



INTERNATIONAL
**YOUNG
BROTHERS**
ASSEMBLY
2013

REPORT TO THE
45th GENERAL CHAPTER

I. INTRODUCTION

"I came that they may have life and have it in abundance" (John 10:10). These words of Jesus, the Good Shepherd, guided the spirit of the 2013 International Young Brothers Assembly. Reflecting on this passage, the Founder reminds us "this is also something we ought to attribute to the action of the Holy Spirit, who comes in a soul only to give it the life of grace and to cause it to act with grace" (Med 45.1). We recognize that our Institute must be attentive to the centrality of Jesus in our lives so that we can respond to such a grace and *"act with grace"* as we seek to live the mission in the 21st Century. With this in mind, we present to you the **Report of the International Young Brothers Assembly**.

II. ASSEMBLY PURPOSE AND DELEGATES

In June 2011, a five person commission was appointed by the Superior General and his Council in order to carry out the mandate of the 44th General Chapter: *"...one year before the next General Chapter there will be an international gathering of representatives of young Brothers from the different Regions, with the objective of expressing their hopes and dreams for the coming year."* The commission consisted of a young Brother from each region under the direction of the General Councilor for *"Being Brothers Today,"* and more directly guided by the Institute's Secretaries for Formation.

At its first meeting, the Preparatory Commission finalized the date of the assembly and possible venue. There was also a consensus on the theme of the assembly, topics to be discussed at the assembly, process for preparation for the assembly, and the number of delegates that would represent the Young Brothers of the Institute. Eventually, De La Salle University - Dasmariñas was selected as the venue with 35 delegates available to attend. The number of Young Brothers per region who participated in the assembly:

PARC	10
RELAF	8
RELAL	8
RELEM	6
RELAN	3

The list of Brother Delegates can be found in the appendix of this report.

III. ASSEMBLY TOPICS AND PROCESS

In the Final Message from the International Young Brothers Assembly it is explained that “the mandate of the 44th General Chapter specified the themes to be addressed and oriented the methodology we followed. We dealt with one theme per day with the help of a facilitator: community life, formation and accompaniment, association for the educational service of the poor, consecrated and spiritual life, and pastoral ministry of vocations. Through personal reflection and dialogue, both in small groups as well as general assembly, we shared our dreams, concerns, and proposals.”

The assembly included a discernment day once all topics were discussed. The Brothers took time to discern what they felt the Institute is being called to do at this time in its history. This day included a dialogue with the Superior General and culminated with the Brothers developing a set of Statements of Commitments.

Finally, as a conclusion to the assembly, the Brother Delegates reviewed the work of the assembly and provided input on the Final Message in order to ensure that the synthesized documents captured the hopes, dreams, and concerns that had been expressed throughout the time gathered. As a sign of our approval and commitment, each Brother had the opportunity to provide their signature to these final documents during the Closing Liturgy.

IV. OUTCOMES

Three outcomes resulted from the International Young Brothers Assembly: the dreams and concerns of the Young Brothers, a set of proposals for each topic, and six statements of commitment. The whole of these documents is included with this report. However, it is important that a context be provided for each.

Statements of Commitment

The Preparatory Commission wishes to emphasize that we feel this section of this report deserves great attention by the 45th General Chapter and its Capitulants. The Statements of Commitment were developed on the discernment day just prior to the conclusion of the assembly. These statements capture what the Young Brothers not only commit themselves to doing, but also the convictions held with regards to the Institute and its future.

Dreams and Concerns of the Young Brothers

The first part of each day during the assembly was dedicated to Brothers reflecting, individually and in small groups, on their dreams and concerns regarding the particular topic of the day. These were presented to the general assembly and the Preparatory Commission then synthesized them.

Proposals

During each afternoon, once the resource person had provided observations, the delegates then were asked to develop 1 or 2 proposals focused on how the Institute might realize and respond to the dreams and concerns expressed earlier. The Brother Delegates then had an opportunity to present and prioritize the proposals. The Preparatory Commission carefully synthesized the proposals so as to ensure that the ideas of each original proposal were captured in no more than three synthesized proposals per topic.

V. STATEMENTS OF COMMITMENT

We are all convinced that...

1. Despite many challenges and difficulties, we look to the future with hope, recognizing that *“the need for this Institute is very great,”* and that God calls us to address new and emerging forms of poverty.
2. Our identity as Brothers is rooted in the Gospel and in the following of Christ through the Lasallian charism.
3. Our Trinitarian consecration calls us to be men of community who accompany one another, discern together, and share faith, fraternity, and mission.
4. The vocation of the Brother is a sign of hope for the world, the Church, and all members within the Institute.
5. God acts through our ministry of education, changing the lives of the young, especially the poor, in whom God is made visible to us.
6. The future of the Institute and Mission is intimately linked to Brothers and lay partners working *“together and by association.”*

Therefore, we commit ourselves to...

1. Witnessing the reality of the Gospel and the following of Christ for the service of the young, especially those with most difficulties, in creative, visible, and communal ways.
2. Be true prophets who both announce hope and transmit it by assuming a conviction at all levels (personal-District-Regional) that is creative, takes risks, and responds to the challenges that arise from present-day realities.
3. Live as men consecrated in faith, deepening our personal relationship with Jesus Christ through personal and communal prayer, fidelity to our charism and tradition, and by means of diligent work in the apostolate of education.
4. Generously promote Lasallian vocations, especially the Brother vocation, and be prepared to move beyond our boundaries in a spirit of abandonment to divine providence.
5. Be the accelerator of the Lasallian mission and seek new ways to make human and Christian education accessible to and inclusive of the poor, either bringing the school to the poor or making our traditional apostolates more accessible (financially and culturally) to them.
6. Further develop the existing and new processes for both Brother and Lay Partner formation for Lasallian tradition, spirituality, and professional ministry, and live association based on Gospel values in order to provide a meaningful presence for those who are near us.

VI. DREAMS AND CONCERNS OF THE YOUNG BROTHERS

1. COMMUNITY LIFE

1.1 Dreams

We, Young Brothers dream of authentic communities where:

- 1.1.1 Brothers pray together in the presence of one another and God.
- 1.1.2 Brothers truly share their experience with one another.
- 1.1.3 Brothers have a sense of co-responsibility in building and sustaining Community Life.
- 1.1.4 The community through a communal discernment finds a balance between their spiritual life and community life.
- 1.1.5 The role of the Director is enhanced by formation and support.
- 1.1.6 The community gives more attention to the individual Brother and not to structures by allowing and affirming the creativity of Young Brothers.
- 1.1.7 Young Brothers serve as being bridges between generations.

We dream of communities of Brothers and other forms of Lasallian communities where:

- 1.1.8 In the spirit of openness and transparency, the members listen, dialogue, trust and are present to one another and to the world in order to evangelize and to give witness to the Gospel values.

1.2 Concerns

- 1.2.1 The composition of a community is important in providing Brothers with a holistic and authentic sense of mission. Therefore, Directors of communities need to have the proper formation and support to be in solidarity with his Brothers and to ensure the unity of the community.
- 1.2.2 The Young Brothers need to be proactive in taking responsibility for the gradual maturity of their lives as Brothers and require patience as they integrate into the community dimension of religious life.
- 1.2.3 The appropriate use of technological gadgets requires that Brothers use common sense in order to respect and ensure a quality presence in community life.
- 1.2.4 As the number of Brothers decreases, the future of the Religious community is at stake.
- 1.2.5 When Brothers choose not to participate in community activities, it can lead to alternative relationships with those outside of the community and therefore can lead a Brother to become too individualistic or to leave the Institute.
- 1.2.6 The community is at risk when Brothers do not find a balance between community life and the apostolic ministry.
- 1.2.7 There seems to be a lack of clear vision and understanding of mixed communities and Association.
- 1.2.8 A lack of accountability and financial transparency can cause mistrust within the community and therefore hinder community life.

2. FORMATION AND ACCOMPANIMENT

2.1 Dreams

Building up the Person

- 2.1.1 We dream of becoming Brothers who live their formation as an ongoing process of personal growth, integrating all dimensions of the person, and not just the acquisition of knowledge.

- 2.1.2 We dream that in our formation the social context is taken into account as well as the needs for the personal development of each Brother.
- 2.1.3 We dream of formation programs that foster the growth of the Brother as a mature, well-balanced individual, capable of managing the changes that will occur in his own person, and able to help others to grow. This practice, acquired during initial formation, will accompany him throughout his life.

A Culture of Accompaniment

- 2.1.4 We dream of developing a culture of support in the Institute in which:
 1. A Brother is accompanied throughout his life.
 2. Mutual support is fostered among the Brothers.
 3. Each Brother will be available for formation and accompaniment.
 4. Accompaniment becomes a core element in the community and professional life of the Brothers.

The Preparation of Brothers for Formation and Accompaniment

- 2.1.5 We dream that all of us Brothers take on the role of Formators and Accompaniers and that we receive the proper training for this purpose.
- 2.1.6 We dream that the Brothers called to be Formators be well trained for the work, having had a profound experience of God, and that they comprehend in an integrated way, both human and psychological development, as well as the Lasallian Charism and Mission.

The Joint Formation of Brothers and lay partners

- 2.1.7 We dream that it is possible to create a synergy between the formation programs for the religious life of the Brothers and the training programs for Mission targeting all Lasallians.

Spiritual Formation and Professional formation

- 2.1.8 We dream of a formation in spirituality that will continually aid us to read the experiences of our lives in the light of faith.
- 2.1.9 We dream of a formation that integrates academic and professional training with our spiritual formation.

Formation Programs

- 2.1.10 We dream of formation programs that are focused, relevant and well organized and which are adapted to the personal needs of the Brothers and that offer to them the best possible opportunities for their formation at every stage of their lives.

2.2 Concerns

Building up the person

- 2.2.1 The explosion of technology in today's society, and in the life of the Brothers should lead us to reflect on their use and impact in our lives.
- 2.2.2 We are worried that insufficient depth and attention are being given to the affective formation of the Brothers and to matters of sexuality.

Culture of Accompaniment

- 2.2.3 We are concerned that the accompaniment of the Brothers is limited to the stages of initial formation.
- 2.2.4 We are concerned that we Brothers simply go along, without any accompaniment.
- 2.2.5 We especially regret the departure of many Brothers who did not have the opportunity of a quality accompaniment that would have supported them in their vocational discernment.

Formation of Formators and Accompaniers

- 2.2.6 We are concerned that the men called to be directors of Community are not being given the proper training for the accompaniment of the Brothers of their communities.
- 2.2.7 We are worried about the future of the Mission without adequately trained formators to lead us into future projects.
- 2.2.8 We are concerned that young Brothers are not being prepared as formators and accompaniers.
- 2.2.9 We are concerned that Brothers are being chosen as formators by criteria different from those which would truly be dedicated to the accompaniment of the young Brothers.

The Joint Formation of Brothers and Lay Partners

- 2.2.10 We have some concern about the lack of coordination between the religious formation of the Brothers and the formation for Mission provided for all Lasallians.
- 2.2.11 It bothers us that more importance is given to the formation of Lay Partners than to the formation of the Brothers.

Spiritual Formation and Professional Formation

- 2.2.12 We worry about the risk of reducing formation simply to academic, professional and spiritual aspects while missing an integrative vision.
- 2.2.13 It concerns us that professional formation lacks the necessary financial resources.

Programas de Formación

- 2.2.14 We are concerned that the formation programs of the Brothers have little to do with the reality of people and the mission itself.
- 2.2.15 We are concerned about the risk of reducing the concept of formation to the stages through which “we should have” passed.
- 2.2.16 We are concerned that the wish to personalize formation becomes just a pretext to make different selection of Brothers given access to educational opportunities.

3. ASSOCIATION FOR THE EDUCATIONAL SERVICE OF THE POOR

3.1 Dreams

We dream that our association for the educational service of the poor will:

- 3.1.1 Be deeply rooted in the gospel so that the mission will continue to respond to the needs of the young, especially the poor.
- 3.1.2 Find at its center, Brothers who associate with one another and, through the mission, share that association with the greater Lasallian family, the Church, and the world.
- 3.1.3 Continue to integrate the treasured gift that is our Lay Partners and affirm their identity and role within the mission.
- 3.1.4 Provide appropriate formation that will help bring a clearer understanding of the identity of the Brother and Lay Partner within the Lasallian mission.
- 3.1.5 Find ways to further articulate and provide clarity to what it means to be in association with our Lay Partners.
- 3.1.6 Value and promote the vocation of the Brother and Lasallian Lay Partner.

3.2 Concerns

We share the following concerns regarding our association for the educational service of the poor:

- 3.2.1 Becoming focused on how to share and maintain the mission as it is today as opposed to doing the mission and finding ways to address the present-day needs.
- 3.2.2 At times, the lack of openness among some Brothers regarding our association with lay partners.
- 3.2.3 The distinct identity of the Brother is blurred without authentic witness of the Brothers, appropriate formation for Brothers and Lay Partners, or when not all of the risks of certain ways of associating have been considered, i.e. mixed communities.
- 3.2.4 Trying to find a common vision for association that does not fully take into consideration the diverse cultures and languages where the mission is lived or may be lived in the future.

4. CONSECRATED AND SPIRITUAL LIFE

4.1 Dreams

- 4.1.1 We dream of living a “unified spirituality”.
 - a. That allows the Brother integrate the apostolate , life of prayer and his consecration.
 - b. that is offered and shared as a “light” and inspiration to those who have dealings with us: (staff, students, community);
 - c. that is lived and strengthened in the community, where one finds the space and the means for this;
 - d. that is universal, all embracing.
- 4.1.2 We dream of making our identity more visible
 - a. Placing visible signs of our vocation wherever possible.
 - b. Being more credible , visible and significant in our work.
 - c. Being a prophetic voice in our world.
- 4.1.3 having the face of Christ shine through in our lives
 - a. to be continually renewed in his vocation and his willingness to listen to God.
 - b. to live in a spirit of “being more” and “having less”.
 - c. to grow in authenticity and evangelical consistency.

4.2 Concerns

- 4.2.1 We are concerned about the breakup between spiritual life and apostolic activity
 - a. without a solid spiritual life, the apostolic life becomes an escape, self service, distraction, pure activism;
 - b. The mission and authentic apostolate require a spiritual life with times and concrete commitments.
- 4.2.2 We are concerned about the great need to be spiritual companions and witnesses
 - a. The Lasallian family has need of the witness of the Brother, especially for the development of its spiritual life;
 - b. We are called to accompany each person (collaborator, student) in the development of his/her spiritual life.
 - c. The witness of our brotherhood is important, especially in those places where religious-based violence is happening.
- 4.2.3 We are concerned about the lack of mutual support in community for the spiritual life
 - a. Small communities lessen the possibility for mutual support.
 - b. The Brothers are overwhelmed by the demands of work and lack the ability to bolster one another in their spiritual life.
 - c. Absence in the times of prayer and the lack of preparation for the prayer times are examples of this concern.
- 4.2.4 We are concerned about centering our spiritual life between our selves and God.
 - a. At times we forget about the real world and just live in a false tranquility.

- b. The world is not always a place that helps us to deepen our relationship with God.
 - c. The world and its values (consumerism, bourgeois spirit, materialism) are sources of distraction rather than living in the presence of God.
- 4.2.5 The little development in understanding the vow of stability.
- a. In the present context, the vow of stability can contribute to support for our commitment to fidelity and, perhaps, we fail to take advantage of the same.

5. PASTORAL MINISTRY OF VOCATIONS

5.1 Dreams

- 5.1.1 We dream of being Brothers who are witnesses to Jesus in following him with a coherent life
 - a. Showing through our actions the love and mercy of God.
 - b. That our life is one of simplicity, depth, balance and, especially, one of happiness.
 - c. Giving more importance to what a Brother is rather than what a Brother does.
 - d. That the Brother's identity is visible with the aid of signs adapted to each location.
- 5.1.2 We dream of a personal and community involvement in promoting vocations
 - a. That more and more the Brothers are involved in direct work of promoting vocations.
 - b. That communities of Brothers, along with lay partners, look for ways to propose the Brother's vocation.
 - c. That the responsibility for promoting vocations is not reduced to a single person.
 - d. That in all our schools there are communities of Brothers which are open and credible to offer an invitation to the life.
- 5.1.3 We dream of better programs of vocational promotion
 - a. That know how to incorporate the special characteristics of each culture.
 - b. That can be shared among the districts thus creating networks of the pastoral ministry of vocations.
 - c. That are better connected with the programs of initial formation.
 - d. That plan for experiences in social commitments.
 - e. That all the districts have these programs and the people that can accompany the candidate.

5.2 Concerns

- 5.2.1 We are concerned about the lack of the witness that we may give
 - a. That young people are not finding the "prophet" that they're looking for.
 - b. That we don't always present a consistent life.
- 5.2.2 We are worried by the discouragement that we find in some Brothers with regard to the Pastoral Ministry of Vocations
 - a. That this discouragement can lead to giving up the invitation to the vocation and change the focus to ourselves.
 - b. In some cases, there is a perception of indifference to the decline of vocations and a centering on ourselves.
- 5.2.3 We are concerned about the lack of understanding of the vocation of the Brother (in Society and in the Church)
 - a. In some instances, we Brothers ourselves have added to the misconceptions about our identity.
 - b. Not always do we make clear who we are: We serve young people, especially the poor, as catechists and evangelizers.
- 5.2.4 We are concerned about the gaps and shortcomings in Vocational Ministry
 - a. The structures do not always respond adequately to the processes of the pastoral ministry of vocations; sometimes the emphasis is only on the pedagogical processes.
 - b. Owing to other commitments, the Brothers lack time for the ministry of vocations.

VII. PROPOSALS

1. COMMUNITY LIFE

1.1 Create a culture of “Discerning Communities” where members fraternally support one another, accompany one another, and offer fraternal correction.

- 1.1.1 Use existing structures, such as the personal and community annual program, to evaluate ourselves and one another. This requires initiative on the part of all members of the community and should allow for the “creative energy” of the members of the community.
- 1.1.2 A culture of discernment requires adequate amount of members and so attention should be given to the number of Brothers in all communities.
- 1.1.3 The role of the Brother Director is very important and so appropriate formation and support from the community, District, and Institute is necessary.
- 1.1.4 Particular attention should be given to placement of the Brothers in apostolic ministry. Brothers in leadership should discern with the Brothers where the particular Brother can most adequately carry out the mission “together and by association” with his community.

1.2 Create a culture of “Praying Communities” where members can support one another, accompany one another, and offer fraternal correction.

- 1.2.1 Praying communities require persons of prayers. Brothers must be “rooted in Christ” and so particular attention is needed on the spiritual life of the community and its members.
- 1.2.2 Praying communities require dialogue and so communities need to create opportunities for authentic dialogue.
- 1.2.3 Prayer must lead us to action. With regards to community life, communities need to give witness to the early Christian community: sharing with one another and centered on the common good.

1.3 Evaluate the positive and negative implications of different forms of community involving Brothers and Lay individuals.

2. FORMATION AND ACCOMPANIMENT

2.1 Create a culture of accompaniment at all levels of the Institute, particularly at the local community level, with lines of action such that:

- 2.1.1 Integrates formation pertaining to accompaniment into the vocational process of each Brother;
- 2.1.2 Forms Brother Directors and those involved in formation work with regards providing accompaniment to Brothers within the Community;
- 2.1.3 Fosters mutual accompaniment among the Brothers;
- 2.1.4 Provide general guidelines for accompaniment, align formation plans according to those guidelines, and create Lasallian resources for accompaniment that are accessible and flexible.

2.2 Implement formation programs that cover a Brother’s entire life-journey, in particular at the District level, with the following guidelines:

- 2.2.1 Identify, prepare, and accompany those responsible for their implementation;
- 2.2.2 Integrate spiritual, professional, personal, and Lasallian dimensions;
- 2.2.3 Move from a linear sense of formation to formation that takes place at various life-stages based on freedom, maturity, responsibility, and trust;

2.2.4 Provide more opportunities for learning the official languages of the Institute.

2.3 Address the formation needs of all those involved in the Lasallian educational mission:

2.3.1 Identify the needs of the future;

2.3.2 Create programs for Brothers and Lay Partners; both joint-programs and separate programs for each;

2.3.3 Increase dialogue, accompaniment, and discernment in the formation process.

3. ASSOCIATION FOR THE EDUCATIONAL SERVICE OF THE POOR

3.1 The Young Brothers affirm that Association for Mission between Brothers and Lay Partners is a richness with many distinctive factors that differ throughout the Lasallian World. Given the particular attention that has been given to association in recent years, we propose:

3.1.1 That Association for Mission remains a process for local levels (Sector, District or Region) of the Institute to discern and implement according to the local realities and needs. We do not favor an Institute-wide process for Lay Association;

3.1.2 That the 45th General Chapter clarifies further the vocabulary relative to association integrating the reality of each region;

3.1.3 That given the work that has been done in this area, the Institute focus on the varied documents and studies that already exist and evaluate their effectiveness and the implications (juridical and canonical) to our own vocation as Brothers;

3.1.4 That further reflection be given to the advances association for mission has achieved and how it will contribute towards administratively and financially maintaining our current works and furthering the mission in future generations.

3.2 Aware of the changing times and the new challenges of our globalized society and recognizing the different realities, unique history and character of each Region, District and Sector, we propose that the Institute:

3.2.1 Continues to respond creatively to the existing and emerging forms of poverty;

3.2.2 Provide opportunities for Brothers to be exposed to the different needs and realities of the young and engage them in ministry such as volunteer mission programs and other similar apostolates. This includes initiatives that will encourage and support us in becoming “Brothers without Borders”;

3.2.3 Explore more possibilities of international collaboration and networking in pursuing the Lasallian mission, especially in the areas of volunteer movements, formation of new teachers, and Lasallian encounters.

3.3 Acknowledging the solid formation methods and programs the Institute has provided with regards to association, we propose:

3.3.1 That within the formation programs of the Brothers’ initial formation, association be given special attention in order for Brothers to better understand our vow of association and the reality of our association with Lay Partners;

3.3.2 That, according to the needs of the individual person and local realities, this continues to be a priority of the Institute in order to respond to the great need of forming Brothers and Lay Partners in Lasallian spirituality and association. While this should be done on a regular basis, we recognize that our Institute must continue to respond to the needs of the poor and so caution should be taken to ensure there is a balance between forming for the mission and doing the mission.

4. CONSECRATED AND SPIRITUAL LIFE

4.1 Deepen the understanding of the vow of stability by discovering its original purpose and giving it greater theological meaning so that it can assist us in living our consecration and identity more deeply.

4.2 Frequently return to Jesus Christ as disciples so that we become missionaries that share the richness of the interior life. This should be done in creative ways and according to the local reality.

4.2.1 As disciples, increase our practice of personal and community prayer, the Liturgy of the Hours, *lectio divina*, receiving of the Eucharist, spiritual reading, the sacrament of reconciliation, annual retreat, study of the Founder's writings, and other creative methods.

4.2.2 As missionaries, offer spiritual guidance according to the needs of our Lay Partners and students.

4.3 Ensuring the means necessary for each Brother to continue their ongoing formation based on their emotional and spiritual needs.

4.4 Provide a clear witness of respect and support of other religions and their practices, especially those with whom we interact, so that we may be builders of a universal brotherhood in those particular locations.

5. PASTORAL MINISTRY OF VOCATIONS

5.1 Initiate an evaluation of the vocation ministry programs in the Districts and Regions of the Institute, which will:

5.1.1 Ensure the necessary resources: time, personnel, financial, and marketing;

5.1.2 Integrate vocation ministry into the initial formation process;

5.1.3 Involve all Lasallians in vocation ministry (Brothers, Lay Partners, Communities, etc...).

5.2 Making our life a more attractive option for young people by:

5.2.1 The witness and commitment of each Brother and Lay Partner to vocation ministry;

5.2.2 Offering meaningful experiences in their lives;

5.2.3 Using technology to promote the vocation of the Brother;

5.2.4 Finding new opportunities for promoting vocations at the University level;

5.2.5 The use of visible signs according to the local context.

5.3 Share significant experiences and best practices carried out in each District in order to strengthen vocation ministry. Therefore, it is recommended that there be an increase in the use of bulletins, circulars, electronic newsletters, social networks, and other modes of communication.

VIII. CONCLUSION

The Preparatory Commission, on behalf of all Young Brothers, expresses its heartfelt gratitude to Brother Álvaro Rodríguez Echeverría, Superior General, and his Council for the opportunity provided through the International Young Brothers Assembly. Their attention to the Young Brothers of the Institute gives us much hope. Special thanks to the Brother Visitors and Directors of the Delegates for the support they provided. Finally, we are grateful to each Young Brother of the Institute, specifically those who provided input to the assembly by way of participation in their regional Young Brother assemblies. Young Brothers are a significant sign of hope and we thank you for the many ways you carry out the mission. To all Brothers of the Institute we give thanks for your witness, guidance, and fraternal care. We conclude with the words of our beloved Superior General:

"We are protagonist of a mission that needs to be carried forward because our primary association is with the God of life, the God of the poor, the God of history, whom our Founder, inspired by Saint Paul, reminds us, wants all to be saved and come to knowledge of the Truth."

We must be ready to go out into the world "...because our mission is to be instruments of salvation for the young, especially the poor, the most vulnerable, and those who see no purpose in their life."

Live Jesus in our hearts forever!

The Preparatory Commission of the International Young Brothers Assembly:

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MESSAGE FROM THE INTERNATIONAL YOUNG BROTHERS ASSEMBLY *Dasmariñas, Cavite, July 29 – August 7, 2013*

*"I came that they may have life,
and have it in abundance."
(John 10:10)*

Dear Lasallians,

With these above words of Jesus, the Good Shepherd, we recognize that only he can give us abundant life that proceeds from the Father through the Spirit. Our Holy Founder situated the mission of the Brothers in this Trinitarian movement: introduce the children and young people we educate to a life of grace.

Young Brothers from each Region of the Institute, 34 delegates in all, gathered from July 29 through August 7, 2013 at De La Salle University - Dasmariñas, Cavite, Philippines, in an unprecedented assembly, carrying out the mandate of the 44th General Chapter: "...one year before the next General Chapter there will be an international gathering of representatives of young Brothers from the different Regions, with the objective of expressing their hopes and dreams for the coming year."

During these ten days all Lasallians from around the world were very present both in our hearts and in our work. We especially remembered all Young Brothers who, in one way or another, participated in the preparation of the Assembly. We direct these words of hope to all of you.

The mandate of the 44th General Chapter specified the themes to be addressed and oriented the methodology we followed. We dealt with one theme per day with the help of a facilitator: community life, formation and accompaniment, association for the educational service of the poor, consecrated and spiritual life, and pastoral ministry of vocations. Through personal reflection and dialogue, both in small groups as well as general assembly, we shared our dreams, concerns, and proposals.

The diversity of languages, culture, and origins (more than 30 countries), has made us aware of the plurality of the Institute and the unity of the Lasallian vocation. We thank God for our call to be De La Salle Brothers, a vocation that fills our lives with meaning. We are saddened by the lack of understanding of the Brother's vocation within the Church, but we believe that this vocation continues to be necessary. We cannot keep this "treasure" to ourselves; we must make it known. In this sense, we share a common concern for the pastoral ministry of vocations that this ministry needs to be bolstered in all the Regions of the Institute. We all agree to commit and actively involve ourselves in the promotion of vocations.

When we look around us, we discover a rich Lasallian heritage that we must receive, recreate, and continue. This heritage is visible in our elder Brothers; we live it with a spirituality that moves us to look at all things through the eyes of faith, and it is realized by educational works that respond to the needs of youth. We Young Brothers feel and know that we are part of this heritage.

As happened with John Baptist de La Salle, we too are challenged by the abandonment of children and young people today. His response to the needs of the poor inspires us and reaffirms that the Institute continues to be "of great need." Specifically, we were able to experience this on the day dedicated to apostolic service. The delegates dedicated one day during the assembly to get to know works dedicated to the service to the poor rendered by Lasallians in the Philippines. The joyful faces of the children remind us that work in favor of the poor and with the poor is the meaning and strength of our charism.

We also feel a powerful call to be with young people. They need prophets for new times, companions who give witness to the value of giving their lives for others. We experienced this during a visit to Manila when we were accompanied by Young Lasallians, including aspirants, from the Philippines who gave us a lesson in hospitality, availability, and love for the Institute. In this regard, we are grateful for the words of support that we received from the International Council of Young Lasallians. We want to work shoulder to shoulder with Young Lasallians for the Mission.

Although we are concerned about the survival of the Mission in some sectors of the Institute, we welcome with admiration and gratitude the increasing number of those who participate in the Mission. Sharing this vocation with lay partners and associates deepens our sense of being Brothers and gives greater efficacy to the Mission.

As young people of our time, we run the risk of focusing on ourselves too much, our development, well-being, and realization, at times forgetting that the center of our lives is Christ incarnated in children and young people, especially the poor. For this reason we recognize that we need to make progress in living an integrated spirituality like that of De La Salle. The following of Jesus consists of this type of decentralized spirituality.

Leisure times, animated by each Region, along with informal times of dialogue helped break down language barriers and opened the way to the joy of living together as Brothers. During these days we have discovered even more that we are Brothers without Borders. New technologies, so dear to us, will continue to help us close the gap of the distance between one another and allow us to be in greater communion with all Brothers of the Institute.

After seven days of sharing our dreams and concerns, and achieving consensus about our proposals, we spent a day in retreat to listen more attentively to the movement of the Spirit. On this same day, we set aside time to dialogue with the Superior General. This proved to be a rich and hopeful moment. Finally, in an attitude of discernment and fraternal unity, we developed a set of commitments that will be part of the assembly report for the 45th General Chapter.

We would like to thank the attentiveness of all Lasallians in the Lasallian East Asia District, especially those in the Philippines. Without their support we could not have lived such a rich experience here. De La Salle University - Dasmariñas welcomed us and made many of their resources available to us. Many students and collaborators accompanied us at all times and we are very grateful to each of them.

We are thankful to God for the opportunity to share in this unique and fraternal experience and hope that its fruits are abundant.

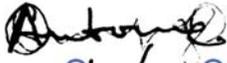
Live Jesus in our hearts.

Dasmariñas, Cavite, 7 August 2013

We have signed our names on this day August 7th / 2013

Firmamos en este día 7 de Agosto de 2013

Nous avons signé ce mercredi 7 Aout / 2013



Br. Anthony Onyango Oloo FSC



Hno. Arsenio Turiégano Olivares FSC



Br. Arulappu Mervyn Lambert FSC



Fr. Guillaume Yame FSC



Hno. Diego Armande Rico Archila FSC



Ir. Éder Polido FSC



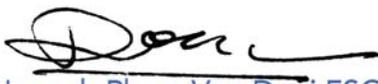
Fr. François Xavier Habimana FSC



Fr. Jean-Claude Abou Atme FSC



Hno. Jhonmar Sánchez Rodríguez FSC



Br. Joseph Pham Van Doai FSC



Br. Anwar Martinez FSC



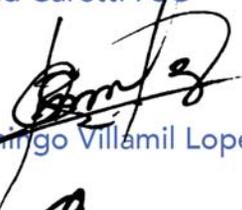
Br. Aruldeepagar Manickam FSC



Fr. Bertin Mbaiguedem FSC



Br. David Caretti FSC



Br. Domingo Villamil Lopez FSC



Br. Francis John Gari FSC



Fr. Hossam Nassim Yassa Basalious FSC



Hno. Jesús Elías Betancourt Castillo FSC



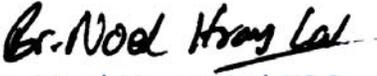
Ir. Jonas Eder Cerbaro FSC



Fr. Louis Marie Mwangi FSC


Br. Martin Jeyaseelan Kattar FSC


Fr. Maximilien Tandro FSC


Br. Noel Hrang Lal FSC


Br. Patrick Ojor Obam FSC


Hno. Paúl Arguelles García FSC


Br. Peter Nguyen FSC


Br. Roshan Dias FSC


Fr. Salvatore Santoro FSC


Fr. Saúl Elvert FSC


Fr. Téfio Raoul Traore FSC


Fr. Vincent de Leglise FSC


Hno. Vincentiu Ghiurca FSC


Br. Yilmer Alfredo Posso Waitotó FSC


Br. Zohaib Gill.Hassan FSC



*“...I came that they may have life,
and have it in abundance.”*

(John 10:10)