is an oasis in a desert. The Bible mentions Lebanon more than 75 times, speaking of its giant cedars and its perpetual snow. Lebanon is a country that has always been coveted by its neighbours for one reason or another, and it still is.

It was in this country that the phonetic alphabet came into existence and became the inspiration for all other phonetic



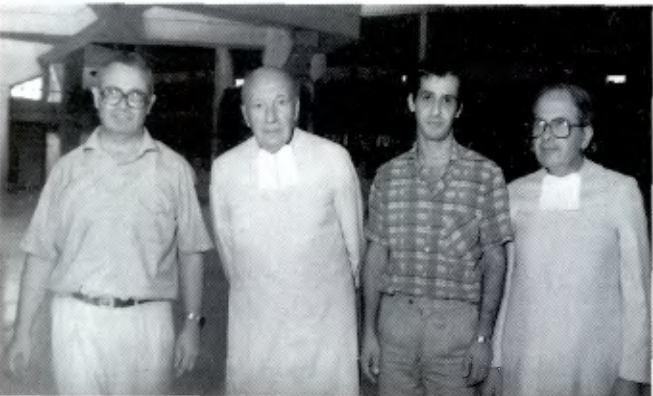
Lebanon: Holy Family College, Deddeh: main entrance.

alphabets in the world. What is more, the word "book" was first coined in Lebanon. The Greeks called it "biblia", "biblion", words based on the name of the Phoenician port, Byblos, which exported papyrus (paper) that came from Egypt. The Book of Books, the Bible, derives its name from the same source. The first teacher in the world came from Lebanon. According to legend, Cadmus, the son of King Agenorus of Tyre, searching for his sister, Europa, abducted by Zeus, taught the Greeks the Phoenician alphabet, which they adopted. This fact is mentioned by the historian Herodotus.

In antiquity as in modern times, Lebanon has never ceased to make a very important contribution to science, philosophy, poetry and law.

400 years of Ottoman occupation produced a deadly lethargy in Lebanon and in the Middle East. A glorious cultural past was almost wiped out completely. Fortunately, the arrival of the missionaries, on the one hand, and the re-awakening of the indigenous Christians, on the other, has produced in this country an intellectual renaissance never seen before. A proliferation of national and foreign schools has destroyed all traces of illiteracy.

Out of a population of about 3 million, Lebanon has 800,000 students, 210,000 of these in Catholic schools, and 12,000 in Brothers' schools.



Deddeh, North Lebanon: the community.

THE BROTHERS IN LEBANON

If an example is needed of how the parable of the mustard seed works in practice, one need go no further than the history of the Brothers' Institute in Lebanon. The 2 Brothers, who landed in Beirut in October 1882, and who went to Tripoli, where they founded a school secretly with 6 pupils, were the founders of a real educational empire. After Tripoli, there was a whole succession of schools: St Vincent de Paul, Sacré Coeur, Beit Méry, De La Salle College, Notre Dame, St Pierre, Mont La Salle, De La Salle Kfaryachit. The number of Brothers grew to 100, and they shared their work with more than 600 lay teachers. The number of pupils rose to 12,000. The first small school in Tripoli has now become 7. We will now give a brief history of each of these establishments.

TRIPOLI

The Sainte Famille Secondary School

In 1986, it celebrated its centenary. After some time, it moved and became the Kfaryachit Secondary School. Finally it moved out of the town for reasons of safety, space and freedom. It is both the oldest and the most recent of our schools. Rather like a transmigration of souls, the Sainte Famille Secondary school moved into new and spacious premises to the village of Deddé, in the region of Koura. The site is magnificent. It stands on a hill facing a mountain cirque, whose two arms encircle it from afar, and which change colour and form according to the season or time of day.

In the course of 100 years, the school, which was the only one of its kind at the time, has educated politicians, lawyers, doctors, engineers, financiers and educators. Among its former students, there are 2 Presidents of the Republic, 2 Presidents of the Council of Ministers, ministers, 4 archbishops (2 Maronite and 2 Orthodox). The original 6 pupils have now become 2,000, 55% of whom are Muslim. It would not be an exaggeration to say that the majority of the most prominent citizens of North Lebanon, Christians and Muslims, are former students of the Brothers. In the course of the past 100 years, the Sainte Famille Secondary School has made a significant contribution to the transformation of the town intellectually, socially, economically and humanly.

It has also played a very important ecumenical role. In the same school, in the same classrooms, at the hands of understanding and open-minded teachers, in a friendly and respectful atmosphere, generations of young people grew "in age and wisdom before God and before men", far from all fanaticism and segregation. It was an ideal setting for Christian-Muslim dialogue that was at the same time silent, serious and effective.

In the hearts and minds of former students, the memory of the teachers with white rabats will always remain fresh. They will always remember such Brothers as Aventin, Imbert, Nicolas, Ambroise, Cyrille, Augustin, Joseph, André, Gabriel and many others.

Beyrouth of spirit: campus of university.

Eastern sun and its luminous city.

Beyrouth of commerce, Beyrouth of finance,

City of evening, of joy, of song and of dance.

Both the day – coursing through your veins

a world of spirit and of business –

And the night – recumbent and breathless

in scintillating light –

With these two lungs of yours, you inhale the entire earth.

● Collège du Sacré Coeur

Historically, Beirut has always been famous and can claim to be the only truly democratic capital in the Arab world. In 1890, the Brothers had a small free school called St Vincent de Paul. At the insistent request of parents, a fee-paying class was started numbering 12 pupils: 2 Lebanese and 10 French and Italians. This was the birth of the educational establishment later to become the famous Sacré Coeur Secondary School which had so much influence on the intellectual life of Beirut at the turn of the century. It was one of the first and most important schools in Lebanon.

The acquisition of the land and the construction of this marvellous school was possible only at the expense of much time, effort and sacrifice. The chapel, in particular, which was built in 1927, is one of the first large buildings in the country to be constructed with reinforced concrete. A remarkable thing about it and one that deserves a mention is that this splendid chapel was designed by Brother Samuel.

This chapel has seen more than 50 sets of new boys assisting at daily mass. Former pupils remember with emotion the day of their first communion, midnight mass, and all the fine ceremonies that took place in it.

The school recalls so many youthful memories: studies, sports, assemblies, literary clubs, fêtes, performances by the choir, sports days, the Young Christian Student movement, the Infant Jesus Society, the Sodality of Our Lady, the St John Baptist de La Salle Club, classical music with the famous Mr Héritier.

There were all those Brothers too: Palatin Joseph, Natal de Jésus, Domitien, the "Pro", Joseph Just, Julien, Albert des Anges, Manuel, Vincent, Paul, Cyrille. And those who are still living: Griéger, René, Etienne.

Then, there are the lay teachers: the legendary Esta, Char, Khopneiser and Tabet who are still remembered by past students with affection and gratitude.

Among famous former students, we can mention: 3 Presidents of the Republic, 3 Commanders-in-Chief of the Lebanese army, poets, writers and innumerable financiers, lawyers, engineers, doctors, managing directors, etc.

The ideal former student will always be the "great Lasalian" and benefactor, Michel Doumit. He was a worthy representative of the Former Students of Lebanon at world congresses in Paris, Rome and Mexico City. He was elected Council member of the World Union of Former Students.



Sacred Heart College, Beirut: chapel.

We have recalled the past which, for some, may be simply a memory among so many others. For those who follow on, however, it is part of a continuing process and an ideal.

Used to creating and to recreating itself all over again, the school was forced to move in part or totally on more than one occasion during the 17 tragic years recently experienced by the country. In this way it was able to ensure that students completed a school year that had been begun, at some distance from the line of fire. And so, as a way of escaping from the war and its dangers, various parts of the school were evacuated to Ajaltoun, Mont La Salle and Champville. It was a good example of the ability to adapt.

The biggest change it experienced took place in 1972 when all the secondary classes were moved to the newly created Mont La Salle. The Sacré Coeur became a primary and middle school. It has lost none of its attractiveness.

● De La Salle College, Ras-Beirut

In 1922, part of the Sacré Coeur School moved to Ras-Beirut, on the other side of the town. A primary school was built which later became a middle and secondary school. This school was named after the Founder and, in 1972 after 50 years on the site, was transferred to Mont La Salle at Ain Saadé, much to the regret of the parents and the local people.



Sacred Heart College, Beirut: the community 1993-1994.



Our Lady College, Furn El Chebbak: the community.

● Notre Dame School

This is situated in the suburbs of Beirut, in a Christian and working class district. The Brothers took over the school from the Sisters of Charity in 1939.

In 1947, following a visit by the Superior General, a building project was begun. By 1948, pupils occupied the new premises. In 1957, the school built a free school for this working class district, which was named after Br Benildus.

The new school and its chapel gave rise to much unfriendly criticism. It was said that the money spent on the school could be explained only by excessive profits. The school records show that things reached such a point that even the usual calm of the House of Deputies was disturbed. Summoned to Parliament, Mgr Ignace Maroun, who at the time was the Catholic Schools' Secretary General, concluded the discussion with words that have remained famous: "The Brothers built this school for the service of these simple and hardworking people, not with their profits, but by their sacrifices".

The original 100 or so pupils increased first to 500 and then to 1,000. At the present time, they number more than 1,500. In days gone by, pupils would go to the Sacré Coeur to prepare for the baccalaureat, once they had finished their middle school studies. Now, they go to Mont La Salle. What strikes you about these young people is their smiling simplicity, their active faith and their serious approach to studies.



St Mary's School, Beit Mery.

In 1952, an immense chapel, as big as the one at Sacré Coeur, was built for this totally Christian and practising school population. For a time, it served as a parish church and even as a cathedral for the Chaldeans when their own church was demolished during the war. Here, as at the Sacré Coeur, the chapel served as a shelter for the children of the school. The stained glass windows may have been shattered, but the voices of the children never ceased to sing to God of their joy, their faith and their hope. Here, as at the Sacré Coeur, our youngsters lived in danger for 15 years. On all sides they were in the line of fire. On innumerable occasions they had to be evacuated as the bombs started coming down.

Order has now been restored. Let us hope that, with the return of peace, the economic crisis will come to an end and will make it easier for parents to pay the ever increasing fees.

The Association of the Former Students of Notre Dame is the heart and soul of the area. It remained faithful to its role in spite of the war and the danger. Its sporting, social and educational activities involve hundreds of persons in the service of young people.

Beit-Méry

Sainte Marie School

Last century, there was a small primary school on the hill overlooking the capital. In Arabic it was called "The school of the Lady". Beit-Méry, which in Armenian means "house of God", has the remains of a magnificent Roman temple in its property which recalls the glorious past of the city. The 1914-18 War put an end to all activity. The Brothers disappeared from the scene for political reasons that are well known. In 1936, the junior novices, most of whom were Lebanese, moved from Bethlehem to Beit-Méry, from the house of bread to the house of God. 2 buildings, typically Lebanese in style, were joined by a modern structure, and the school dating from the previous century re-opened its doors and steadily grew. Junior novices and schoolboys studied happily side by side.

In 1954, a very fine house next to the school, which had been bought for Egypt, became the property of the District. It was put to use as the Orient District scholasticate. Former juniors recall how, in 1942, they saw General De Gaulle visiting the High Commissioner, who was taking his holiday in this same house.

In 1960, a new wing faced in natural stone was added. After the 1976 General Chapter, the Juniorate was closed. At present, the primary and middle school of Beit-Méry numbers 600 pupils. It houses also the community of young Brothers in formation.

In the hallway next to the chapel, there is a statue against one of the walls. For a long time, it had stood outside overlooking the playground. People who passed by would bow respectfully to this black figure of Our Lady. One day, the headmaster of the time wished to move the statue elsewhere. As he did so, he noticed a beautifully written inscription on the pedestal which said the statue had been made from the melted down bronze of canons captured at Sebastopol. He had the statue gilded and placed inside the house as a

precious relic. It continues to watch over this house in which are to be found the future hopes of the District.

There are still many Brothers working who made their juniorate there: Ildefonse Marie, Antoine Hatem, Ildefonse Paul, Edmond Hermès, Joseph Khoury, Bernard Hobaika, Noel Sakr, Albert Alonzo, Emile Akiki, Norbert Salamé and Habib Zreibi. There are 4 others who have died: Emile Zaila, Gebrail Ghosn, Bichara Sakr and Doumit Khoury.

Many of these Brothers had the joy and honour to be trained by the holy Brother Ildefonse Marie Hatem, who died in the odour of sanctity on March 10th 1943. The Visitor of the time, Br Palatin Joseph, wrote a beautiful obituary in French, which translated into Arabic. We hope to see him raised to the altars some day, and we are waiting for a miracle.

Baskinta

Institution St Pierre

Mgr Hobaika, a venerable old bishop, dreamed of setting up a Brothers' school in his native village, to perpetuate his memory. In view of this, he gave the Brothers a hill which overlooked the valley "of the skulls". At 1,600 metres above sea level, the school here is our highest in Lebanon.

The school was opened in 1947. Its main purpose was to recruit vocations for the Institute. The Lebanese mountains are a good source of vocations. However, the only vocation to the Brothers to have come from the school is the present President of the Delegation of Lebanon, Brother Bernard Hobaika.

After him the spring dried up. It has to be said that quality replaced quantity, and for this we thank God. The school did produce several vocations to the priesthood. The school is at present free in its primary section, but fee-paying in the secondary. It numbers 600 pupils, representing 15 villages. It plays an important role, not only on the intellectual, but also on the social level: the existence of a good school has stabilised the population living in the mountains, which no longer has to seek education in the towns.

The school at Baskinta lives in hope of one day replacing its present premises with a building more in keeping with its picturesque location and more worthy of its young people with their dreams of beauty and of the future.

Ain Saadé

Mont La Salle

De La Salle School spent 50 busy years in Ras-Beirut, but eventually its premises proved to be too small. Like the phoenix in the Phoenician legend, it transformed itself into a superb pine forest at Ain Saadé (meaning "the spring of happiness"). The school buildings are spread over a hill-top between Mansourié and Fanar, overlooking the capital. Mont La Salle was built to house on one site all the secondary school classes of the 4 schools the Brothers had in the Beirut area.



St Peter's School, Baskinta: the community.

The plans of the buildings were drawn up by four architects, all former students of the Brothers and all from the same class. Their work continues to be admired by specialists in the field.

Work started on April 1st 1970. 18 months later, in October 1972, the official opening took place.

Seen from a distance, the secondary school looks like a little town spread out in an oasis of green. It covers an area measuring 24 hectares. The school consists of 11 imposing buildings, well spaced out, in order to ensure some element of autonomy and freedom of movement, to safeguard ecology, to produce a bright and sunny environment, and to provide some fine viewpoints.

The community

The first building you see on the left as you enter is the community house. Each Brother has his own room, which also serves as an office. The Brothers gather together in the peace of their private chapel, to find light and strength; in their monastic refectory, to share meals in fraternal friendship; in their reading room, to read the daily papers and deepen their knowledge of faith and culture; and in the Community Council room, to discuss community matters.

The school buildings

In addition to 5 blocks housing more than 15 classrooms each, there are a dozen rooms for team-teaching, 4 or 6 amphitheatres, physics, chemistry and biology laboratories, a



Mont La Salle College, Ain Saade: the community 1993-1994.



St Peter's School, Baskinta.

projection auditorium, rooms for reading and religious teaching, large playgrounds, common rooms for teachers, and offices for those in charge of each block.

There is a central building with facilities for the whole complex. It includes a chapel, auditorium, study rooms, an examination hall, libraries and a restaurant.

The administration building has a vast entrance hall, the headmaster's office, a conference room and offices serving the various services: secretarial staff, the socio-medical centre, careers guidance, transport, the bursar, accountants, telephone exchange, printing room.

Sport

Near the sports fields and tennis courts is to be found the imposing sports centre building. Its main feature is a multi-purpose sports hall, around which there are separate training areas for the martial arts, weight training, trampoline work, ballet, table tennis, fencing, etc.

Lower down the slope, there is a horse riding area belonging to the Equestrian Club which has 30 or so horses.

Finally, there is the half olympic size swimming pool and another smaller pool.

Courses

Mont La Salle offers a modern classical education leading to the Lebanese and the French baccalaureat. At Mont La Salle, as in all our schools, pupils learn 3 languages: Arabic, French and English. Sciences are taught in French.



De La Salle College, Kfaryachit: the community.

University Technical Institute

For more than 60 years there has been a very successful commercial section, which has trained the leading financiers of the country. In 1991, there was added an industrial section which looks promising.

In October 1994, our University Technical Institute will add an electronics section to others that have existed for many years, like that of accountancy and management computer studies.

Activities

In addition to all the scholastic and sports activities already mentioned, there are others which, while less spectacular, are nonetheless just as important: there is a catechetical room with its own oratory, an electronics club, a Former Students' room, and rooms for various religious organisations: JDA, CVX, JBS, Signum Fidei, Amis de La Salle, Compagnons de La Salle, Jeunesse lasallienne, etc.

20 years have passed. There are 20 generations of former students. The oldest are 40 years old, the youngest 20. They are to be found all over Lebanon. May God protect them.

Zgharta, Kfaryachite

De La Salle School

The sad events of recent years for a long time prevented the 1,200 pupils - all Christians from the Zawié region - from studying in their school in Tripoli. For a time, their teachers gathered them in makeshift classrooms, in the hope of better times. These better times took so long to come, that it was finally decided to build a school for these deprived children. Their school now numbers 1,500 pupils ranging from beginners to school leavers.

There are many former students of ours in the Tripoli area. The normal practice is for sons to follow in the footsteps of their fathers. They feel at home there.

When the school was opened, Brother Visitor, clearly inspired by the charm of the site, waxed somewhat poetic:

"One fine morning, the first sound of the pick woke up, as Ronsard would say, the nymphs in our wood, who had been sleeping for centuries in the knotty trunks of our centuries-old olive trees. They fled at the sound. Soon, however, they were succeeded by 9 Muses, more civilised, more modern, less fearful, just as they were painted by Raphael in the famous rooms of the Vatican that bear his name.

"Hidden in the shaft of these columns, they inspire this mass of young people from 20 local villages to slake their thirst at the spring of knowledge and education". Later on in his speech, Brother Visitor asked the Brothers and their lay colleagues "to give a soul to this concrete by breathing a new spirit into these young people thirsting for knowledge and an ideal".

He went on to say: "Brothers, now that we have built up these stones, we must build up persons. May the olive trees whose place you have taken here be for you a symbol of the humble and life-giving gift which nourishes and gives heat and light".

The De La Salle School at Kfaryachite goes on its way slowly and surely, seeing its numbers grow from year to year.

HISTORICAL BACKGROUND OF THE LEBANON SECTOR

On the administrative level, the Lasallian Sector of Lebanon was for a long time part of the District of Jerusalem which included 3 countries: Palestine, Lebanon and Jordan which replaced Syria. The first house, as we have seen, was in Jerusalem and was founded by Br Evagre, our first Visitor, in 1876.

In 1952, the District of Jerusalem was extended to include Turkey and Greece. It was called then the Orient District. The Visitor of this immense territory was Br Olivier Etienne.

After the 1976 General Chapter, Turkey and Greece left the Orient District and were attached to France.

In 1992, for a variety of reasons, the Orient District was split into two and made into two Delegations: Lebanon and the Holy Land. The General Councillor, Br Martin Corral, was appointed Delegate of the Superior General, and the Visitor, Br Bernard Hobaika, became President of the Delegation.

The 1993 General Chapter considered the possibility of turning the the area into a District again.

Ethnic origins of the Brothers

The Delegation of Lebanon is a small "United Nations". At one time, there were Brothers of 14 different nationalities. At present, 8 nationalities are represented: French, Lebanese, Slovak, Spanish, Maltese, Polish, German and Italian. However, all are united by their Lasallian identity and their loyalty to Lebanon. They deserve our thanks and admiration for their disinterested service and brotherly spirit.

During the tragic 17 years of the recent war, all these Brothers remained faithful to their adopted country and, even at the height of the battle, they refused to leave Lebanon for a more peaceful and calm country. They said that, having lived in Lebanon in peaceful and prosperous times, they would remain to share its suffering and agony. No one left. We render homage to these Brothers.

This external source of manpower will slowly dry up in spite of the considerable contribution of Spain. The truth is that there should be Lebanese Brothers to teach the Lebanese, French Brothers to teach the French, Americans to teach Americans, etc.

THE GREAT CHALLENGE FOR THE DELEGATION

We wanted to leave to the end the crucial question of our future. "To be or not to be?" - that is our problem. The prosperity and vitality of our schools is in inverse proportion to that of our communities. This is clearly shown by the following statistics:

In 1885, the Orient had 188 Brothers, 14 schools and 5,000 pupils.

In 1980, there were 129 Brothers, 26 schools and 2,500 pupils.



St Mary's School, Beit Mery: the community.

In 1903, the District of Constantinople had 2,500 pupils and 245 Brothers,
and that of Jerusalem, 3,400 pupils and 129 Brothers.

The following table shows this fact even more clearly:

School	Pupils		Brothers	
	1948	1993	1948	1993
Tripoli	1269	2207	14	4
Sacré Coeur	1560	3301	28	4
De La salle	730	-	12	-
Notre Dame	430	1634	8	3
Beit-Méry	120	608	10	8
Baskinta	130	650	6	3
Mont La Salle	-	2107	-	14
De La Salle	-	1458	-	3
TOTAL	4239	11814	78	39

The number of pupils has been multiplied by almost 3 and the number of Brothers divided by 2.

Our big problem, as elsewhere in the Institute, is vocations. In Lebanon the Brothers' vocation is very highly thought of but not sought after. Religious consecration without the priesthood is not understood. It is thought that they should



General view of the school at Deddeh Koura.