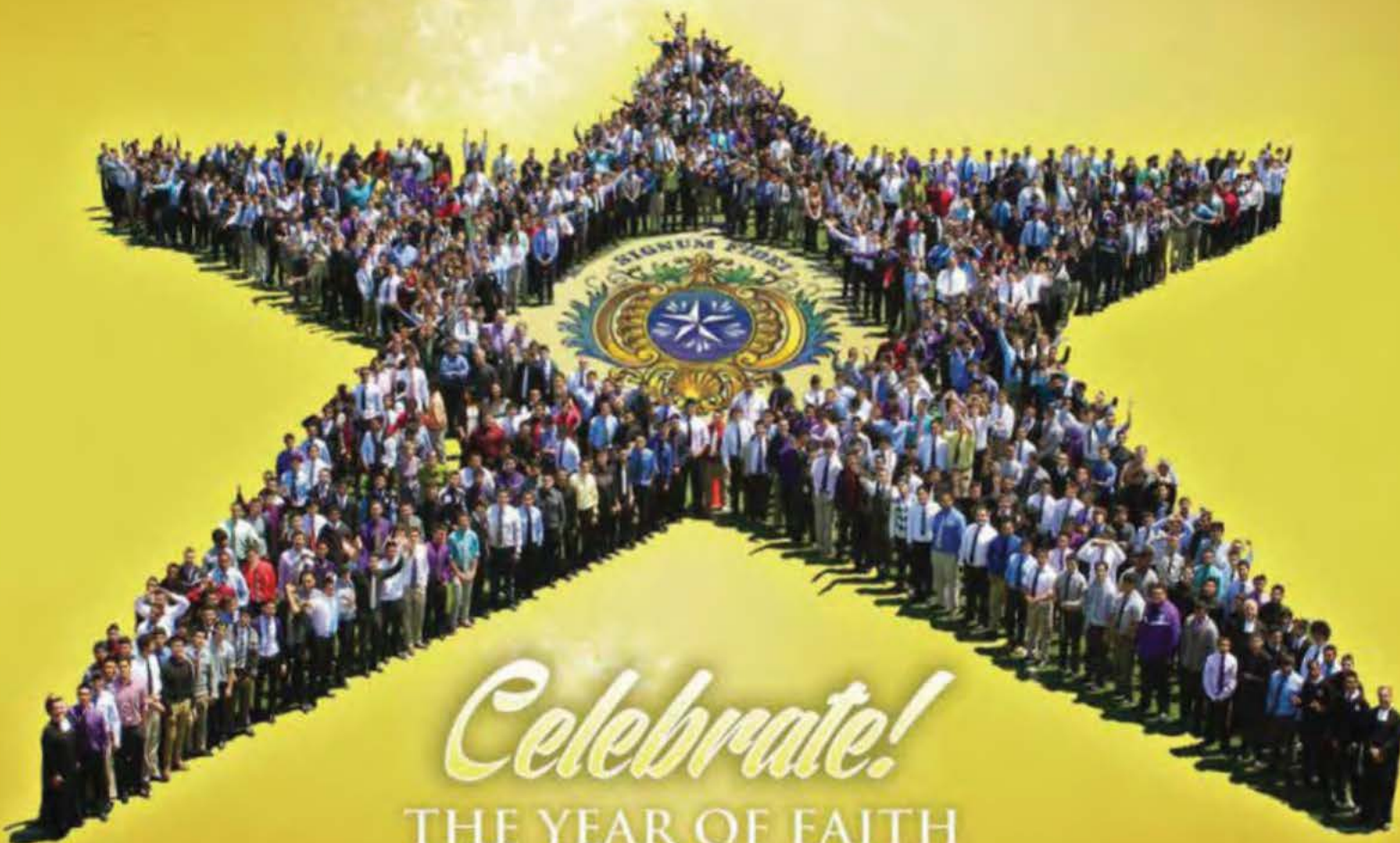


DeSales TODAY

A magazine for the Lasallian Community in the
Lasallian Region of North America

SPRING 2013



Celebrate!
THE YEAR OF FAITH

De La Salle TODAY

VOL. IX, NO. 1 SPRING 2013

1 Regional News

SCHOOL CHOICE

5 A Parent's Fundamental Right

Sister Dale McDonald, PBVM, PhD

9 Making Dreams a Reality

Lauren Wisniewski

YEAR OF FAITH

12 What's "New" in the New Evangelization?

Fr. Frank P. DeSiano, CSP

13 Q & A

13 Statement on the New Evangelization

Superior General Brother Álvaro Rodríguez Echeverría

16 Selected Lasallian Readings

17 Plenary Indulgence

18 Old Testament Wisdom for Youth Ministry Today

Kimberly Williams

20 Philippine Travel Enriches Students' Learning Experience

Jeanne Gray Loughman

24 Environmental Education in the Institute

Bro. Jose Martin Montoya Durà

30 2012 Distinguished Lasallian Educators

IBC In Memoriam/Calendar of Events

De La Salle Today is published three times a year by the Christian Brothers Conference, 3025 Fourth Street NE, Suite 300, Washington, DC 20017, 202.529.0047.

Celine A. Quinio
Editor & Designer

Brother Robert Schieler, FSC
Dr. Margaret McCarty, D.Min.
Editorial Advisors

Elizabeth Moors Jodice
Editorial Assistant

Christy Carl
Circulation

Dear Lasallian Reader,

This issue highlights three significant topics for Lasallians in RELAN: the Year of Faith, School Choice and the Environment. As the Catholic Church celebrates the Year of Faith, Catholics throughout the world are summoned "to an authentic and renewed conversion to the Lord..." Fr. Frank P. DeDiano, CSP provides an excellent overview of the New Evangelization and Bro. Álvaro Rodríguez Echeverría's statement at the 2012 Synod of Bishops gives special attention to the young who "should be the privileged area of the New Evangelization..."

The article on "Choice of Schooling: A Parent's Fundamental Right" by Sr. Dale McDonald, PBVM, brings attention to the right of parents to exercise choice in the education of children, but are limited by the absence of public policy that would make this choice a reality for all. A companion article about the experience of San Miguel High School in Tucson, where a School Choice program is implemented by the state of Arizona, demonstrates how children from low-income families are able to have a good education and achieve their dreams of college and a successful career. Currently, only nine states and the District of Columbia have a voucher program. The right of parents to choose the kind of education they want for their children should be enforced in all 50 states.

Bro. Jose Martin Montoya Durà's "Environmental Education in the Institute" advocates an environmental education model for all Lasallian schools, in the context of economic and social processes of sustainable development that address the issues of poverty, inequality, injustice, war, etc. The Lasallian global network of schools places the Institute in a critical position to promote environmental awareness and equitable development for the survival of the human race.

This is my last issue of *De La Salle Today*. It has been a joy putting together each issue of the magazine over the last seven years, since its inception in 2006. Every one of them was designed to strengthen the Lasallian mission in RELAN and our spirit of community. Thank you to all of you who have contributed to the magazine and to the many Lasallians who have supported and encouraged me in my work.

Live Jesus in our hearts...forever!

Celine
Editor

Cover photo: Students and faculty at Cathedral High School in Los Angeles, CA. Photo by Abel Gutierrez.

Cover art by Al Cassidy, Jr.

- 1 **Nouvelles de la Région**
LE CHOIX DE SON ÉCOLE
- 6 **Un droit fondamental des parents**
Sr Dale McDonald, PBVM, Ph. D.
- 9 **Changer les rêves en réalités**
Lauren Wisniewski
- L'ANNÉE DE LA FOI**
- 12 **Qu'est-ce qui est « nouveau » dans la Nouvelle évangélisation?**
P. Frank P. DeSiano, CSP
- 13 **Questions et réponses**
- 15 **Déclaration sur la Nouvelle évangélisation**
F. Alvaro Rodriguez Echeverria, Supérieur Général
- 16 **Lectures lasalliennes choisies**
- 17 **Indulgence plénière**
- 18 **Sagesse de l'Ancien Testament pour le ministère d'aujourd'hui auprès des jeunes**
Kimberly Williams
- 19 **Un voyage aux Philippines enrichit l'apprentissage des élèves**
Jeanne Gray Loughman
- 23 **L'éducation à l'environnement dans l'Institut**
F. Jose Martin Montoya Durà
- 29 **Les éducateurs lasalliens honorés en 2012**
- IBC **À notre souvenir, et événements à venir**

De La Salle Today is published three times a year by
Christian Brothers Conference, 3025 Fourth
Street NE, Suite 300, Washington, DC 20017,
202.529.0047.

Celine A. Quinio
Editor & Designer

Brother Robert Schieler, FSC
Dr. Margaret McCarty, D.Min.
Editorial Advisors

Elizabeth Moors Jodice
Editorial Assistant

Chers lecteurs lasalliens,

La présente édition met en lumière trois sujets importants pour les Lasalliens de la RELAN: l'année de la foi, le choix de son école et l'environnement. Au moment où l'Église catholique célèbre l'année de la foi, les catholiques du monde entier sont invités à effectuer «une conversion authentique et renouvelée». Le Père Frank P. DeDiano, CSP, donne un excellent aperçu de ce qu'est la Nouvelle Évangélisation, et la déclaration de F. Alvaro Rodriguez Echeverria, à l'occasion du synode 2012, attire l'attention sur le fait que les jeunes «devraient constituer le milieu privilégié de la Nouvelle Évangélisation.»

L'article intitulé «Le choix de son école: un droit fondamental des parents», par Sœur Dale McDonald, PBVM, attire l'attention d'une part sur le droit des parents de faire des choix concernant l'éducation de leurs enfants, et d'autre part sur le fait que ces choix sont limités en raison de l'absence d'une vraie politique qui permettrait à tous d'exercer ce droit. L'article sur l'expérience vécue à San Miguel High School, à Tucson, est directement en lien avec ce thème; on y voit en effet que ce droit au choix de son école est mis en application par l'État de l'Arizona; cette expérience montre qu'il est possible pour des enfants de familles pauvres de recevoir une bonne éducation qui leur permet de réaliser leurs rêves de fréquenter l'université et de vivre une belle carrière. Pour le moment, seulement neuf États américains, plus le District de Columbia, offrent un programme de bons d'études. Aux États-Unis, ce droit des parents d'exercer vraiment leur choix devrait être rendu possible dans les 50 États.

L'article de F. Jose Martin Dura, intitulé «L'éducation à l'environnement dans l'Institut» fait la promotion d'un modèle d'éducation environnementale pour l'ensemble des écoles lasalliennes, ceci dans le contexte d'efforts économiques et sociaux visant à favoriser le développement durable en s'attaquant aux problèmes de la pauvreté, des inégalités, des injustices, de la guerre, etc. Le réseau mondial des écoles lasalliennes fournit à l'Institut une tribune privilégiée pour faire la promotion du respect de l'environnement et du développement équitable pour assurer la survie de l'espèce humaine.

Ce numéro de *De La Salle Today* est mon dernier. Ce fut un grand bonheur pour moi de préparer chacune de ses parutions tout au long de ces sept années; la revue fut en effet lancée en 2006. Chaque numéro se proposait de renforcer la mission lasallienne dans la RELAN et de développer notre esprit de communauté. Merci à tous ceux et celles d'entre vous qui avez contribué à ses articles; merci également à toutes les personnes qui m'ont appuyée et encouragée dans l'accomplissement de ma tâche!

Vive Jésus dans nos cœurs... à jamais!

Sincèrement,

Celine
Celine A. Quinio
Éditrice

Photo de la page-couverture : Élèves et enseignants de Cathedral High School, à Los Angeles, CA. Photo : Abel Gutierrez. Couverture par Al Cassidy, Jr.

New Circular Begins the Journey to the 45th General Chapter

The General Council of the Institute of the Brothers of the Christian Schools recently released Circular 466, "They will call themselves Brothers." It offers an opportunity for Brothers to reflect on their life and mission in the new context of working together and in association with lay colleagues. The circular is intended to be a source of inspiration and an instrument for personal and community reflection leading up to the next General Chapter in 2014.

BETHLEHEM UNIVERSITY ALUMNA ELECTED FIRST FEMALE MAYOR OF BETHLEHEM

Vera Baboun, a 1985 graduate of Bethlehem University, has been elected as the first female mayor of the city of Bethlehem. She assumed the role for a four-year term in December 2012. In addition to being a Bethlehem University alumna, Baboun also served as an English faculty member at the university before she was elected mayor.

LASSCA CONFERENCE INSPIRES MEMBERS

The Lasallian Association of Secondary School Chief Administrators (LASSCA) Conference in Tucson, AZ in February reinvigorated chief administrators, board members, and Regional and District leaders. Focusing on the theme *Sustainability and Viability: Let's Accomplish Both!*, participants were inspired by engaging keynote speakers, breakout sessions, idea-sharing, and camaraderie.

"You can't leave here without learning some kind of new technique or something you want to implement as soon as you get back to school," said James Schlegel, principal of Christian Brothers Academy in Albany, NY.

Keynote addresses were given by Dr. Gregory T. Kopra, Director of Formation for Mission for the District of San Francisco; Bro. William Mann, FSC, President of Saint Mary's University of Minnesota; and Father James L. Heft, SM, Alton Brooks Professor of Religion and President of the Institute for Advanced Catholic Studies at University of Southern California in Los Angeles, CA.

"I'm energized by the process because the speakers are excellent every year and the networking with fellow principals and presidents is always special and informative, and I always learn something new," said Mary Hesser, principal of Christian Brothers High School in Sacramento, CA.

Other highlights of the conference included a visit to San Miguel High School and the awarding of the inaugural Bro. Michael Collins, FSC Award to the band program at Christian Brothers High School in Memphis, TN.

The new LASSCA officers include Chris Fay, principal of Christian Brothers High School in Memphis, who was elected vice president of the association, Lorcan Barnes (president of Christian Brothers High School in Sacramento) is now the immediate past president and Robert Scott, AFSC (president of St. Joseph's Collegiate Institute in Buffalo, NY) is president.

NEW APPOINTMENTS

- Brother Robert R. Bimonte, President, National Catholic Education Association (NCEA), effective July 1, 2013
- Dr. James A. Donahue, President, Saint Mary's College of California, Moraga, CA, effective July 1, 2013
- Dr. Scott Kier, Superintendent of Lasallian Education, Midwest District, effective June 2013
- Andrew Kuffner, Principal, La Salle Catholic College Preparatory, Milwaukee, OR, effective July 1, 2013
- Dr. William D. Macatee, President, La Salle Academy, New York, NY, effective July 1, 2013
- Bro. Dennis Malloy, re-elected Visitor, District of Eastern North America, effective September 1, 2013
- David Palank, Principal, San Miguel School, Washington, DC, effective July 1, 2013
- Dr. Joseph Schmidt, AFSC, President, Saint Patrick High School, Chicago, IL, effective July 1, 2013

Bro. Robert Bimonte is Named President of NCEA

Brother Robert R. Bimonte, FSC, Executive Vice President of the National Catholic Educational Association (NCEA), has been appointed to be the next president of the largest private professional education organization in the world.

“I am honored and humbled to serve as President of NCEA,” said Bimonte who was selected by the Board of Directors at its March 4 meeting. He reiterated NCEA’s commitment to providing its members with “outstanding professional development to strengthen and enhance their great work and to equip them to face the challenges ahead.”

The selection of Bro. Robert for the leadership position in the association is an acknowledgement of his commitment to education as a member of the Brothers of the Christian Schools.

Bro. Bimonte succeeds Dr. Karen Ristau and will assume his new position on July 1, 2013.

NEW PUBLICATIONS

Revisioning Mission: The Future of Catholic Higher Education by John R. Wilcox, theologian and professor emeritus of religious studies at Manhattan College in Riverdale, NY, outlines the challenges Catholic colleges and universities face with diminishing numbers of clergy members on campus. The book focuses on the need to form on-campus “mission communities,” which Wilcox describes as diverse groups of faculty, administrators and staff committed to preserving the culture and heritage laid down by the founding religious congregations of Catholic colleges and universities. The book details the culture, intellectual life and adult spirituality of the religious congregations that helped to found Catholic institutes of higher learning. It also profiles the spiritual lives of students.

Revisioning Mission is available at www.amazon.com.

Beggar Thy Neighbor: A History of Usury and Debt by financial historian Charles Geisst, Ph.D., Ambassador Charles A. Gargano Professor of Economics and Finance at Manhattan College, recounts the major debt revolutions of the past to the most recent financial crises. It analyzes how extensive leverage and debt were behind most financial market crashes, starting with the Renaissance to present day.

“The book demonstrates how usury prohibitions, as part of the natural law tradition in Western and Islamic societies, continue to play a key role in banking regulation despite modern advances in finance,” Geisst said.

Henry Kaufman, author of *On Money and Markets, A Wall Street Memoir*, lauded the work as, “A compelling book not only for history buffs, but also for financial market participants who will find that events today have a long history leading up to our current travails.”

Beggar Thy Neighbor is Geisst’s 19th book. To order, visit www.amazon.com.

Called to Serve: A History of Nuns in America by Margaret M. McGuinness, Ph.D., professor of religion and Executive Director of Mission Integration at La Salle University in Philadelphia, was recently launched by New York University Press.

“The story as a whole demonstrates that sisters were indeed important to the story of American Catholicism,” said McGuinness, whose field of study is women in American Catholicism. “They were, in fact, the face of Catholicism for many Catholics in the U.S. The story intrigued me.”

Called to Serve looks at the collective ministries of women religious in the U.S., whose works demonstrate how sisters became an integral part of the U.S. Catholic Church. It concludes with a discussion of members of religious communities in the 21st century and the ways in which they have adapted their ministries to meet the needs of contemporary Americans. To order, visit www.amazon.com.

2013 TWINNING LENTEN APPEAL

Once again schools in RELAN have been actively raising funds for their twin schools in the Lwanga District in Africa. Twinning is a Regional initiative that pairs each Lasallian school in RELAN with a Lasallian school in Ethiopia, Eritrea, Kenya, Nigeria, or South Africa. Financial contributions help support African students in need by covering costs for tuition, teacher salaries, building/maintenance expenses, and the purchase of books and other supplies, along with board and lodging. Twinning provides a unique opportunity for Lasallian students in the United States and Canada to unite with our brothers and sisters in Africa, while living the Lasallian mission to educate young people who are economically poor and disadvantaged. For more stories, visit www.lasallian.info/lasallian-family/twinning.

Christian Brothers Academy, Syracuse, NY collected shoes, sneakers and boots, which it sells to a company that cleans the shoes and distributes the footwear in developing countries. Funds from the sale of the shoes go to Child Discovery Centre in Nakuru, Kenya.

Christian Brothers High School, Sacramento, CA hosted “A Pirate’s Life for Me.” The Family Dance event raised \$4,825 for St. John Baptist de La Salle School in Addis Ababa, Ethiopia.

Mullen High School in Denver, CO hosts several fundraisers for St. John Baptist de La Salle School in Addis Ababa, Ethiopia, including “Holy Week Simplicity Meals” of rice, beans and a tortilla which students and faculty purchase for \$5.00.

De La Salle High School, Concord, CA students donated change in a competition between classes to raise money for Nativity School in Shinara Village, Eritrea, and other charitable causes.



Montini Catholic High School, Lombard, IL raised more than \$500 for Besrate Gabriel School in Dire Dawa, Ethiopia during a two-week fundraiser. Students contributed coins before school and during lunch periods for the Penny War competition.



Saint Paul's School, Covington, LA held a mission collection every Wednesday during Lent for students at St. Paul's Secondary School in Marsabit, Kenya.



La Salle Academy's Twinning Campaign to support Rongai Agricultural and Technical School, Rongai, Kenya got off to a great start this year with the Hunger Banquet on Ash Wednesday. This raised awareness of poverty in the world and the seemingly insurmountable gap between the small percentage of those who have all the food they need and those who either struggle to have enough or suffer from malnutrition. All throughout Lent, Wednesday became a homeroom collection day as well as a Soup & Bread Day for Faculty and Staff. Dress down day during Holy Week capped this year's Lenten Appeal. All together, the final count for Rongai A&T was \$12,050.25.

SAINT MARY'S COLLEGE HIGH SCHOOL CELEBRATES 150TH ANNIVERSARY



Saint Mary's anniversary celebration kicked off with a Mass in September 2012 and will conclude with a liturgy and reception June 15, 2013. All campus events reflect the sesquicentennial theme this year and teachers are highlighting the school's history in the classroom. The cornerstone for "Saint Mary's College," which included grammar, secondary, and post-secondary departments, was laid August 3, 1862 and the new school was dedicated July 9, 1863. The high school separated from the college in 1926 and moved to its current home in Berkeley.

CHOICE OF SCHOOLING

A Parent's Fundamental Right

BY SISTER DALE McDONALD, PBVM, PH.D.

Historically, debates about the right of parents in determining the type of education their children would receive have centered around two concepts: compulsory government education and the financing of alternatives. The first was resolved almost a century ago; the second is still being debated.

Dale McDonald, PBVM, Ph.D., is the director of public policy and educational research at the National Catholic Educational Association.

The U.S. Supreme Court decision, *Pierce v. the Society of Sisters* (1925), is frequently cited as the landmark case that validated the existence of private schools in the United States. In conferring legal standing on the exercise of parental rights in education, the Court enunciated the principle: "The child is not the mere creature of the State...those who nurture and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."

A similar recognition was incorporated into Article 26 of the *Universal Declaration of Human Rights*, wherein the United Nations international community agreed that: "Everyone has the right to an education"...and "Parents shall have the prior right to choose the kind of education that shall be given to their children."

The proposition that parents have the primary right and responsibility to direct the educational development of their children seems unassailable. However, it is a meaningless proposition if it is not accompanied by the means necessary to exercise their authority to do so through deliberative choices.

Since the *Pierce* ruling, our nation recognizes the right of parents to freely exercise choice in the education of their children, but our public policy is lacking in establishing means to enable them to do so. The *Pierce* decision established a dual system of schools in the U.S. by protecting the right of the non-public schools to exist and the freedom of parents to choose from among alternatives for their children. This resulted in a diversity of educational opportunities and a variety of ideologies concerning the role of education in a democratic and pluralistic

society. But the controversy regarding public financial support for the choices exercised by parents in educating their children was not addressed, and this has surfaced in national public policy debates before and after *Pierce*. In the last two decades, it has been receiving more vigorous attention as part of the education reform debates. In the latter half of the 20th century, as private schools began to reflect upon their service to the common good and examined the fiscal costs in providing such public service, they began to challenge the inequities inherent in denial of funding because of educational choices exercised by parents.

In American society, the ability to exercise school choice within an educational system predicated on assignment to neighborhood schools, has been available to families with financial resources that allow them to pay private school tuition or to move to a neighborhood with desirable schools. Most recently, more than a million families have chosen a third option of homeschooling.

The American Center for School Choice, an organization founded to promote parental rights in education, claims a mission to contribute to the understanding that parental choice is an exercise of freedom, a matter of justice, and a contribution to the common good. Its policy position maintains that education of the child is a fundamental responsibility of the family, and enabling parents to choose the school that will best help them to fulfill this responsibility will strengthen families, schools, and communities (Hanley, 2013).

The movement to obtain more direct aid for parents in support of their exercise of choice is generally centered in one of these philosophical approaches: libertarianism, free markets, or social justice. Libertarians argue that government should have no role in providing education; that is solely the family's responsibility. Free market advocates believe that only when choice fosters competition will there be innovation and improvement of all schools. The social justice rationale advances the notion that equity and justice require that a quality education should not be conditioned upon a parent's ability to pay. The Catholic educational community advocated for parental choice from the justice perspective.

During the last 50 years, choice efforts have coalesced around several options that encompass a range of options that allow parents to select the type of education and schooling they want for their children. The usual choice options can be grouped into five major categories:

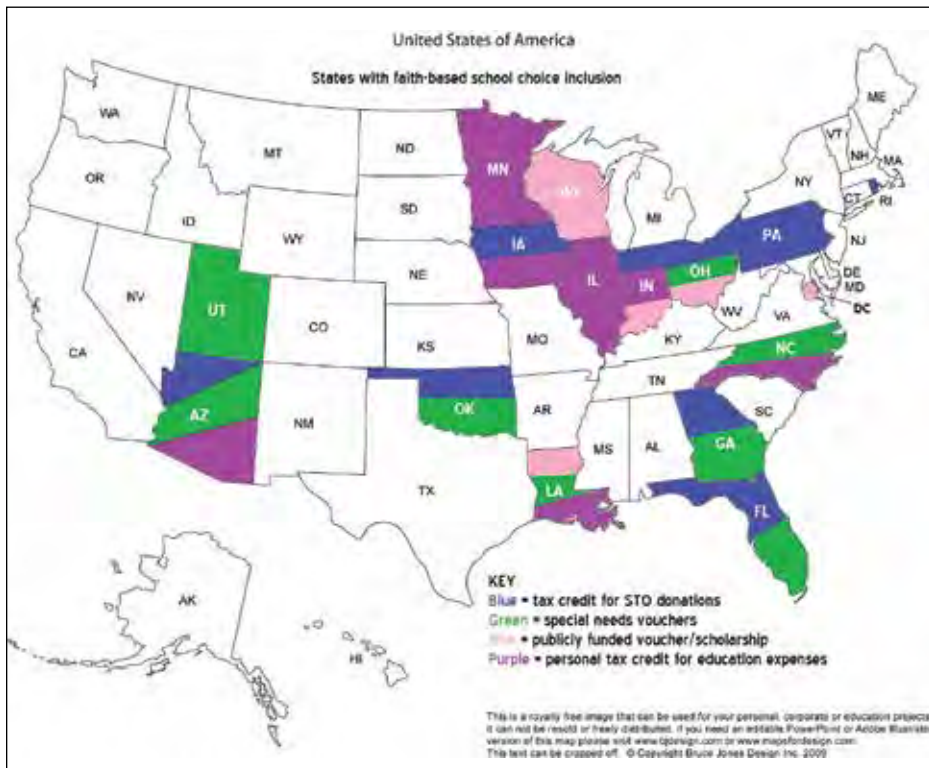
- Tax relief in the form of tax credits and tax deductions

- Vouchers or scholarships that are publicly or privately funded
- Public school choice that includes interdistrict/intradistrict enrollment across attendance area boundaries, charter schools, magnet schools
- Home schooling wherein parents provide education in the home
- Virtual schooling that may be totally online or in combination with regular classroom instruction

This article will deal with the first two of these because they most directly impact religious and private schools.

Publicly funded vouchers or scholarships provide monetary grants, usually from funds that would have been expended by local public school districts to educate the child, to parents to use to pay all or part of the tuition at a school of their choice. Most of these programs have specific eligibility criteria such as means testing (families below a defined income limit), limited to students with special needs, or to those attending a poor performing or unsafe public school. Currently

► Page 8



CHOICE OF SCHOOLING

nine states and the District of Columbia provide 16 different voucher/scholarship programs. These programs operate in Florida, Georgia, Indiana, Louisiana, Mississippi, Ohio, Oklahoma, Utah, Wisconsin and the District of Columbia. Almost 100,000 students participate in voucher programs that have allocated more than \$550,000 this past year in tuition payments (Glenn & Swindler, 2012). A significant portion of those vouchers have been used by students in Catholic schools.

The District of Columbia Opportunity Scholarship Program (OSP) is the only federally funded choice initiative; the rest are state controlled and were enacted through state legislative activity. While choice continues to rise in popularity with parents and voters, it is vigorously opposed by public school interests. The Obama

administration has consistently tried to eliminate or underfund the OPS program through refusal to reauthorize or eliminate funding for it in the DC appropriations. Consistent advocacy on the part of parents and pro-choice groups has resulted in the retention of the program, but in a diminished capacity due to political maneuvering at the U.S. Department of Education which exercises oversight.

Thousands of additional scholarships are provided through private philanthropy on the part of individual donors, religious congregations and diocesan offices, and these donations account for un-tabulated millions of dollars more in aid to families who need assistance to pay tuition at Catholic schools.

Tax credit scholarship programs allow individuals and businesses to take a tax credit for contributions to a private, nonprofit organization that provides scholarship aid

for children to attend a school of their parents choosing. Eleven states (Arizona, Florida, Georgia, Indiana, Iowa, Louisiana, New Hampshire, Oklahoma, Pennsylvania, Rhode Island and Virginia) have enacted such legislation that has financed scholarships for almost 150 thousand students with close to a half billion dollars in student aid. The corporate or individual donations are donated to a scholarship granting organization that can be started by anyone, and each organization sets its own criteria for awarding grants to students in elementary or secondary private or religious schools.

An additional six states (Illinois, Indiana, Iowa, Louisiana, Minnesota, and North Carolina) provide parents a tax credit or deduction from state income liability for expenditure for approved educational expenses, such as tuition, books, supplies, and computer hardware and software. While deduction or credits amounts may be modest in scope in most of their options, they do provide additional assistance for families.

A 2012, poll commissioned by the Friedman Foundation for Educational Choice, found that the average percentage of voters favoring school vouchers was 64 percent, while 63 percent favored tax credit scholarships (DiPerna, 2012).

Parental choice programs are gaining momentum across the nation. Since the institution of the first parental choice program in Milwaukee in 1990 until the present day, 32 additional programs advancing parental rights to select a school have been established and are now serving almost 250,000 children nationwide.

The moral issue of the last half of 20th century was the fulfillment of

the civil rights agenda and in this century that agenda has opened a new frontier—the advancement of parental choice as a means of promoting greater equity of educational opportunity for all children.

The bedrock principles of the choice movement are promoting parental autonomy and equal educational opportunities. Parental choice is the moral thing to do. Assumed within the right to bring up children is the right to pass on cultural traditions, religious beliefs, promote certain values and attitudes of character and understandings of what constitutes “the good life.” All parents want to choose the best for their children and poor parents want to choose their schools just as the more affluent ones do. Parents can and will choose wisely. They have the moral authority to exercise choice, and a moral and just society must make it possible for them to have the means to exercise educational choice in the upbringing of their children.

Empowering parents and reinforcing their moral authority is the right thing to do. The unwillingness of lawmakers to consider a full and fair range of parental choice options as a public policy issue that promotes equity is a failing in moral courage. However, lawmakers are not alone. Unfortunately, there seems to be a great deal of apathy and/or ignorance about the conceptual and practical aspects of parental rights in education as a public policy issue among private school leaders and consumers. Consequently, the debate is largely defined and shaped by those who do not have the interests of families wishing to choose a private or religious school as a significant concern. If the Catholic educational community is to succeed

in furthering parental choice as the justice issue it is, Catholic educational leaders, must become a more articulate and assertive force in shaping both the direction and content of public policy debates that impact the rights of parents to choose the best educational options for their children with the necessary financial support for those who are poor or of modest means. Going forward, the Catholic educational community needs to develop an effective public relations campaign to provide accurate information about the contributions of Catholic and other religious and private schools to policy makers, as well as the general public, that will focus the debate on the issue of the value and the need for a dual system of education in our democratic

society and the justice of providing all families the opportunity to secure a quality education, in accord with its values and aspirations, for their children. ■

SOURCES

DiPerna, P. (2013). *The ABC's of school choice*. Freedom Foundation, Inc., Indianapolis, IN.

Glenn, M. & Swindler, R. (2013). *School Choice Now: The Power of Educational Choice*. Alliance for School Choice, Washington, D.C.

Hanley, P. (2013). Message posted to American Center for School Choice, www.amcsc.org.

McDonald, D. (2001). “A Chronology of Parental Choice in America.” *Momentum*, XXXII, (2), 10-13.

SCHOOL CHOICE Making Dreams a Reality

For San Miguel students, the ability to choose a private, Catholic high school is more than taking regular classes or staying close to friends. They are motivated by a desire to go to college and pursue a successful career to break the cycle of poverty that exists in their community, which is challenged by high poverty levels, high transience due to immigration, and significant problems with drugs, gangs, and violence.

Located in the southern area of Tucson, AZ, San Miguel High School promotes excellence in education for all hardworking students, regardless of their background. The students are eager to work hard in order to achieve their dreams. As San Miguel alumnus, Edward Sanchez, notes, “it’s not just about high school; it’s not just about college. It’s about what you want to do later on.” Edward is among over 30 alumni from our first graduating class of 2008. His high school experience began when San Miguel classes were still held in a neighboring church. This first class knew that they were entering a type of high school that was different than other schools in southern Arizona. It was based on Lasallian principles and required students to work five days each month. However, these students and their parents chose this high school experience in the hopes that it would result in opportunities to change their

► Page 10



MAKING DREAMS A REALITY

trajectory of life. Edward is now experiencing such results. This summer he will complete his degrees in engineering and mathematics at the University of Arizona. Following graduation, Edward will move to Seattle, Washington, where he will begin his new career as a design engineer at The Boeing Company.

San Miguel is the only high school in Arizona to offer a rigorous college preparatory curriculum combined with professional job experiences designed specifically to prepare students for future success. Our school works because it is a collaboration of our committed faculty, visionary administrative leadership, dedicated business partners, and all San Miguel High School supporters. It is important that youth in our community have the School Choice Program available to participate in this unique school model. We currently have 304 students attending

San Miguel with over 100 incoming freshmen already accepted to begin in the fall of 2013. Our school is located in this southern Tucson community in order to be available for families of limited financial means. The average family income of our students is \$27,717 per year for a family of four. The admission requirement for family income is based on a sliding scale balance

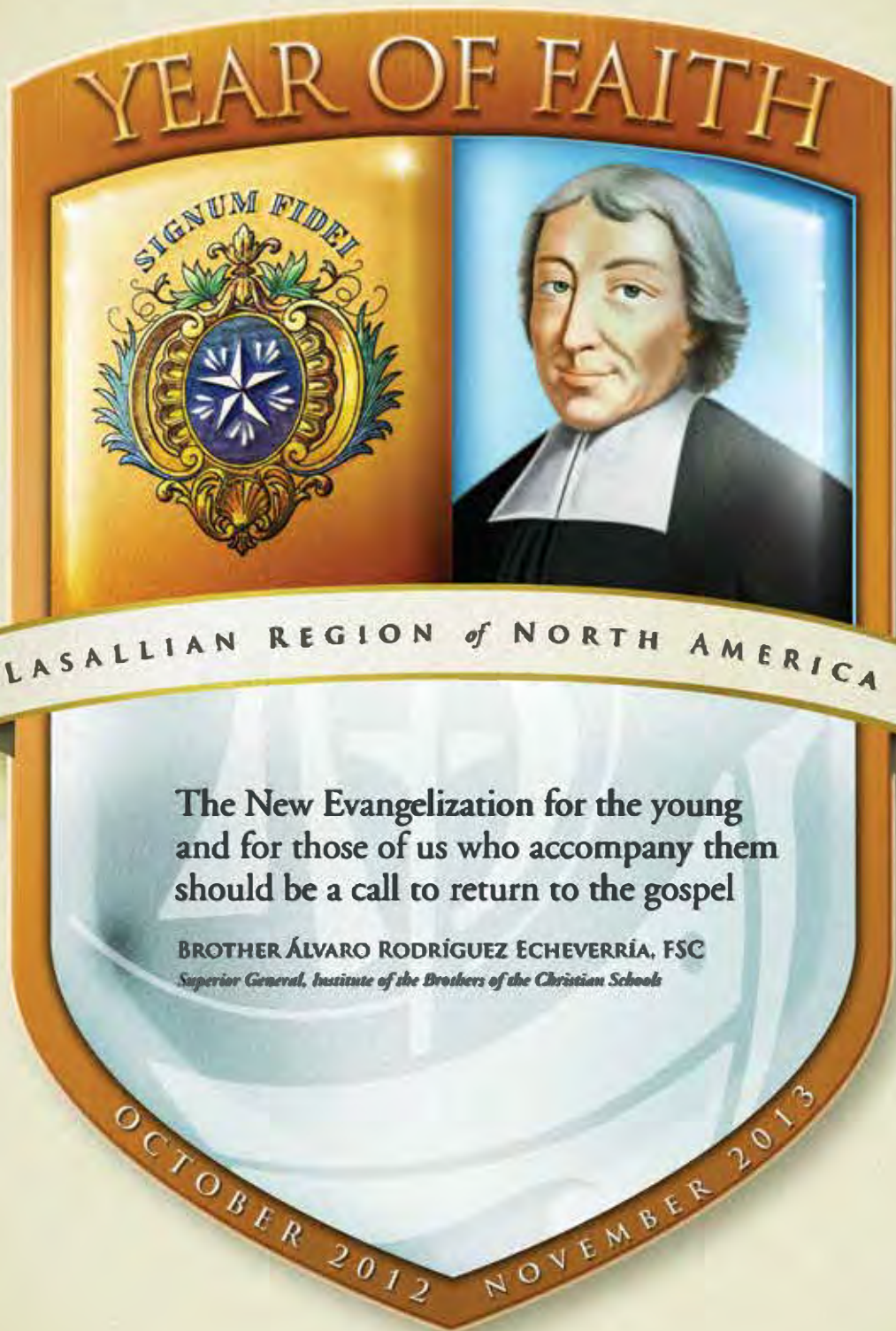
between family situation and poverty level.

It is our goal to ensure that all youth, regardless of socioeconomic status, are able to obtain a top education. All parents contribute an average of \$700.00 per year towards tuition. However, it is our model of collaboration that allows San Miguel to be financially capable of providing the necessary education to boost academic and professional skills among our students. San Miguel employs a work-study model, which allows students to work five days a month at entry-level positions in a variety of professional fields. We work with over 90 business partners in the Tucson community. The employment program funds 50 percent of our students' tuition, allowing all students to achieve the best education possible. Approximately 20 percent of tuition is also covered through our generous donors as well as through various grants.

The School Choice Program provides tremendous support for the specific population of students that

► Page 32





YEAR OF FAITH

SIGNUM FIDEI

LASALLIAN REGION of NORTH AMERICA

The New Evangelization for the young
and for those of us who accompany them
should be a call to return to the gospel

BROTHER ÁLVARO RODRÍGUEZ ECHEVERRÍA, FSC
Superior General, Institute of the Brothers of the Christian Schools

OCTOBER 2012

NOVEMBER 2013

Graphic art by Al Cassidy, Jr.

What's "New" in the New Evangelization?

BY FATHER FRANK P. DESIANO, CSP

Although the Year of Faith began in October of 2012, during the Synod on the New Evangelization, the thrust for these initiatives came clearly into focus in the year 2010, when Pope Benedict was finishing up the special Synod on the Middle East. During the remarks made in 2010, Pope Benedict did two things: 1) he announced the formation of Pontifical Council on the New Evangelization, presently headed by Archbishop Salvatore Fisichella; and 2) he announced the theme for the synod of 2012—the New Evangelization, on the transmission of our faith.

The background for these initiatives has a long legacy. Already in the 1980s, Pope John Paul II had talked about the diminishment of the faith in the modern world, particularly in those societies that had long Christian pedigrees. Since the 1960s, the strength of the faith in the First World (primarily Europe) has diminished across the board, in both Catholic and Protestant societies. Church attendance in many European countries is about half of what it is in the United States—where our regular church attendance is about 22 percent.

Fr. Frank DeSiano, CSP is President of the Paulist Evangelization Ministries in Washington, D.C.

The "Year of Faith" is a way to begin addressing the issue—to begin to face squarely the struggle of faith in the modern world. By concentrating both on the act of believing, and also on the importance of what we believe, Catholics could then uphold the place of faith in daily, modern life. "We must rediscover a taste for feeding ourselves on the word of God, faithfully handed down by the church, and on the bread of life, offered as sustenance for his disciples (cf. Jn 6:51)," Pope Benedict wrote about the Year of Faith.

The Year of Faith would be a "summons to an authentic and renewed conversion to the Lord, the one Savior of the world. In the mystery of his death and resurrection, God has revealed in its fullness the love that saves and calls us to conversion of life through the forgiveness of sins (cf. Acts 5:13)." We can see in these sentences two key focus points for the Year of Faith:

1. A re-proposing of faith for the world today
2. An emphasis on new and/or renewed conversion

The first emphasis received a lot of attention from Pope Benedict. Faith must be re-proposed in the world that has a hard time hearing faith. The Christian world of Europe and, to some extent as well, the United States and Latin

America, have grown "tired" in their hearing and living of the faith. Pope Benedict would often refer to the "desert" of modern life, when the very categories and assumptions about life have closed people off to the place of transcendence and God in their lives.

The second emphasis was powerfully endorsed in the Synod on the New Evangelization. In this Synod, held in October 2012, over 250 bishops from around the world—many of them chosen by their different religious conferences from around the world—spent three weeks reflecting on the New Evangelization. One of the key themes to emerge was the centrality of conversion in Catholic life. This theme, in fact, goes back to the writings of Blessed John Paul II, "Catechesis in our Time," when he talked about the essence of faith being an encounter with Jesus Christ (cf. #5). The General Catechetical Directory also endorsed this direction by stating that the whole purpose of religious education was conversion—"full and sincere adherence to his person and the decision to walk in his footsteps. Faith is a personal encounter with Jesus Christ... (#53)."

The Synod of Bishops wove this theme throughout three weeks of discussion in October 2012, returning to it again and again. In its final

► Page 14

Year of Faith: Questions and Answers

Q. What is the Year of Faith?

A. At certain times in the history of the Church, popes have called upon the faithful to dedicate themselves to deepening their understanding of a particular aspect of the faith. In 1967, Pope Paul VI announced a Year of Faith commemorating the 19th centenary of the martyrdom of Sts. Peter and Paul. The 1967 Year of Faith called upon the Church to recall the supreme act of witness by these two saints so that their martyrdom might inspire the present day Church to collectively and individually make a sincere profession of faith.

The year of Faith, declared by Pope Benedict XVI, is a “summons to an authentic and renewed conversion to the Lord, the One Savior of the world” (*Porta fidei* 6). In other words, the Year of Faith is an opportunity for Catholics to experience a conversion—to turn back to Jesus and enter into a deeper relationship with him. The pope has described this conversion as opening the “door of faith” (see Acts 14:27). The “door of faith” is opened at one’s baptism, but during this year Catholics are called to open it again, walk through it and rediscover and renew their relationship with Christ and his Church.

Q. Why is the Year of Faith this year?

A. With his Apostolic Letter of October 11, 2011, *Porta fidei*, Pope Benedict XVI declared that the Year of Faith will begin on October 11, 2012 and conclude on November 24, 2013. October 11, the first day of the Year of Faith, is the fiftieth anniversary of the opening of the Second Vatican Council (Vatican II) and also the twentieth anniversary of the Catechism of the Catholic Church. During the Year of Faith, Catholics are asked to study and reflect on the documents of Vatican II and the catechism so that they may deepen their knowledge of the faith.

Q. The Year of Faith begins in October 2012 with a Synod on New Evangelization. What is a synod?

A. A synod of bishops is a gathering of bishops, selected from different areas of the world, who meet with the pope to discuss questions pertaining to the activity of the Church in the world. This meeting of bishops helps to foster a closer unity between the bishops and the pope, and provides counsel to the pope. Pope Benedict XVI has situated the Synod on the New Evangelization (October 7-28) at the beginning of the Year of Faith (October 11).

Q. How are Year of Faith and New Evangelization linked?

A. The New Evangelization is a call to each Catholic to deepen his or her own faith, have confidence in the Gospel, and possess a willingness to share the Gospel. The New Evangelization is first and foremost a personal encounter with Jesus Christ; it is an invitation to deepen one’s relationship with Christ. It is also a call to each person to share his or her faith with others. The Year of Faith, just like the New Evangelization, calls Catholics to conversion in order to deepen their relationship with Christ and to share it with others.

Q. How does the Year of Faith affect the average Catholic?

A. Every baptized Catholic is called through baptism to be a disciple of Christ and proclaim the Gospel. The Year of Faith is an opportunity for each and every Catholic to renew their baptismal call by living out the everyday moments of their lives with faith, hope and love. This everyday witness is necessary for proclaiming the Gospel to family, friends, neighbors and society. In order to witness to the Gospel, Catholics must be strengthened through celebrating weekly Sunday Mass and the Sacrament of Reconciliation.

Pastors are encouraged to provide their parishioners with opportunities to deepen their faith during the Year of Faith through retreats, special liturgies, Bible studies, service opportunities and formation sessions on the catechism and sacraments.

From USCCB Website, www.usccb.org

NEW EVANGELIZATION

Propositions (agreed-upon themes sent to the pope for further elaboration) the Synod put the issue this way:

The New Evangelization requires personal and communal conversion, new methods of evangelization and renewal of the pastoral structures, to be able to move from a pastoral strategy of maintenance to a pastoral position that is truly missionary. The New Evangelization guides us to an authentic pastoral conversion which moves us to attitudes and initiatives which leads to evaluations and changes in the dynamics of pastoral structures which no longer respond to the evangelical demands of the current time. (#22)

This starting point, personal conversion, may seem peculiar because Catholics mostly assume personal conversion and do not talk about it in terms of personal experience. Nevertheless, personal conversion remains the most important fulcrum for dealing with faith in the modern world because of the way culture no longer transmits faith. For centuries, Catholicism was associated with cultures—often national—which created an environment in which faith could be assumed in that particular society. One thinks of traditionally Catholic countries like France, Italy, and Spain; or traditionally Protestant countries like Denmark or England.

Because of the separation of church and state, and because of the growth of a secularization in which science, economics, and personal choice seem triumphant, it is impossible to assume today that any culture will have a dominant religious flavor.

Or, even it does have a dominant religious flavor, that religious values will be supported by the wider society. Religious patterns embedded in a culture are not guaranteed survival. One only has to look at the shifts in Catholic education in the United States to see that the cultural patterns developed between 1880 and 1950 started to unravel in the 1960s, with an increasing collapse as we went through the Millennium.

As a result of these movements, faith can no longer rely on culture to carry it along. Rather, faith must be the result of decision, personal choice, on the part of every believer; and all of religious formation has to cultivate this personal choice. The place of culture and heritage to pass on faith gives way to a new emphasis on decision and commitment. Any observer of religious activity in the United States in the past 50 years has seen a long drift of Christians from mainline congregations (Lutherans, Methodists, Catholics, Episcopalians, Presbyterians, for example) to freer forms of church that emphasize personal choice. Every megachurch sprouting in our suburbs stands in testimony to this modern tendency.

Once this direction is set—to concentrate more fully on conversion and personal experience—some distinct pastoral approaches begin to emerge. These will progressively dominate the attention of Catholics in the years ahead.

1 Catholics will start explaining themselves and their faith more in relational, personal terms rather than primarily in institutional terms. Themes like discipleship and personal commitment will continue to grow in Catholic thinking. The spate of renewal programs will

increase as Catholics look for more intense ways to express and sustain their faith.

2 The importance of the Word of God, and Catholic reflection on the Word of God, will continue to increase. Catholics, of course, seem notoriously frightened of the Bible—falsely so, because Catholics who attend Mass with any kind of regularity almost always know the scriptural passages that are read, particularly the Gospels. But Catholics will be challenged to appropriate the Word of God on deeper and more personal levels. Interest in “lectio divina”—a meditative way to read the scriptures—will surge.

3 Catholic life will more conspicuously express itself through daily prayer. This has to be a natural outgrowth of discipleship, as Catholics come to see themselves as personally committed to Jesus, and more deeply involved in the God of Jesus, Father, Son, and Holy Spirit. While some Catholics pray regularly, most observers note the lacuna of daily prayer in much Catholic life.

4 Catechesis will be as much about the family as about the child. For decades we have prepared children, in classrooms, to receive the sacraments. But we have not made them disciples, nor helped them acknowledge the experiences of conversion that are part of Catholic life. Also for decades, about half of our Catholic parents have sent their children to Catholic school or religious education without making a commitment to actively worship on a regular basis. Everyone knows this will not do and has not worked. Catechesis will need to involve families in the processes of ongoing conversion and formation for all their members—parents, children, and extended family members.

5 Catholics will develop a more conscious and structural approach to small group faith sharing. Small Christian Communities, or “base” communities, have been more common in Latin America, Africa, and Asia, particularly in more rural parts of those continents. People in these areas belong to small groups as much as they belong to families. In the United States, small group faith formation is a bit of an add-on, something a few Catholics do to enhance their lives. Yet nothing will help Catholics grow in a sense of conversion and faith-formation like sharing faith with peers in the free and authentic environment.

6 Parishes will need to shift their vision from “maintaining” a community and “keeping up” a parish plant to something much more dramatic—fostering disciples through invitations to encounter Jesus Christ, support of families, and the formation of small groups for sharing. These emphases will color everything a parish does, from its liturgies, to its religious formation, and to the charitable acts it does in the name of Jesus. Parish leaders will need competence in fostering just these kinds of pastoral objectives in their parishes.

Now we are in a position to answer our initial question: What is “new” in the New Evangelization, during this Year of Faith? Everyone will say that evangelization, as the communication of the Good News of Jesus in a way that people can receive it, does not change. Pope Paul VI’s apostolic exhortation, “On Evangelization in the Modern World,” remains as valid today as in 1975.

Statement on the New Evangelization

Synod of Bishops, Rome, October 2012

BY SUPERIOR GENERAL BROTHER ÁLVARO RODRÍGUEZ ECHEVERRÍA



“Personally, I think that the new generations, without distinction of continents or cultural differences, should be the privileged area of the New Evangelization, not simply as passive receivers of it, but as active players in it. John Paul II stated that *the young are the best apostles of the young*. Their presence and a word from them during the Synod perhaps would have given us a clearer view of the future.

“For our part, it is important to become familiar with their world and to make efforts at inculturation in it. To become familiar with their needs, distress, questions, yearnings and hopes and to offer them the Gospel which is always Good News. It is important to use life as the starting point because young people lose interest in the Christian message insofar as it is presented to their intellect as a kind of ideology, imposed upon them by way of authority, or when it is presented deductively starting from principles with no relation to concrete life. Therefore, our principal role is to help each young person to feel loved, valued, blessed and to feel that they are important to and needed by others.

“The New Evangelization for the young and for those of us who accompany them should be a call to return to the Gospel and to discover that the central core of our faith is a personal encounter with Jesus Christ which leads to a community of disciples. Our mission for the young is to be companions on the journey, humble guides that help them to discover the path and to find meaning in life. Rather than teachers who teach from above or judges that judge and condemn from outside, we are called to be brothers and sisters who accompany from within. The young are new news for the world, but we need to ask ourselves how to see to it that the Good News of Jesus becomes good news for them. In an era, such as ours, in which the young are searching for something more and are open to spirituality, we should teach them about the encounter with God in their own inner being that will fill their existential void and that will allow them to see reality as Jesus did, be moved by it and then commit themselves to transforming actions.”

Bro. Álvaro was one of 95 secretaries and auditors appointed by Pope Benedict XVI to serve at the Synod which included 262 nuncios and pontifical representatives. The Synod opened October 7 at the Vatican and concluded October 28, 2012.

NEW EVANGELIZATION

The “new” piece is the world in which we live, in which culture no longer weaves as seamlessly with faith as it did in the past, and in which new patterns of communication and interaction call for new reflection on the passing on of faith. What is “new” is that the Church will have to engage people in much more relational and experiential terms, because that is the only way faith can be carried forth. What is “new” is that parishes will have to re-inventory their pastoral emphases, defining themselves much more along the lines of “mission,” and reaching out much more dramatically to Catholics who are not involved and to the growing number of seekers.

The New Evangelization project will not be easy anywhere, even in the United States where faith seems vigorous compared to, say, Europe. But cultural pressures bear on Catholic life in powerful ways. A more nimble Church, speaking the language of conversion, will have to engage today’s culture with renewed faith and greater courage. ■



Selected Lasallian Readings for Inspiration and Deepening in Faith

- **Read in a prayerful and contemplative manner the chapter in the “Rule” on the Spirit of this Institute.** De La Salle associates “faith and zeal” as one. In his recent book, *The Virtuous Church*, Kevin Seasoltz, OSB writes that “from contemplation comes action.”
- **“De La Salle: A Founder as Pilgrim”** by Brother Edwin Bannon, FSC. Brother Edwin was from the District of Great Britain, and he served for many years as Archivist in the Generalate. This book is based on the work of Brother Miguel Campos’ doctoral thesis, “The Faith Journey of Saint John Baptist de La Salle.” Edwin, in my opinion, writes clearly. He does not simply translate the work of Miguel, but he investigates, with emphasis, the significant periods in the life of De La Salle which reveal his conviction that the work of the schools is the work and the will of God.
- **“De La Salle: a City Saint and the Liberation of the Poor through Education”** by Brother Alfred Calcutt, FCS. Alfred is a Brother of the District of Great Britain. Some of you who have made “Buttimer” may have heard of this work. My feeling is that some American “Brothers – Authors” do not become too excited about this work. The work is very clear, factual, and spends time on examining the writings and actions of De La Salle in the establishment of the schools and the Brothers. It is a compilation of a series of classes he taught to the Sixth Form. These are 16-year-olds who have completed secondary education and who are now preparing for examination to enter University. Unfortunately the printed text seems “difficult” by American standards; small print, poor binding, etc. One need not begin at the beginning, but look for chapters or topics which may attract one’s attention.
- **“The Introduction to the ‘Meditations for the Time of Retreat’** by Brother Miguel Campos, FSC. This can be found in the *Meditations of John Baptist de La Salle*, translated and edited by Brothers Augustine Loes and Francis Huether. Brother Miguel writes from his research, earnest thought, and prayer over the life and writing of Our Founder. This is Miguel’s exposition of De La Salle’s inspiration in writing these meditations, which is to reveal how a Brother may live his “own Paschal Mystery.” This is a vision into the wonder and mystery of the vocation to belong to the De La Salle Christian Brothers and share their ministry.

*Brother James Loxham, FSC
De La Salle Freeport Community*

Plenary Indulgence for the Year of Faith

During the Year of Faith, which will last from 11 October 2012 to 24 November 2013, Plenary Indulgence for the temporal punishment of sins, shall be imparted by the mercy of God and applicable also to the souls of deceased faithful. It may be obtained by all faithful who, truly penitent, take Sacramental Confession and the Eucharist and pray in accordance with the intentions of the Supreme Pontiff...

- Each time they attend at least three sermons during the Holy Missions, or at least three lessons on the Acts of the Council or the articles of the Catechism of the Catholic Church, in church or any other suitable location.
- Each time they visit, in the course of a pilgrimage, a papal basilica, a Christian catacomb, a cathedral church or a holy site designated by the local ordinary for the Year of Faith (for example, minor basilicas and shrines dedicated to the Blessed Virgin Mary, the Holy Apostles or patron saints), and there participate in a sacred celebration, or at least remain for a congruous period of time in prayer and pious meditation, concluding with the recitation of the Our Father, the Profession of Faith in any legitimate form, and invocations to the Blessed Virgin Mary and, depending on the circumstances, to the Holy Apostles and patron saints.
- Each time that, on the days designated by the local ordinary for the Year of Faith, ... in any sacred place, they participate in a solemn celebration of the Eucharist or the Liturgy of the Hours, adding thereto the Profession of Faith in any legitimate form.
- On any day they chose, during the Year of Faith, if they make a pious visit to the baptistery, or other place in which they received the Sacrament of Baptism, and there renew their baptismal promises in any legitimate form.

From the Vatican Information Service



AXIS: JOURNAL OF LASALLIAN HIGHER EDUCATION

Institute for Lasallian Studies at Saint Mary's University of Minnesota

CALL FOR PAPERS

AN OPEN-ACCESS, ELECTRONIC JOURNAL

- Full-access - no required fees, subscription, registration
- Publishing original scholarship and creative works about, and texts of historic significance to, the Lasallian Catholic higher education community

CONTINUOUS REVIEW OF SUBMISSIONS

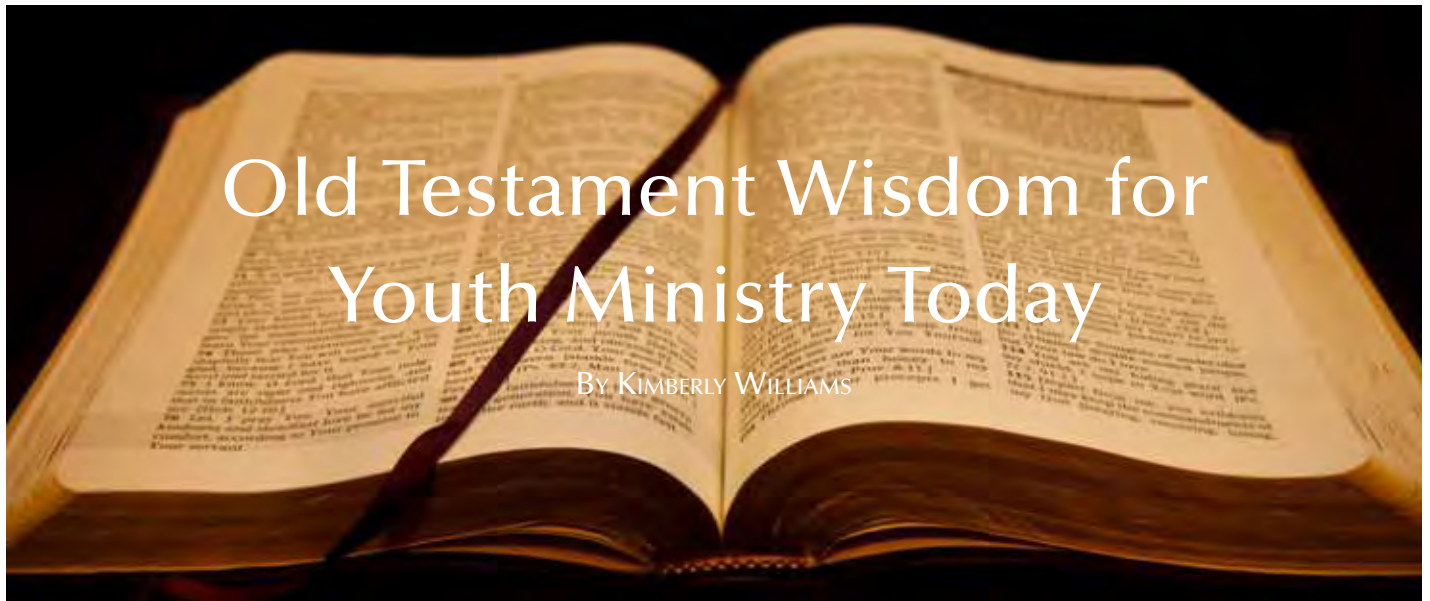
- General Issue model: June and December, with occasional special issues
- Peer-review model facilitates scholarship and community-building across academia
- Online submissions process for registered users
- Publication decision within two months of submission

ACCEPTING PEER REVIEWER APPLICATIONS

Qualifications include:

1. An earned doctorate
2. Recognized Lasallian competence or Catholic higher education competence, indicators of which might include but are not limited to
 - a. Teaching or work in Catholic higher education
 - b. Service on a Board of a Catholic university or college
 - c. A record of sustained engagement in leadership at Huether, Buttimer, LLI and / or IALU conferences
 - d. Recommendation of provincial leadership
 - e. Production of documents, manuals or other works of value in Lasallian or Catholic higher education

For more information, please visit our website (axis.smumn.edu) or e-mail our editorial team (AXISEditors@smumn.edu).



Old Testament Wisdom for Youth Ministry Today

BY KIMBERLY WILLIAMS

Photo credit: Ryk Neethling (CC BY 2.0) <http://www.flickr.com/photos/rykneethling/5811115037/>

“The way stuff is today is so different than how it was in the Bible, and that’s why people can’t really relate,” my friend Karina proclaims as we read Proverbs together. She continues, “I like learning about the Bible, but it’s also been used to instill fear and make people do stuff. I don’t want to offend you, but it’s not always looked at in the best light.”

Her announcement didn’t surprise me. When I decided to attend Fuller Seminary it wasn’t necessarily because I wanted to become a pastor or get a job in ministry. It was because I wanted to learn more about what was actually in the Bible. I knew there was a danger in

Kimberly Williams is Associate Director for the Lasallian Volunteers. She has been involved with urban ministry for over 20 years in Newark, NJ, Oakland, CA, Los Angeles, CA, and Washington, DC. Kimberly holds two masters degrees from Fuller Seminary.

This article was originally published in FYI E-Journal, Vol. 9, Issue 8, April 16, 2013.

piecing together parts of the Bible or highlighting phrases to prove a point. In seminary I was determined to get a better understanding of the Bible as a whole.

Which is why Karina and I were checking out Proverbs together in the first place. I was taking a class on the Writings of the Old Testament by Dr. John Goldingay.¹

The “Writing Books” are Psalms, Job, Proverbs, Ruth, Song of Songs, Ecclesiastes, Lamentations, Esther, Daniel, Ezra-Nehemiah, and Chronicles; a beautiful section of the Old Testament that includes wisdom, poetry and narrative.

Karina was a part of my “city council,” a small group of urban youth who were willing to join me on my seminary adventure. I had promised to keep their perspectives in mind while I was in the classroom, and they were willing to offer me input on how my learning affected them.

As we explored the Old Testament, we encountered parts of scripture

that were hard to explain. We came across these opposing messages that helped me understand those impulses to simplify, ignore, and edit what is found in the Biblical text. We found that the truth is often complicated.

My Study of the Old Testament

The Writings taught me so much. I saw how we are encouraged to interact with God in the midst of our various experiences as humans. How the Bible offers us vocabulary for worship and praise, but also of lament. At times we are to acknowledge that we are guilty, and in other moments we insist to God we have been faithful. We are shown lessons for life, but also that living this way is not a promise that it will all work out for us.²

I learned to read every word and look at what the text actually says. By exploring the parts of the Bible I was less familiar with, I was able

to see that God is bigger than any one sentence or paragraph or even book—that if God could be pinpointed, he wouldn't be God.

The Writings show us that. Throughout the course, my driving question became, “How do I let the text speak instead of trying to get it to say what I want it to say?”

THE LENSES OF URBAN YOUTH

By reading Scripture together with Karina, I was able to borrow her eyes in order to see the text in a new way. I asked Karina to read Ecclesiastes and the beginning of Proverbs and to tell me what rap songs it reminded her of. We had an interesting conversation about how Lupe Fiasco's song “The Cool” was like Proverbs and Kanye West's song “All Falls Down” was like the book of Ecclesiastes.

The chorus of Fiasco's song says,

*“This life goes passing you by
It might go fast if you lie
You go and you live then you die...
If life goes passing you by
Don't cry
If you breaking the rules
Making your moves
Paying your dues...
Chasing the cool.”*²

This chorus reminded us of the speech that “wisdom” makes in Proverbs 1:20-33. Wisdom is saying that if people do not listen to her, she will laugh at their calamity and mock them when terror comes (1:26).

I asked Karina what she thought Fiasco meant by “chasing the cool.” She said, “I think he means, you know ‘chasing the cool,’ it's hard to explain. You're chasing a lifestyle that looks cool to your friends, but it's really not. A certain lifestyle that a lot of people in urban areas, I don't

want to say embrace, but have come to accept.”

Then I asked her if she thought Christians have a “cool” that they're chasing. “Yeah,” she said, “same thing in the complete opposite direction. Same concept. You're chasing a way you want to be seen. Chasing a lifestyle because you want to be perceived a certain way by others.” People can chase after the “wisdom” described in Proverbs in the same way that Fiasco observes people chasing the “cool.” Perhaps the wisdom chasers are settling for an appearance of a certain lifestyle as well.

In this experiment, Karina knew the music and I knew the Scripture. We both were teacher and student. She helped me see the passages from a completely different perspective, which offered new insights into the Biblical text.

EMBRACING THE WHOLE

Young people need help seeing the Biblical text all together instead of in pieces and parts. In my course I was studying the Old Testament Writings, but the same lessons can be learned in reading the whole Bible. Reading the Bible as a whole affirms the entire spectrum of the human experience.

We will always bring our unique perspectives and biases to our readings of the Biblical text. We cannot help but read it from a personal standpoint, but at the same time there are ways we can avoid letting that control our understanding of what the text says. We can seek to read the scriptures broadly and deeply, taking care not to hover over our favorite parts. We can also seek out the perspectives of others who will emphasize and explore parts

that we alone cannot see. As the late Fuller professor Dr. Ray Anderson once told me, “Wholeness is stronger than the strongest part.”

ACTION POINTS

- With what parts of the Bible are you most familiar? Do you see any themes or connections between those books or passages? What is a part of the Bible that is unfamiliar to you? Take some time to sit with it and study what it says.
- Invite someone from a different culture, religious background, or generation to read one of your favorite Bible passages and summarize in their own words what it says.
- Survey some young people to find out their impressions of what they think the strongest messages in the Bible are. Invite them to think about parallels between particular messages of the Bible and current songs.
- Take some time to reflect on your faith history in order to discover the influences that have shaped how you read the Bible. Consider exploring a new method or approach to reading scripture for the next month. ■

¹This article is adapted from coursework for Dr. John Goldingay, OT 504: The Writings, Fuller Theological Seminary, Pasadena, CA, Winter 2008.

²David Alan Hubbard on Wisdom: “Proverbs says, ‘These are the rules for life; try them and you will find that they work.’ Job and Ecclesiastes say, ‘We did and they don't.’” David A. Hubbard, “The Wisdom Movement and Israel's Covenant Faith,” *TynBul* 17 (1966), 6.

³Fiasco, Lupe. “The Cool” Video and Lyrics.

Philippine Travel Enriches Students' Learning Experience

BY JEANNE GRAY LOUGHMAN



The Saint Mary's College High School Magnificat Chamber Singers performed at De La Salle Zobel in the Philippines.

Every year, Saint Mary's College High School in Berkeley, California celebrates "Enrichment Week" during the month of March. For one week, traditional classroom academics are suspended for the 600 students and 50 faculty members at Saint Mary's.

Students and teachers take to the highways, bike paths, city streets, and airports for the more than 40

fee-based courses developed by the faculty to promote the school's Lasallian educational mission, enhance the fraternal relationship between teacher and student, and offer students a chance to explore their own talents and interests. The program began in the 1970s and took on its current form in 1997 as a project for three faculty members participating in the first-ever Lasallian Leadership Institute (LLI). Their goal was to infuse more of the Lasallian charism into the school's curriculum in an inspired and creative way.

Jeanne Gray Loughman is the Assistant to the President at Saint Mary's College High School, Berkeley, CA.

Saint Mary's students can be found around the campus and around the world during Enrichment Week. One such adventure took Saint Mary's to its furthest Enrichment Week destination in March 2012. Two faculty members and 12 students from the school's Magnificat Chamber Singers traveled 7,000 miles to the Philippines where they visited several schools of the De La Salle Christian Brothers and performed for the Lasallian community in those schools.

The musical journey halfway around the world began on a high note at the San Francisco airport, where their flight to Manila was delayed for two hours. A baggage handler offered each traveler a dinner voucher in exchange for a musical performance. The group literally sang for their supper and serenaded the Philippine Airlines ticket counter staff.

Chris Trinidad, 33, Saint Mary's Director for Campus Ministry, religious studies teacher, and Choral Director, founded the *Halika at Tingnan Mo* (Come and See) immersion experience with colleague Ali Gonzales, 24, a science faculty member. The itinerary for the visit was coordinated by Brother Gus Boquer, President of De La Salle University (DLSU) and De La

Salle-Health Services Institute (HSI) in Dasmariñas City, Cavite, about 22 miles from the capital city of Manila. The travelers stayed in campus housing at DLSU during part of the trip. A dormitory at nearby De La Salle Santiago Zobel School in Alabang, Muntinlupa City was their home base for the remainder of the stay.

Zobel is one of 17 schools in the De La Salle Philippines network. The impressive campus and a staff of 400 offer a comprehensive, quality Lasallian education to 4,000 students in K-12. Trinidad and Gonzales blogged self-described “geeky teacher talk” back to Berkeley to report that Zobel, like Saint Mary’s, uses outcome-based learning, the same Lasallian pedagogy and formation, and the same “Understanding by Design” curricular methodology. They were surprised to learn that music, an elective at Saint Mary’s, is required study at Zobel. The Chamber Singers took away many good lessons about the preparation, presentation, and performance of music from their Filipino counterparts.

The moving musical welcome by Zobel grammar school students would be the first of many such moments throughout the journey. The hospitality shown by Lasallians at every stop was extraordinary. Trinidad noted, “We are one big Lasallian family sharing one Star of Faith.” Coincidentally, it was the Philippine District that, in 2009, first gave the Lasallian world the remarkable image of the “Human Lasallian Star,” now so familiar in the Lasallian world.

The Berkeleyans witnessed the centennial celebration of the Brothers’ arrival in the Philippines that was still in full swing. On the District’s

annual Green Day, the entire group wore the District’s signature color green, a unifying celebration of Mission. Green La Salle Philippines shirts still pop up around the Saint Mary’s campus frequently. The visitors learned the National Lasallian Alma Mater and the Philippine version of the motto “Faith, Service, Community” which is “Religio, Mores, Cultura.”

The long history between the Philippines and San Francisco Brothers, dating back to 1936, came to light when a statue of Brother Felix Masson at Zobel caught the attention of the Saint Mary’s group. Brother Felix (1918-2008) was born just a few miles from Saint Mary’s in San Leandro, California and went



Brother Felix Masson (1918-2008) of the San Francisco District served in the Philippines for 61 years.

to teach in the Philippines in 1938 and continued to serve there for the next 60 years. In 1944, he took his final vows in a Japanese internment camp in Baguio City. From 1945 until 1966, the Philippines was a sub-District of San Francisco, and in 1970, the new Philippine District was created and today serves nearly 93,000 students.

The singers’ journey covered hundreds of miles by bus and van, through heat and humidity unfamiliar to the travelers from the foggy Bay Area. Frequent traffic jams elicited spontaneous songfests that helped pass the time. Filipino culture, history, geography, and people captured the group’s imagination at every turn.

Visits to Lasallian schools in the Philippines left lasting impressions on the travelers. Familiar Lasallian images on every campus, from those in the smallest and poorest villages to the great universities in the capital city, spoke to the passionate devotion of the Filipinos to the mission of Saint La Salle. At HSI, Saint Mary’s students got a close-up look at the nursing, medicine, and research programs that blend Eastern and Western traditions and immerse HSI students in local communities to provide health services to those most in need. On Sunday morning, the Chamber Singers performed during Mass at the Santiago Zobel chapel.

One of the most memorable stops was “Bahay Pag-asa,” or House of Hope, in Bacolod City. The ministry was founded in 1986 by Brother Gus and the University of Saint La Salle as an outreach program for youth offenders imprisoned with adult criminals in the overcrowded Bacolod city jail. In 2001, the San

Philippine Travel

Francisco District helped fund a new Bahay campus. It was here at De La Salle Dasmariñas that the Saint Mary's and Bahay Pag-asa students shared music, teenage conversation, and a delicious meal. The Filipinos taught the Californians some of the intricate and beautiful crafts they learned in prison programs, and the Berkeley students in turn gave gifts of "Saint Mary's Swag" to the young men, parting from their new-found friends with a prayerful message to never give up hope.

At the Jaime Hilario School in the town of Bagac in Bataan Province, the singers received a hearty welcome from the grade schoolers, who couldn't help but giggle at the Americans' attempt at Tagalog when they performed in the school chapel. Serving primarily economically disadvantaged youth from farming and fishing families, the school was founded in 2006, and is named after the Spanish Brother Saint who was the first of 97 Brothers martyred during the Spanish Civil War in the 1930s. The annual tuition

is P500, about \$12.00. The cool waters of the South China Sea, just a hundred meters from the school, were a welcome respite from the afternoon heat for the Berkeley students. Gifts of Saint Mary's hats and tee shirts thrilled the Jaime Hilario students.

The plight of so many of the very young in the Philippines was truly heartbreaking to witness. Upon the suggestion of Brother Dominic Berardelli at Saint Mary's College of California, who helped prepare the group for the trip, Trinidad and Gonzales instructed their students to deny money to the little children, barefoot and dirty, who hassled shoppers and begged from tourists. Brother Dominic had told them that many of the children would be forced to turn over the money they received to adult "handlers," often for drug purchases. The group also met some young female retreatants at the Zobel School. All had been battered and forced into prostitution at a very young age, a tragic reality for many impoverished Filipino children trying to survive. Like so many Lasallians in

the Philippines, the Santiago Zobel community is providing a glimmer of hope through education and outreach programs.

Marlon Jovez, a senior at Saint Mary's, recently recalled the images that have stayed with him since the journey a year ago: "Even a year since our group went to the Philippines, the sights of people smiling are still fresh in my mind, although many of the people we met were in dire financial situations, or have been through hell since they were young. I remember seeing the struggles all the impoverished people had to go through, especially the frowning faces of children who were forced into committing crimes to provide for themselves and their families."

In the village of El Dorado in Parañaque City, south of Manila, the combined group from Saint Mary's and Santiago Zobel worked with Gawad Kalinga, meaning "to give care." This lay organization is dedicated to building community and a better society by constructing homes for the needy. With the high cost of heavy equipment, only shovels and buckets were available to move tons of soil away from a site where a simple and modest new home had been built. Young village children came out to work alongside the American teenagers in the blistering heat and humidity. The work was completed in time for the group to get ready for a formal concert in dress black for the Santiago Zobel community. It was the last day of the trip. The students introduced each number with a reflection on their Philippines experience, performing songs from a variety of cultures. The ties between the music they had rehearsed for months back in Berkeley and the experiences of



The Saint Mary's Magnificat Singers visited the Jaime Hilario School in the town of Bagac in Bataan Province which is located in the island of Luzon, about 150 miles northwest of Manila. In the photo, far left is Ms. Ali Gonzales, far right is Mr. Chris Trinidad and to his right is Brother Jun Estrellas, fsc.



Together with students from DLS Zobel, the visitors from Saint Mary's worked with Gawad Kalinga, a lay organization dedicated to building community and a better society by constructing homes for the needy.

the week now ending became crystal clear that night. A moving performance of Terre McPheeters' "Maybe Someday We'll Meet Again" ended the concert, followed by tearful farewell hugs.

In his "Postlude Reflection," a month after the trip, Chris Trinidad summed up the reason for the journey as an experiment to combine a service and cultural immersion with a performing arts experience through the Lasallian connection across the Pacific in the Philippines. Choral techniques learned from the Filipino singers continue to inspire the Berkeley group in their own performances at school concerts and liturgies. The kindness of their hosts, the giggles of the Jaime Hilario sixth graders, and the beauty of the islands make for warm memories on a foggy day in Berkeley. On a deeper level, the importance of human dignity, the value of education, the strength of the Lasallian mission, and the power of community are viewed with new eyes.

History studies come alive as never before, especially for the travelers whose family members were raised in the Philippines. Local service projects take on greater meaning, as does the school's "Peace and Justice Week" each term, with its focus on such topics as teen homelessness, food justice, and war. The impact of the Philippine experience echoes: "What can I do here on campus, in my local community, in my life, and in my prayers to make a difference?" The gift of music, given and received, from heart-to-heart and Lasallian-to-Lasallian, still resonates. The Holy Presence of God was everywhere on the journey, especially when the travelers struggled to make sense of some harsh realities in lives so very far away and so very different from their own.

"We saw firsthand the effects of the mission of the Lasallian Institute in transforming the lives of young people," said Trinidad, "especially the economically disadvantaged in Philippine society. We witnessed the

powerful role of faith, religion, and hope in the lives of Filipino people."

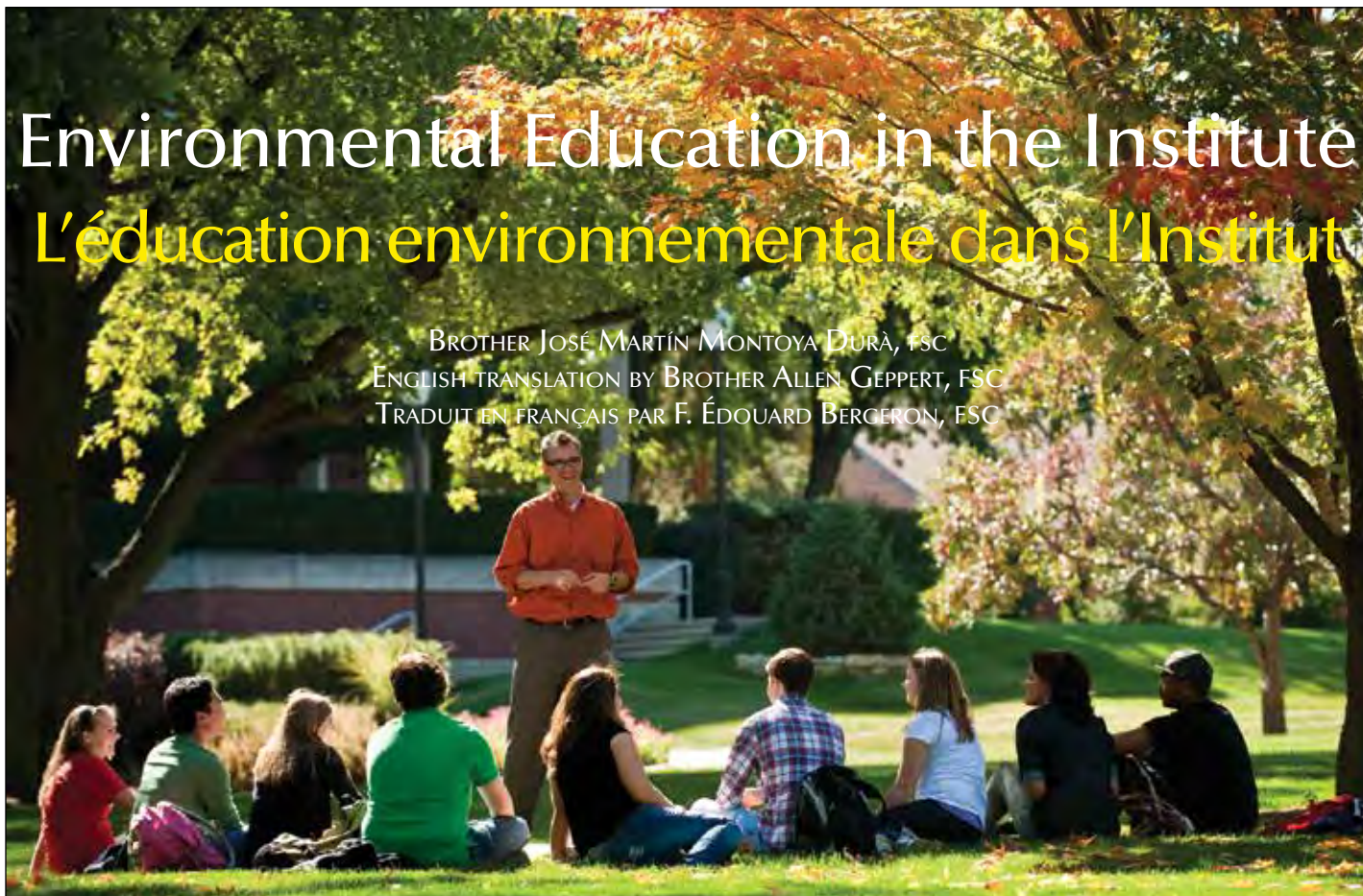
Ali Gonzales added, "As a Filipino-American educator, it was amazing to see De La Salle's mission carried out in another country and in a different language. My grandfather and mother were both educators at De La Salle University Dasmariñas years ago, and I never felt more connected to them than when we toured the Taft Avenue campus where the Brothers first taught in the Philippines 100 years ago. The pride felt by the Filipino Lasallian students, faculty, staff, and families for the Mission reminds me of the privilege I have to teach at Saint Mary's."

The Saint Mary's travelers did not simply want to drop in, hang out, and fly home, content to leave with pictures and souvenirs. They formed lasting bonds with their generous Lasallian sisters and brothers half a world away, and witnessed social responsibility so well-lived by the Filipinos to create positive change and great hope. "There is plenty of work to be done, to be sure," said Trinidad, "but as everyone pitches in and lends a hand, the work will be done."

This year, Enrichment Week took Saint Mary's students to the Roman Coliseum and impoverished villages of El Salvador; to earthquake-ravaged slums in Haiti and colorful cities in Brazil; to the De La Salle Blackfeet Reservation School in zero-degree Montana and to Lasallian schools in New Orleans. On campus, students participated in an auto repair course, created robots, and learned culinary arts. ■

Environmental Education in the Institute L'éducation environnementale dans l'Institut

BROTHER JOSÉ MARTÍN MONTOYA DURÀ, FSC
ENGLISH TRANSLATION BY BROTHER ALLEN GEPPERT, FSC
TRADUIT EN FRANÇAIS PAR F. ÉDOUARD BERGERON, FSC



Students attending class under the oak trees planted by Bro. Augustine Kossuth on the Lewis University campus more than 20 years ago.

Étudiants participant à un cours donné sous un chêne planté par F. Augustine Kossuth il y a plus de 20 ans sur le campus de Lewis University.

The following is a reprint of a portion of the Presentation and the Conclusions of the Institute's MEL Bulletin 46, *Environmental Education Plan for Sustainable Development*.

This new MEL Bulletin connects us with one of the topics that is of most concern to humankind today and as Lasallians we cannot be disconnected from this world reality, knowing that through education we can do much, if not everything.

The concern for environmental sustainability should be one of the axes that energize our educational programs. The 44th General Chapter invites us to develop formation activities that deal with respect for life and the preservation of nature. In addition, the 2006 International Assembly directs us to develop educational programs for justice and peace, where the environment plays a primordial role. As Brother José Martín Montoya affirms, education and continuing formation are fundamental tools for creating a new planetary culture.—Bro. Jorge Enrique Fonseca Sánchez

Le texte qui suit est une reprise d'une partie de la présentation et de la conclusion du Bulletin de la MEL no 46, intitulé *Plan d'éducation environnementale pour un développement durable*.

Ce nouveau Cahier de la MEL nous met en contact avec les thèmes qui préoccupent le plus l'humanité et pour lequel les lasalliens ne peuvent pas être déconnectés, sachant que l'éducation nous permet de faire beaucoup pour cela, pour ne pas dire tout.

La préoccupation pour soutenir des opérations concernant l'environnement doit être un des axes qui dynamise nos projets éducatifs. Le 44^e Chapitre Général nous invite à développer des actions de formation en rapport au respect de la vie et la conservation de la nature. De même l'Assemblée Internationale de 2006 nous invite à développer des programmes éducatifs pour la justice et la paix où le cadre environnemental joue un rôle primordial. Et comme le mentionne le Frère José Martín Montoya, l'éducation et la formation sont des instruments indispensables pour créer une nouvelle culture planétaire.— F. Jorge Enrique Fonseca Sánchez

Generally speaking, one could say that environmental education has made progress from being merely a stance connected with the natural sciences, to becoming involved with the ethics of human development. At the present time, this aspect of pedagogy needs to be made a part of education, to concentrate on the economic and social processes of sustainable development, given that the existing model for development we have, does not solve great social problems such as poverty, inequality, injustice, war, etc.

This explains the need for introducing environmental education strategies into the field of social networks (organizations, institutions, educational networks, governments, local authorities, etc.), guided by the instructions of summit meetings and congresses on sustainable development. Nowadays, it is clear that the UN and UNESCO have an important role to play promoting care and protection of the environment in these networks, together with other kinds of education (health education, environmental education, education in values, inter-cultural education, education for peace, etc.) based on the “United Nations’ Decade of Education for Sustainable Development,” 2005-2014. (<http://unesdoc.unesco.org/images/0014/001416/141629e.pdf>)

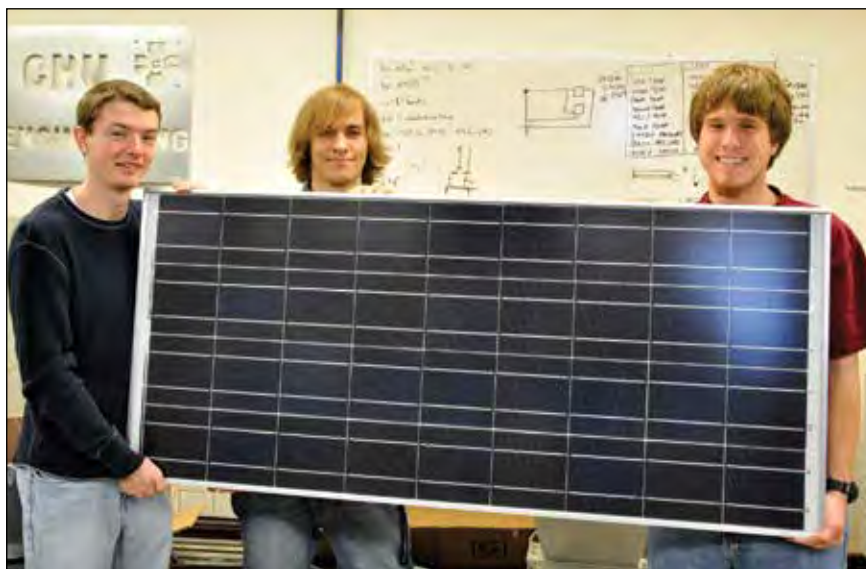
The promotion of environmental awareness-raising for sustainable and equitable development is necessary for the survival of the human race now and for always. This was stated unequivocally at the 5th World Congress for Environmental Education held in Canada (2009), where the importance of environmental education was clearly shown, for the development of individuals and of society as a whole. Also, citizenship, with all its cultural diversity, must embrace the notion of the environment, and of responsibility for its care, including going much further, as the proposals of the Bonn Declaration (2009) suggest. All this encourages social networks to create institutional

Une première évaluation globale indique que l’éducation environnementale a progressé. Alors qu’elle était simplement reliée aux connaissances des sciences naturelles, elle est maintenant implantée dans l’éthique du développement humain. Dans la réalité, il est nécessaire d’insérer cette pédagogie dans l’éducation touchant les processus économiques et sociaux du développement durable, vu que notre modèle actuel de développement ne résout pas les grands problèmes sociaux tels que la pauvreté, l’inégalité, les injustices et les guerres.

Pour cela, il faut, guidés par les indications de sommets et de congrès au service du développement durable, introduire des stratégies d’éducation environnementale dans les réseaux sociaux (organisations, institutions, réseaux scolaires, gouvernements, administrations, etc.). Apparaît aujourd’hui clairement le rôle de l’ONU et de l’UNESCO pour promouvoir dans ces réseaux le soin et la protection de l’environnement, avec d’autres pédagogies (pédagogie du salut, pédagogie de l’environnement, pédagogie des valeurs, pédagogie interculturelle, pédagogie de la paix, etc.) à partir de la Décennie des Nations Unies pour l’éducation en vue du développement durable, 2005 2014. (<http://unesdoc.unesco.org/images/0014/001416/141629e.pdf>)

Promouvoir la sensibilisation environnementale dans le développement durable et égalitaire est nécessaire pour la survivance de l’espèce humaine maintenant et toujours. Cela a été dit explicitement au 5^e Congrès mondial d’éducation relative à l’environnement (2009), tenu au Canada, où est ressortie clairement l’importance de la pédagogie environnementale pour le développe-

ment des individus et de la société dans son ensemble. De plus, l’ensemble de l’humanité, dans sa diversité culturelle, doit assumer le concept de l’environnement et la responsabilité d’en prendre soin, et même aller plus loin, selon les propositions contenues dans la Déclaration de Bonn (2009), où



Students at Christian Brothers University in Memphis with their solar panel project.

Étudiants de CBU (Christian Brothers University), à Memphis, montrant leur projet de panneau

ENVIRONMENTAL EDUCATION

mechanisms which will guarantee continuity in the application of education for sustainable development well beyond the end of the decade.

Regarding the data obtained by research, one can say that the De La Salle Institute, as an organization for education and evangelization, can and must be a powerful promoter of awareness raising, of showing active respect for the natural environment, including by the scope of its social network (internationally):

- It caters for about a million pupils.
- It numbers more than 70,000 teachers.
- It runs a multiplicity of formal education establishments in more than 80 countries in the world.
- Its approach demonstrates awareness and sensitivity in dealing with urgent educational needs, and in its education in social and equitable values.
- It is a solid institutional organization (educational network, Districts, Regions, etc.).
- It relies on great support from parent and former pupil associations.

Although in our research we noted environmental initiatives at both Regional and District level, we concluded that the environmental aspect was not based on an Institute-wide policy. We see, for example, that among the basic guidelines and priority areas of the 2006 International Assembly “Associated for the Lasallian Educational Mission” there is no explicit reference to promoting environmental education.

This means that environmental education depends on the personal awareness of those who implement it. This is the case, for example, in the Valencia-Palma sector of the ARLEP District, where environmental education is



Justin Siena class on a nature appreciation fieldtrip.

Élèves de l'école Justin-Siena, Napa (CA), participant à une activité d'exploration de la nature.

L'ÉDUCATION ENVIRONNEMENTALE

l'on incite les réseaux sociaux à créer des mécanismes institutionnels qui permettent de garantir que l'éducation au développement durable se poursuivra au-delà de la décennie.

Quant aux données tirées de l'enquête, on peut dire que le monde lasallien, comme organisme d'éducation et d'évangélisation, peut et doit supposer un véritable élan pour la conscientisation et la démonstration d'un

respect actif du milieu naturel, vu que, comme réseau social international...

- il englobe près d'un million d'élèves ;
- il compte plus de 70 000 enseignants;
- il maintient de multiples infrastructures d'enseignement formel dans plus de 80 pays du monde;
- il développe la conscience et la sensibilité envers les urgences éducatives et les pédagogies des valeurs sociales et égalitaires;
- il se compose d'une solide organisation institutionnelle (réseau scolaire, districts et régions, entre autres choses);
- il compte sur un appui considérable des associations de parents et d'anciens élèves.

Même si nous avons observé des initiatives environnementales pendant l'enquête, tant à l'échelle des régions que des districts, nous avons conclu que l'aspect environnemental n'est pas enraciné dans l'ensemble du monde lasallien. Qu'on songe, par exemple, aux orientations fondamentales et aux secteurs prioritaires de l'Assemblée internationale de 2006, sous le thème « Associés pour la mission éducative lasallienne », où l'on ne trouve aucune considération explicite relative au travail en éducation environnementale.

limited to local awareness, and to the implementation of specific projects undertaken in its schools; or there is the case of the Lasallian Latin-American Region, where we find the environmental traditions of the District of Venezuela in its “Fundacion La Salle de Ciencias Naturales,” in which the environmental directives of this Region have resulted in the District of Peru adopting as a matter of urgency environmental education for sustainable development (multi-discipline environmental education throughout the whole Lasallian curriculum and Island of Creation).

We noted also how in some Lasallian schools there are problems regarding promoting other areas of sustainable development, such as the equality of the sexes, inter-cultural activities, etc. For this reason it is also difficult to implement environmental education in schools run by the De La Salle Institute.

These opportunities and contradictions affecting the introduction of environmental education in the De La Salle Institute, led us to consider, in the course of our research, the various persons belonging to the Lasallian Family involved in this analysis, so as to demonstrate finally the need for establishing some common guidelines to promote environmental education for sustainable development in the De La Salle Institute.

It is on the basis of this overall view of the situation that we decided to go much further than simply providing a bibliographical analysis of the present state of affairs in the De La Salle Institute regarding environmental education. Instead, we wished to offer the De La Salle Institute an environmental education plan that was coordinated and international, as a response to the educational challenges made by international organizations such as the U.N., the Commission for Justice and Peace and the Integrity of Creation, etc.

However, before planning and drawing up common guidelines for the De La Salle Institute to follow in order to introduce environmental education into its formal education networks, and into other projected areas of education, we felt it necessary to study these kinds of environmental undertakings and plans implemented in other religious institutes.

It is true to say that we found no environmental education plans on the international level in any of the educational networks of other Catholic organizations, although we did find three environmental plans focusing

Cela a pour effet de laisser l'éducation environnementale à la merci de la conscientisation des intervenants. Ceci se produit, par exemple, dans le secteur de Valencia-Parma du district de l'ARLEP, où l'éducation environnementale se réduit à la conscientisation et à la réalisation d'activités concrètes qui se déroulent dans ses centres scolaires, ou dans le cas de la Région lasallienne d'Amérique latine, où ressort la tradition environnementale du District du Venezuela, avec la Fundación La Salle de Ciencias Naturales, où les indications environnementales de cette région ont amené le District du Pérou à assumer en urgence l'éducation environnementale pour le développement durable (éducation environnementale qui se retrouve dans tout le curriculum lasallien et Isla de la Creatividad — île de la créativité).

De même, nous avons remarqué à quel point, dans certains centres scolaires lasalliens, existent des problèmes pour promouvoir les autres pédagogies nécessaires pour le développement durable, tels que les pédagogies d'égalité des sexes et de l'interculturalité.

Cela aussi rend l'application d'une éducation environnementale plus difficile dans les centres scolaires du monde lasallien.

Ces occasions et contradictions relatives à l'introduction de l'éducation environnementale dans le monde lasallien ont fait réfléchir pendant cette enquête les différentes personnes de la famille lasallienne qui ont participé à cette analyse pour, finalement, exposer la nécessité d'établir des lignes de conduite communes en faveur de l'éducation environnementale pour le développement durable dans le monde lasallien.

C'est à partir de cette vision que nous avons désiré, dans la présente étude, dépasser la simple analyse bibliographique sur la réalité de l'éducation environnementale dans le monde lasallien pour offrir, de façon coordonnée et internationale, un plan d'éducation environnementale pour le monde lasallien, comme réponse aux défis éducatifs que lancent les organismes internationaux comme l'ONU et la Commission pour la justice, la paix et l'intégrité de la création.

Évidemment, avant d'élaborer et de proposer les lignes d'action communes que le monde lasallien devra suivre pour introduire l'éducation environnementale dans ses réseaux scolaires formels, et qui puissent être transposés dans d'autres contextes scolaires, il a fallu étudier

ENVIRONMENTAL EDUCATION

above all on environmental management, such as ECO-CONNECT (Sisters of Saint Martha of Antigonish, Canada), a Plan of Action for Sustainable Regional Development (Society of Jesus, Province of Oregon, USA), and ECO-CONGREGATION (Environmental Tools for Churches in the United Kingdom and Ireland).

In this way, the Environmental Education Plan for the De La Salle Institute becomes a point of reference for other religious institutes, and through it, it is hoped it will increase environmental awareness, and serve as a cultural model of development and of the lay participation of edu-

cational establishments of society. This Environmental Education Plan has four specific objectives, 19 strategic aims, and 49 concrete actions, inspired by the charisma of the Institute, and provides in this way the pupils and other persons working with them (Brothers, Sisters, associates, teachers, nonteaching staff, etc) with the necessary understanding of the environmental value of peace and justice in the world.

Should this Environmental Education Plan be implemented in the Institute, a good system of evaluation of proposed actions would have to be devised. Also, we suggest that all the educational networks interested in adopting this Environmental Education Plan send to their schools the questionnaire proposed for researching educational establishments, analysed in this doctoral thesis (MEL Bulletin 46, Appendix 1). The results of the questionnaire will provide sufficient information in order to prioritise specific objectives, aims and actions in the educational establishment.

We conclude, therefore, by saying that this Environmental Education Plan is in line with the views

L'ÉDUCATION ENVIRONNEMENTALE

les actions et les plans environnementaux exécutés dans d'autres institutions religieuses.

Nous n'avons évidemment pas trouvé de plans d'éducation environnementale dans le cadre international des réseaux scolaires d'autres organismes catholiques, même si nous avons trouvé trois plans environnementaux axés principalement sur la gestion de l'environnement : *ECO-CONNECT* (Soeurs de Sainte-Marthe d'Antigonish, Canada), *Sustainable Development: A Plan of Action* (Société de Jésus de la Province d'Orégon, États-Unis); et *ECO-CONGREGATION* (instrument d'éducation envi-

ronnementale pour les Églises du Royaume-Uni et de l'Irlande).

Ainsi, le plan d'éducation environnementale pour le monde lasallien devient une référence pour les autres institutions religieuses.

Avec lui, nous avons l'intention de promouvoir l'intériorisation de l'environnement, d'être des modèles culturels de développement et de promouvoir la partici-

pation civique des oeuvres scolaires à la société. Ce plan d'éducation environnementale comporte 4 objectifs particuliers, 19 jalons stratégiques et 45 actions concrètes, qui ont été proposées (VOIR TABLEAUX), conformément au charisme du monde lasallien lui-même, et offre ainsi aux élèves et aux autres intervenants (Frères, Soeurs, associés, enseignants, membres du personnel non enseignant et autres) les preuves suffisantes de la valeur de l'environnement dans la paix et la justice dans le monde.

Si le plan d'éducation environnementale proposé est promu dans le monde lasallien, il faudra établir un bon plan d'évaluation et déterminer la portée des actions proposées. En outre, nous suggérons à tous les réseaux scolaires désireux d'introduire ce plan d'éducation



The wild creek at La Salle High School of Yakima is a laboratory for students.

Le ruisseau sauvage situé sur le campus de La Salle High School, à Yakima (WA), constitue un laboratoire pour les élèves..

of the new socio-cultural ethics, and that it can be implemented only if the De La Salle Institute makes the environment a subject which ought to be taught, and becomes conscious of its personal, institutional and social responsibilities.

This Environmental Education Plan would also provide support for educational establishments which find it difficult to improve other sustainable development courses (health studies, education in values, inter-cultural studies, peace studies, etc.), and also continue the work of UNESCO long after the end of the U.N. Decade of Education for Sustainable Development).



environnementale de transmettre à leurs centres scolaires le questionnaire proposé pour l'enquête auprès des centres scolaires qui ont été analysés dans le cadre de cette thèse de doctorat (Bulletin 46 de la MEL, annexe 1). Les résultats du questionnaire offrent assez d'information pour rendre prioritaires des objectifs particuliers, des jalons et des actions dans les centres scolaires.

Nous concluons donc que ce plan d'éducation environnementale s'inscrit dans la perception de la nouvelle éthique socioculturelle et qu'il ne pourra être réalisé que si le monde lasallien fait de l'environnement un thème d'éducation, pour ainsi prendre conscience de ses responsabilités personnelles, institutionnelles et sociales.

En outre, ce plan appuiera les centres scolaires qui ont de la difficulté à consolider d'autres pédagogies pour le développement durable (pédagogie de la santé, pédagogie des valeurs, pédagogie interculturelle, pédagogie de la paix, etc.) et les aidera à poursuivre le travail de l'UNESCO après la Décennie des Nations Unies pour l'éducation en vue du développement durable.



You're invited to join the celebration of a century!

Red Carpet Centennial Gala

Saturday, June 22, 2013 • 6 p.m.
Saint Mary's University of Minnesota, Winona, Minn.

THE EVENING INCLUDES:

- Elegant, red carpet welcome and cocktail reception
- Live music by **Nicholas David**, finalist on NBC's *The Voice*, and **The John Paulson Big Band**
- Exquisite, **four-course dinner** and spectacular **fireworks display**
- Presentation of the **Centennial Award** to Brother Álvaro Rodríguez Echeverría, Superior General of the Brothers of Christian Schools, and Brother Larry Schatz, Provincial of the Midwest Province
- Presentation of the **Heritage Award** for Transformational Philanthropy to Mike '62 and Joette Gostomski

For information and tickets: www.mysmumn.org/gala or call 507-457-6609

2012 Distinguished Lasallian Educators



Brother John Johnston Award

BROTHER WILLIAM MANN, FSC, D.Min.

Brother William is currently the 13th president of Saint Mary's University

President, Saint Mary's University, Winona, MN District of Eastern North America

of Minnesota. As a member of the Institute of the Brothers of the Christian Schools for more than 40 years, his service has been exemplary as a teacher, leader, lecturer, and scholar.

At Saint Mary's, Brother William encourages academic excellence and focuses on specific initiatives that strengthen the University's Lasallian Catholic identity. Prior to assuming the position of president in 2008, Brother William served as vicar general of the Institute of the Brothers of the Christian Schools. He previously served as provincial and auxiliary provincial of the Long Island-New England Province. He is a founder and long-term lecturer at the Buttimer Institute of Lasallian Studies. He also inaugurated and now serves as editor of *AXIS: A Journal for Lasallian Higher Education*, an electronic journal serving Lasallian colleges and universities.



LOIS HARR

Lois leads a life of service and truly exemplifies what it means to embrace Catholic social teaching as a lay person living in the world. In 2002, Lois was appointed Director

Director of the Department of Student Life, Manhattan College, Riverside, NY District of Eastern North America

of the Department of Campus Ministry and Social Action at Manhattan College (CMSA). She is an adjunct instructor in Religious Studies where she teaches a service-learning, social-justice course on urban issues. Lois completed the Lasallian Leadership Institute in 2003 and was a participant in the Lasallian Social Justice Institutes held in 2004 and 2005. In the summer of 2006 she served on the planning team for the third LSJI on homelessness. During the summers of 2007 and 2008 she was a facilitator/presenter for LSJI San Francisco. Countless students have been touched by Lois' Lasallian spirit as evidenced in a significant group changing to more socially oriented majors and public service careers, as well as volunteer work after graduation with the Lasallian Volunteers.



TAYSHA PAULO

Taysha is currently in her 12th year at The San Miguel School of Providence. She currently serves as the Dean of Students. In addition to her administrative role

Dean of Students, The San Miguel School Providence, RI District of Eastern North America

Taysha coaches soccer and basketball, and teaches physical education, and health/guidance. Taysha continues to transform the lives of the students entrusted to her care and their families with her dedication to the mission of San Miguel. Not only is she a mother to her daughter Jayla Jean, for many students she is a second mother, showing care and concern while nurturing the best of what her students can be. Her presence and persistence, meeting each student where he is and walking with him during his time at San Miguel and beyond, has transformed lives and enriched the community at San Miguel.

DEACON WILLIAM HYNES



Religion Teacher at St. Joseph's Collegiate Institute, Buffalo, NY District of Eastern North America

Deacon William has trained the minds and opened the hearts of his students for the last 12 years. He possesses a wonderful ability to engage students, so they can fully learn and apply what he has taught them. He is in every sense as a teacher.

Additionally, he is a faith-filled man, a deep thinker and moderator of the school's Philosophy Club. A graduate of the Buttimer Institute, he is Lasallian in philosophy, in outlook, and in action. His enthusiasm for knowledge, debate and discussion is further enkindled in the lives of so many of his students.

Deacon William's faith not only affects his personal spirituality, but it emanates from him through works of service. He has worked with Lasallians in Israel, Kenya, Thailand, Vietnam, and Sri-Lanka and incorporates his experiences into teaching moments in his classroom and beyond.

His motivations for living a life of zeal are rooted in the Eucharist and his life attitude stems from the Lord's Table.

BROTHER MARTIN SPELLMAN



Director of the Brothers Community, Resurrection Retirement Center, Chicago, IL Midwest District

Brother Martin answered the call to become a Brother at the young age of 14. A decision early in his teaching career to volunteer in a mission school in Nicaragua led to years

of service in Central America where he filled a variety of roles including teacher, principal, residential director for students, community director and filling in for the martyred Brother James Miller.

After 30 years of service, Brother Martin moved to Africa where he served in Kenya as director of Postulants in Rongai and later as headmaster of St. Paul's Secondary School. He was also instrumental in establishing the Christ the Teacher Institute of Education.

After leaving Africa in 1997, Brother Martin spent most of his years at the Generalate in Rome as the English-speaking coordinator and translator, and in the Midwest District as its first director of Senior Brothers. After a year of working with students from the U.S. enrolled in an Italian school, he returned to the Midwest in 2008. In addition to his work as community director, he volunteers as a tutor and substitute teacher at St. Patrick High School, and ministers to undocumented immigrants in prison.

DR. ROXANNE EUBANK



Director of the Institute for Lasallian Studies, Saint Mary's University of Minnesota, Minneapolis, MN Midwest District

Roxanne currently serves as the chairperson of the newly constituted Lasallian Mission Council and is on the Ministry Association and Assessment Committee.

A member of the Saint

Mary's University of Minnesota (SMU) community since 1991, she has served as Dean of Continuing Education, Dean of Graduate Studies, Associate Vice President and Academic Dean for the Schools of Graduate and Professional Programs. In 2001 she "retired" from administration to spend more time in direct service to students and became a faculty member in the EdD in Leadership program. "Dr. Eubank's work with the international doctoral students of Saint Mary's, her leadership, and her leadership of the IALU program for college and university professors, has been both exemplary and inspirational," said Saint Mary's president, Bro. William Mann.

Roxanne has participated in the second cohort of the Lasallian Leadership Institute and in the newly founded Institute for Lasallian Studies at SMU. She currently serves as a member of the LLI and Buttimer Advisory Committee. Roxanne continues to serve as a presenter for various Lasallian formation programs at SMU and around the Region.

TREVOR WATKINS, AFSC



*Principal,
Saint Paul's School,
Covington, LA
New Orleans-Santa Fe
District*

Trevor began his Lasallian journey in 1977 as a sophomore from Trinidad-Tobago, in the boarding program at Saint Paul's School. In 1984, he started his teaching career at

Saint Paul's. During all this time, he has actively embraced the Lasallian Mission and displayed faith in action, while promoting global engagement.

Trevor worked for years in the Saint Paul's boarding program, giving special attention to the school's international students, even traveling to Latin American countries to recruit students. As head soccer coach, he initiated a soccer exchange program with Colegio Simón Bolívar de la Salle Pedregal in Mexico City, allowing Lasallian students from different cultures to learn about each other. During his term as the Spanish Department Chair, he initiated summer study in Cuernavaca for the rising Spanish V students. Today, he continues to search for ways for Saint Paul's to accept international students.

As Saint Paul's administrator, Trevor has built a Spanish language department which is consistently ranked Best in Region and continuously works to further the school's curriculum.

DR. SHYAM J. KAMATH



*Associate Dean of Graduate Business and Global Programs, Professor of Global Business and Economics, Saint Mary's College of California, Moraga, CA
San Francisco District*

Shyam Kamath grew up in India and throughout his life has been influenced by the plight of the poor. This has led him to work for social justice and the dignity of the poor, and to alleviate poverty.

Shyam is currently Associate Dean for Graduate Business, and Global Programs and Professor of Global Business and Economics in the School of Economics and Business Administration at Saint Mary's College of California.

Since joining Saint Mary's five years ago, Shyam has focused on incorporating the Lasallian, Liberal Arts and Catholic elements of the College's mission in the business school. He founded the Trans-Global Executive MBA program called the Social Services Management program that incorporates the Lasallian and Catholic mission of concern for the poor and social justice, inclusive community and respect for all persons.

He has also been instrumental in facilitating changes in the graduate business curriculum to focus on the Lasallian perspectives of global thinking and responsible business.

MAKING DREAMS A REALITY

San Miguel High School serves. All San Miguel students receive some type of scholarship support and the tax credit program in Arizona provides an option for members of the community to open a private, Catholic education to all students. One challenge with the tax credit program is perception. People often view this program as an easy fix for financial concerns. However, the tax credit program is only one method of contribution. It is imperative that schools receiving support through tax credits provide statistics and feedback on the impact of those dollars, similar to what is generated for any other type of donation.

Without the School Choice Program, San Miguel students would not receive the necessary tools for college and career success. This opportunity is one way for our school to achieve our mission of providing an exceptional education to disadvantaged youth. Saint John Baptist de La Salle believed in the fundamental equality of education for all young people. He based his mission on providing a choice for all families to gain a quality education and, therefore, improve their lifestyle and their communities. San Miguel High School follows Saint John Baptist de La Salle in this mission and we encourage all young people, regardless of background or skill level, to work hard towards their dreams.—By Lauren Wisniewski, Associate Director of Advancement, San Miguel High School

IN MEMORIAM

*"Those who teach others unto justice shall shine like stars
for all eternity." —Book of Daniel, 12:3*

- Brother Austin Bernabei (DENA) passed away February 2, 2013
 - Brother Patrick Ellis (DENA) passed away on February 21, 2013
 - Brother Amedy Esquibel (NOSF) passed away December 22, 2012
 - Brother Lomond Lavigne (DENA) passed away December 21, 2012
 - Reverend Joseph LaVoie, AFSC passed away January 5, 2013
 - Brother Peter Mannion (DENA) passed away April 20, 2013
 - Brother Antony O'Connor (DENA) passed away January 24, 2013
-

CALENDAR OF EVENTS

MAY 2013

5 – 17 International Mission Assembly
Rome, Italy

JUNE 2013

2 – 15 International Association of Lasallian Universities (IALU) Lasallian Leadership Program
Rome, Italy

19 – 21 Regional Conference of Christian Brothers (RCCB) Meeting
Baltimore, MD

JULY 2013

23 – Jul 5 Buttimer Institute of Lasallian Studies
Moraga, CA

8 – 12 RELAN Women's Symposium
Russian River, CA

20 – 22 International Lasallian Youth Gathering
Rio de Janeiro, Brazil

21 – 26 Lasallian Social Justice Institute (LSJI)
Chicago, IL

29 – 30 Lasallian Education Council (LEC) Meeting
Chicago, IL

AUGUST 2013

29 – Aug 7 International Meeting of Young Brothers
Philippines

OCTOBER 2013

2 Regional Finance Committee
Online

11 – 13
Regional Young Brothers' Fall Workshop
Winona, MN

13 – 15
Regional Vocation Formation Committee (RVFC) Meeting
Winona, MN

23 – 25
Regional Conference of Christian Brothers (RCCB) Meeting
Montréal, Québec

27 – 29
Lasallian Research Symposium
Minnesota, MN

CHRISTIAN BROTHERS CONFERENCE
HECKER CENTER, SUITE 300
3025 FOURTH STREET NE
WASHINGTON, D.C. 20017-1102

NON-PROFIT
U.S. POSTAGE PAID
COLUMBUS, WI
PERMIT NO. 73



Transforming Lives Since 1680