



BROTHERS OF THE CHRISTIAN SCHOOLS
PASTORAL LETTER TO THE BROTHERS

**Consecrated by God the Trinity
as a Community of Brothers**

who are rejuvenated in the hope of the Kingdom

Brother Álvaro Rodríguez Echeverría
Superior General

December 25th, 2012

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Blessed be the God and Father of our Lord Jesus Christ, who in his great mercy gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you who by the power of God are safeguarded through faith, to a salvation that is ready to be revealed in the final time. In this you rejoice, although now for a little while you may have to suffer through various trials... although you have not seen him you love him; even though you do not see him now yet believe in him, you rejoice with an indescribable and glorious joy, as you attain the goal of your faith, the salvation of your souls (1 Peter 1: 3-9).

Brothers,

The apostle Peter, in the wonderful text cited above, invites us to a living hope founded in the Father's mercy and the resurrection of Jesus. At the same time, this text nourishes us with the promise of an inheritance, a reward that is reserved for us in heaven. He also speaks to us of joy that we should experience even in trials, thanks to our faith that will attain salvation for us.

In this Pastoral Letter, which will focus on the last two *Meditations for the Time of Retreat*, Meditations 207 and 208 from our Founder, we will also find a call to hope: to a historical hope for which we give thanks to God for what he has done through us in the hearts of children and young people, and an eschatological hope in the final salvation which he will give to us through his gratuitous love, and not just to us, but also to all those whom He, God the Trinity, whose glory constitutes the principal purpose of our lives, has entrusted to our care. For that reason, one of the words that will be repeated most often in these two meditations will be the word joy.

Certainly in a time of uncertainty such as we are experiencing now, this constitutes an invitation to rejuvenate ourselves in the hope of the Kingdom. Because our hope is founded in the *God who pardons all our sins, and heals all our ills, who redeems our life from the pit, and crowns us with mercy and compassion, who fills our days with good things, so our youth is renewed like the eagle's* (Psalm 103: 3 - 5).

We might ask ourselves: What is the hope that sustains us in the midst of all the despair today? On what horizon do we focus our educational mission and our fraternal life in community? What characterizes our hope today?

Consecrated by God the Trinity as a community of Brothers, we need to find in the triune God the foundation of our hope and joy. In his encyclical *Spe Salvi*, the Pope reminds us that *this great hope can only be God, who encompasses the whole of reality and who can bestow upon us what we, by ourselves, cannot attain. God is the foundation of hope...the God who has a human face and who has loved us to the end... his Kingdom is present wherever he is loved and wherever his love reaches us. His love alone gives us the possibility of soberly persevering day by day, without ceasing to be spurred on by hope* (31).

Our hope and joy are founded in the Father who invites us to rejoice when the lost sheep is found, and who calls us to celebrate when the lost son returns (cf. Luke 15: 7 - 23, 32). Our hope and joy are founded in the Son, who makes God's plan his own so that all have life and life in abundance and who, *filled with the holy Spirit, said, "I give you praise, Father, Lord of heaven and earth, for although you have hidden these things from the wise and the learned you have revealed them to the childlike. Yes, Father, such has been your gracious will"* (Luke 10: 21). Our hope and joy are the fruit of the Holy Spirit (Galatians 5: 22) who makes all things new and who enlightens and guides us in our mission of building up the Kingdom. That is the reason for Saint Paul's invitation: *Do not grow slack in zeal, be fervent in spir-*

it, serve the Lord. Rejoice in hope, endure in affliction, persevere in prayer. Contribute to the needs of the holy ones, exercise hospitality (Romans 12: 11 - 13).

In the two meditations that we are considering, another idea central to the spirituality of our Founder appears; we know that he invites us insistently to make no differences and to live a spirituality that is both unified and unifying. *If it is true that God rewards so generously even in this world those who have left all things for him, that they receive a hundredfold in this life (Matthew 19: 27), with how much more reason will he reward even in this present time those who have devoted themselves with zeal to spread his Kingdom!* (Meditation 207.1). To leave everything for Him and to extend his Kingdom go hand in hand and we cannot separate them. Furthermore, the reward will depend more on what we have done for others, in perfect harmony with Matthew 25, than on any personal perfection we might have achieved, merits we have gained, or rules we have kept.

1. God's gaze

The first motive for our hope and joy is the compassionate and merciful God who looks upon the world and humankind, with deep, paternal and maternal love and tenderness and who, Saint Thomas says, is the only being who exists for himself since others are a function of his existence.

It is very significant that in the first *Meditation for the Time of Retreat*, the Founder – citing Saint Paul – speaks to us of a *God so good that, having created us, wills that all of us come*

to the knowledge of the truth (1 Timothy 2: 4) and that in the final meditations he again reminds us in the first line of Meditation 207 that *God is so good that he does not leave unrewarded the good work that is done for him and the service that is rendered to him, especially for the salvation of souls* (Meditation 207.1). Everything begins with God's kindly gaze and everything ends with that gaze as well. We can think about Genesis, Exodus and the Apocalypse. We can think about the God who looks upon his creation and sees that it is all good, about the God who sees the oppression of his People and commits himself to their liberation, about the God who, in the end, will wipe away the tears from the eyes of his children. Saint John of the Cross tells us that *God's gaze is one of love*.

We know that in Jesus God's gaze became human and close. The verb "to see" is possibly one of the most repeated in the Gospel: to see fishermen who become disciples, to see Levi counting tax money, to see the crowds on which he took pity, to see the young rich man, the children who approached him, those who carried the stretcher, the widow of Nain, Peter after his denial, the good thief on the cross... *Jesus of Nazareth looked at people and recognized in each person the deepest part of their being, he saw the best of each one and then he untied them from the inside, liberated them and brought them cures, salvation, thanksgiving and praise* (Fernando Negro Marco Sch. P.).

This gaze is what we are called to make our own. This gaze is already our reward here and it will be tin heaven as well. A gaze that we need to live out in a healthy tension between

joy in seeing something done in God's saving plan in our history and the hope of its eschatological culmination.

- *You can expect yet another reward which God will give you in advance in this life... this is the very special satisfaction you will have when they grow up and you see them living with justice and piety (Titus 2: 12). What a joy it will be to see that they have received the word of God in your catechism lessons not as the word of men but as the word of God which is powerfully at work in them (1 Thessalonians 2: 13) as will be clearly apparent in the virtuous lives they continue to live (Meditation 207.3).*
- *What a consolation for those who have procured the salvation of souls, to see in heaven a great number whom they have helped to obtain the advantage of enjoying so great a happiness! Oh! What joy a Brother of the Christian Schools will have when he sees a great number of his students in possession of eternal happiness, for which they are indebted to him by the grace of Jesus Christ! What a sharing of joy there will be between the teacher and his disciples! What a special union with one another will there be in the presence of God! (Meditation 208.2).*

We are called, therefore, to become *the eyes of God*. The presentation made by Father Mario Aldegani, Superior General of the Congregation of the Josephites of Murialdo, at the Assembly for Superior Generals in November 2011, was a very enlightening one for me. In his talk, he spoke about the service of authority and leadership of the Superior and his

Council. I wanted to share some of these reflections with you because they seem to be very pertinent for us.

In the parable of the wheat and the weeds (Matthew 13: 24 - 30), we can see two points of view, that of the disciples and that of God. The disciples' view has a certain flippancy in that they want to divide the good from the bad and take immediate, drastic and sharp measures. Theirs is very different from God's view which is patient, unhurried and capable of living with the negative since the parable tells us that the wheat and the weeds must grow together. *This story is also one of views: **the view of the servants**, who are focused on the weeds and **the view of God** who, on the contrary, is focused on the good wheat...here, then, the invitation of the parable is presented to us clearly: to achieve God's view.*

As Brothers we are called to discover and appreciate the kindness, beauty, vitality and the promise that God has sown in us, in our Brothers, in the people entrusted to our care, in the lay people with whom we share the mission, in the poor who move us out of ourselves. This assumes that we accept our limits and those of others, not to aim for unreachable perfection and to put a stop to our innate tendency to eradicate and separate, as we take on God's compassionate view which is composed of kindness, patience, trust and is able to pardon and to give another chance.

Benedict XVI invites us to adopt a proper outlook upon all humanity, on the peoples who make up the world, on its different cultures and civilizations. The look that the believer receives from Christ is a look of blessing: a wise and loving look,

capable of grasping the world's beauty and having compassion on its fragility. Shining through this look is God's own look upon those he loves and upon Creation, the work of his hands. We read in the Book of Wisdom: "But thou art merciful to all, for thou canst do all things, and thou dost overlook men's sins, that they may repent. For thou lovest all things that exist and hast loathing for none of the things which thou hast made ... thou sparest all things, for they are thine, O Lord who lovest the living" (Wisdom 11:23-24, 26) (Palm Sunday 2012).

God's gaze invites us to look upon reality with open eyes, just as our last General Chapter reminded us in an expression that has become commonplace in recent years. But to have open eyes means allowing ourselves to be changed by what we see and not to be indifferent. It's about a look that changes us, because it puts us within the other, a look of solidarity that we should use, for example, in sharing the crises that are overwhelming the majority of humankind today and perhaps which has not yet touched us. To have open eyes means also, sometimes, to feel the temptation to climb on the bandwagon of *outrage*. Our community in Scampia, in Naples, Italy, that works with young people who are at risk especially as regards drug trafficking, defines what these open eyes mean: *To look, to dare, to dream. A way of being inside of history, of journeying in life, of believing, of looking at the reality of boys and girls, of young people with tenderness, trust, hope; of taking a risk in the educational process, dreaming about a different world, of placing the smallest in the very center. In whatever situation, it is possible to look around, to propose solutions, to plan and to realize shared dreams.*

2. He went about doing good: our following of Jesus

*God anointed Jesus of Nazareth with the holy Spirit and power. He went about doing good and healing all those oppressed by the devil, for God was with him (Acts 10: 38). These words from the Apostle Peter sum up the entire life of Jesus and they can nourish our own reflection and invigorate our commitment, since the reward, both historical and eschatological, will depend on the *good* we have done among those God has entrusted to us. This is an idea that is repeated frequently in the two meditations we are considering. Ah! What a thrill of joy you will have when you hear the voices of those whom you have led by the hand into heaven, who will say to you on the day of judgment, as well as in heaven itself, what the girl delivered from the devil by Saint Paul said to the Apostle and those who were with him, these men are servants of the great God, who have proclaimed to us the way of salvation (Acts 16: 17). Then they will represent the good you have done among them (Meditation 208.3).*

Like Jesus, we too have been anointed by the force of the Spirit who forces us to go out of ourselves and our interests in order to surrender ourselves with others in an attitude of service and accompaniment as servants and ambassadors. *Oh, how fortunate you ought to consider yourselves, to be working in the field of the Lord, since Our Lord says that the reaper will infallibly receive his reward (John 4: 36). For the future, then, devote yourself with zeal and affection to your work, since it will be one of the most helpful ways to assure your salvation (Meditation 207.1).*

- *Jesus of Nazareth went about...We, too, live in a precarious and brief time in history. Jesus made this time his own when he was incarnated. As for man, his days are like the grass; he blossoms like a flower in the field. A wind sweeps over it and it is gone; its place knows it no more* (Psalm 103: 15-16).
- The important thing is to go about *doing good* and expelling demons. To live like pilgrims, with no permanent city but always open to the needs of others, spending our lives each day sewing trust and joy in each heart, giving reasons to live and to hope, with our own life rather than with words and with the proclamation of the Good News of Jesus. *It is indeed a great glory for you to instruct your disciples about the truths of the Gospel* (Meditation 207.2). To live and proclaim the Gospel is for us the most important thing. The Founder invites us to do this by following the example of Saint Paul: *The spread of God's glory by the preaching of the Gospel made up all the consolation of this great apostle, and this must be yours as well, to make God and his Son Jesus Christ known to the flock entrusted to you* (Meditation 207.2).
- *Because God was with him.* And he is with us in the carrying out of our mission and in the depth of our heart, aware that *our relationship with God is a new life in "being for others," in the participation in the being of Jesus. Infinite and inaccessible tasks are not in the transcendent, but in the neighbor we find every day within our reach* (Bonhoeffer).

Our following of Jesus in Lasallian terms is characterized by doing it in the here and now of our employ. As Brother Miguel Campos says, *the mystic and the prophetic are inseparable. Prayer and ministry are mutually involved and nourished. The same mysteries and practices of the Gospel virtues that we teach are those we have seen and learned in Jesus. For us the educational place, that is to say, the relationships that we live out with our disciples, are the places where Christ is present with his liberating power. The criteria of "passion for Christ" and an unconditional love for reading the Scripture in history, in work and in lived relationships are what characterize this type of ministerial spirituality of a disciple who is called to make disciples.*

We can also recall how our Founder speaks to us of the *good* we need to seek and do. He asks that *the school run well*, he impels us to work for the *good* of the Church and of *our Society (the Institute)*, as the Brothers reminded him in the letter they sent to him in 1714 so that he return and take up the leadership of the Society again. But there is something we cannot fail to grasp. When our Founder speaks of the *good* that we must do, he is not referring to abstract and far-away structures, as we might think, but he is referring to the concrete persons whom we are called to serve. *That the school runs well* means that the children and young people, especially the poor, find the path to integral salvation that will allow them to become part of society and be citizens of the Kingdom of God; when he speaks of *the good of the Church*, it is not so much in its hierarchical and vertical structure but in the humble and simple people of God in-

carnated in the faces of the children and young people we teach as Brothers who accompany rather than as teachers who impart truths; and the *good of our Society*, whose purpose is that its members seek the glory of the Trinity above all, associated for the educational and evangelizing service of the poor, responding to the needs of the young.

I would like to conclude this section with a provocative thought from Luis Espinal, a Jesuit priest who was assassinated in 1980 in Bolivia. *The years go by, and as we look back, we see that our life has been barren. We have not spent it doing good. We have not improved the world that was bequeathed to us. We are not going to leave a footprint. We've been prudent and we took care of ourselves. But, for what? Our only ideal cannot be to reach old age. We are saving our lives for selfishness, for cowardice. It would be terrible to squander this treasure of love that God has given us.* Certainly life is for giving and for doing good as Jesus did. I hope that what Cardinal Suenens said about John XXIII when he died can be said about us: *that he left the world more habitable than it was when he arrived.*

3. The hope that rejuvenates us.

For this we toil and struggle, because we have set our hope on the living God (1 Timothy 4: 10). I start from this wonderful text of Saint Paul because it seems to me that it responds very well to what we Brothers are living today. There is no doubt that sometimes we feel tired and that the struggles we take on seem useless to us, with a horizon that is closed

and questions raised about our future very much open. But the text continues with a truth that was fundamental for our Founder at the time of establishing the Institute. *We have set our hope on the living God, and Paul adds, who is the savior of all.* Our hope is not founded on our knowledge, power, merits, abilities or holiness. Our hope is founded only on the living God, the friend of life *who wants all to be saved and who loathes nothing he has made* (cf. Wisdom 11: 34 - 26; 1 Timothy 2: 4).

Therefore, with absolute trust we can add, along with Scripture, *for in hope we were saved. Now hope that sees for itself is not hope. For who hopes for what one sees?* (Romans 8: 24). I believe that this is our problem, not knowing how to see what we cannot see. For that reason sometimes we are pessimistic, because we put our hope or our despair in what we see. Many times we think that we will believe in the prospect for a better future when we see it, but in reality faith and hope run counter to this: we will see it when we believe it. Certainly, what we are seeing on the Institute level concerns us. We are concerned about the future of our Districts: they are in numerical decline, our Brothers are aging, we are frail, the perseverance rate of our younger Brothers concerns us, the sense of a religious life that is more evangelical and authentic, association with lay persons, being able to maintain our educational service in favor of the poor despite the financial crisis, responding to the new needs of the young based on our poverty...

The Founder, in the Meditations we are reflecting on now, invites us to keep hope alive in spite of everything, because

we are committed to God's work and he invites us to a double hope, an historical hope and an eschatological hope. As I have pointed out before, we should feel that we are children of the earth and children of heaven, in a kind of indissoluble unity. We can see this in these two texts:

- *To reward so great a good work and a service which he regards so highly, God gives two kinds of reward in this world to those who commit themselves untiringly to the work of the salvation of souls. First, he gives them an abundance of grace; second, he gives them a more extended ministry and a greater ability to procure the conversion of souls* (Meditation 207.1).
- *Consider, then, that your reward in heaven will be all the greater as you will have accomplished more good in the souls of the children who are entrusted to your care. It is in this spirit that Saint Paul told the Corinthians: You will be our glory in the time to come on the day of Our Lord Jesus Christ* (2 Corinthians 1: 14) (Meditation 208.1).

It is this sense that Brother Michel Sauvage speaks to us about in an article entitled: *Men of earth and men of heaven*, published in the magazine *Orientations* in 1962: *Hope is a God-enlightened virtue that is supported, not in the success of man, but in the certainty of Christ's victory. The object of this hope is eternal life. And, nevertheless, because faith tells us that the glorious Christ already works in the heart of our earthly world and that his Spirit has already been given to us, our hope allows us, as Péguy says, to see how things are going and*

to believe that everything will be better...And that is the way it is, because it is the virtue of a burning desire, that of hope, and it is also the virtue of courageous commitment, renewed each morning in spite of our clumsiness and contradictions.

Hope is a gift, but it carries with it a task that is realized in significant events. Gustavo Gutiérrez in one of his writings reminds us of an enlightening passage from the book of Jeremiah, which I used at the IALU meeting in Manila and I apply it now to our lives as Brothers. *The country was devastated, threatened by the Chaldeans from the north and the Egyptians from the south, conflicted by a war whose consequences made the Jewish people suffer. This was before the Babylonian exile. In those circumstances, a relative comes along to say that he, Jeremiah, has the first right of purchase for territory left by an uncle. The prophet asks himself what this territory might mean in a country partially destroyed and in which people have abandoned their property and fled abroad. Nevertheless, he soon realized that the Lord was speaking to him through this act. His task was to raise the hope of the people in the midst of a crisis of his people and his own depression. To do this he had to set foot on the land and witness with concrete actions that there still is hope and that there is someone who believes that the circumstances of the moment can be overcome (cf. Jeremiah 32: 6 - 15).*

Why can't our Districts and communities think about buying some *territory* at this time of uncertainty? Here, territory could mean a project that responds concretely to the needs of the poor, immigrants, the unemployed. A *territory* could mean not clinging on to our responsibilities when

age advances and knowing how to trust in lay people for positions of responsibility. A territory could mean an interdisciplinary plan that involves students in a service project. *Territory* could mean an extension program for teachers who need updating. *Territory* could mean sponsoring an educational or agricultural project in impoverished countries. *Territory* could mean a project in favor of young people in trouble with the law, or a project in service of street children. *Territory* could mean a community commitment to love the Gospel more radically and to give life to our mission. As Brothers, we need a lot of Gospel creativity and lot of human solidarity. It is not about barely holding on to what we have but about responding with love and effectiveness to the needs of the young today, especially the poor.

To be communities of hope for society today assumes a thorough knowledge of our own situation and an ability to respond generously and effectively to its needs. We know that starting from reality and discovering within it God's saving plan is one of the central points of our Lasallian spirituality.

Of course we can wonder: Who can have absolute security in responding fully to the Divine will? I think that this is a question we can all raise, but it is particularly relevant to the time in which we are living. But above all, there is the doubt about if we are making every effort to return to the Gospel, our primary Rule, or if in between planning, organizational charts, lines of action, schedules and institutional concerns, we have left a tiny crack for the Spirit. This is

so that the Spirit can shake us with its ability to make all things new and to renew the face of the earth, recalling with Saint Paul that *hope does not disappoint, because the love of God has been poured out into our hearts through the holy Spirit that has been given to us* (Romans 5: 5). It is a hope that does not disappoint because it is not based on our weakness nor on our inconsistencies, contradictions or ambiguous plans, but on God's loving action which always saves and is faithful and never turns back and it is also based on the God of life's triumph over the idols of death as was clearly evident in the resurrection of Jesus.

As Nicaraguan Carmelite Silvio José Báez, who was Vice-President of the Teresianum Institute in Rome and who is the current Auxiliary Bishop of Managua (Nicaragua) tells us, *the faith and hope of Christians are like that of Abraham, since we put our faith and hope in the living fidelity and power of God. Abraham believed in the God "who gives life to the dead" (Romans 4: 17); we Christians "believe in the One who raised Jesus our Lord from the dead (Romans 4: 24). The God who fulfilled his promise to Abraham is the God who raised Jesus from the dead. Abraham hoped for land and descendants, those of us who believe in Christ hope to be transformed into the image of the Risen Lord, we hope for new heavens and a new earth...Christian hope is not based on one's own abilities or on the strength of will, nor does it depend on any human decision. Its foundation is the experience of God's love, communicated personally and interiorly to the believer. Those who discover themselves to be loved by God each day are prepared to hope in Him.*

Our historical and eschatological hope is not, therefore, a fatalistic attitude as we face a future we cannot see clearly, nor can we reduce it to a kind of passive resignation or naive optimism. The foundation of our hope is the God revealed by Jesus in the Gospel, the God who is so good that he wants all to be saved, all to have life and life in abundance, the God who captivated the heart of our Founder, the God who has preferential love for the little and the poor, the God who we are called to make visible thanks to our generous and humble dedication each day, the God who always is at our side, the God who calls us to be instruments of salvation for the young. Our hope has its foundation in the certainty that *neither the present nor the future...nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord* (Romans 8: 39).

Our eschatological hope should never be a subterfuge for not committing ourselves to our history. Our mission is to work always and tirelessly for a world that is more human, where we can all live together as brothers and sisters...It is about a hope that is always unfinished but which impels us to keep journeying, to have faith in human potential, to believe that a different world is possible, to discover the Lord's action in history, and to be witnesses of the God of Life. *During the tough times there is an easy temptation against hope: to think uselessly about times gone by or to dream passively that the storm will soon pass without us doing anything about creating new times. Hope is an essentially creative virtue; therefore it will cease when, in the end, everything is done and completed. Heaven will be the resting place obtained*

by the search for faith, the constancy of hope and the action of love (1 Thessalonians 1: 3). Eternal happiness will be this: To relish in God forever the possession of good intuited by faith, pursued in hope and achieved by love (Cardinal Eduardo Pironio).

4. Joy, the fruit of hope

One of the most important fruits of hope, both historical and eschatological, is joy. The Founder tells us this when he speaks of our evangelizing mission: *What a joy it will be to see that they have received the word of God in your catechism lessons not as the word of men but as the word of God which is powerfully at work in them, (1 Thessalonians 2: 13) as will be clearly apparent in the virtuous lives they continue to live. For this reason, in the consolation you have to see their perseverance in piety, you will be able to say that they are your hope, your joy, and your crown of glory before our Lord Jesus Christ (1 Thessalonians 2: 19) (Meditation 207.3).* This feeling for the Founder is not just a pretty theory. In many of his letters, he expresses the great joy he experiences when he sees that his correspondents, almost all of them Brothers, find this good disposition of *feeling much joy*, which he repeats continually. And so he tells Brother Robert, *I assure you that I feel no greater joy than when I know that those whom I direct walk courageously in the path of virtue (Letter 60, To Brother Robert, 1709).*

Hope is born of the desire for happiness that God has placed in our hearts. Joy comes from God and is one of the fruits of the Spirit (cf. Galatians 5: 22). Happiness, the

Founder tells us, begins on earth and culminates in heaven and it is a temporal and earthly commitment and at the same time it is joyful expectation. We are called to this in comparison with a spirituality that thinks that happiness is the fruit of selfishness and that joy is the fruit of superficiality. Saint Paul states that God's will is for us always to be happy. *Rejoice always. Pray without ceasing. In all circumstances give thanks, for this is the will of God for you in Christ Jesus* (1 Thessalonians 5: 16 - 18).

During Eastertide this year I was really struck by how Jesus, in his farewell discourse, insists on his desire that his disciples live and share his joy, a complete joy, that no one can snatch away from them and that it be full. It's about categorical adjectives.

- **John 15:11** *I have told you this so that my joy may be in you and your joy may be complete.*
- **John 16:22** *So you also are now in anguish. But I will see you again, and your hearts will rejoice, and no one will take your joy away from you.*
- **John 17:13** *But now I am coming to you. I speak this in the world so that they may share my joy completely.*

But there is also the continuous reading of the Acts of the Apostles that we have the good fortune to listen to and meditate on during that liturgical time and it makes us participants in the contagious joy of the Spirit in the first Christian communities. Today we continue that historic

journey begun by Jesus. We have the grace of being in contact with young people, who are a synonym for joy, we are called by vocation to be witnesses for them of that joyful God, who is the joy of our heart.

In his message for the XXVII World Youth Day in 2012, the Pope invited young people to be joyful and to be witnesses of joy and he pointed out some reasons for them to do this. It is good for us also to share with them. *Each day is filled with countless simple joys which are the Lord's gift: the joy of living, the joy of seeing nature's beauty, the joy of a job well done, the joy of helping others, the joy of sincere and pure love. If we look carefully, we can see many other reasons to rejoice. There are the happy times in family life, shared friendship, the discovery of our talents, our successes, the compliments we receive from others, the ability to express ourselves and to know that we are understood, and the feeling of being of help to others. There is also the excitement of learning new things, seeing new and broader horizons open up through our travels and encounters, and realizing the possibilities we have for charting our future. We might also mention the experience of reading a great work of literature, of admiring a masterpiece of art, of listening to or playing music, or of watching a film. All these things can bring us real joy* (Benedict XVI).

Here also we discover earthly joy but this opens our heart to the desire and the search for eternal, limitless joy that only God can satisfy. *Whatever brings us true joy, whether the small joys of each day or the greatest joys in life, has its source in God, even if this does not seem immediately obvious. This is because God is a communion of eternal love, he is infinite joy*

that does not remain closed in on itself, but expands to embrace all whom God loves and who love him. God created us in his image out of love, in order to shower his love upon us and to fill us with his presence and grace. God wants us to share in his own divine and eternal joy, and he helps us to see that the deepest meaning and value of our lives lie in being accepted, welcomed and loved by him. Whereas we sometimes find it hard to accept others, God offers us an unconditional acceptance which enables us to say: "I am loved; I have a place in the world and in history; I am personally loved by God. If God accepts me and loves me and I am sure of this, then I know clearly and with certainty that it is a good thing that I am alive" (Ibidem).

5. Gratuity and reward

These two terms seem to be contradictory. Nevertheless we find them present in the Gospel not as opposites but as complements. Like Saint Paul, we should recognize that everything we have received is a grace, as Bernanos has reminded us in *Diary of a Country Priest*. Jesus expressed this without beating around the bush. *You received without charge, give without charge* (Matthew 10: 8). Gratuity is the original source of the gift that we are experiencing in hearing that *"there is more happiness in giving than in receiving"* (Acts 20: 35). This essential gratuity is born of the Father's absolute and unconditional love: *"Let us love, then, because he first loved us"* (1 John 4: 19). It is clearly about a gratuitous and unconditional love: *"I shall love them with all my heart, for my anger has turned away from them"* (Hosea 14: 5).

The Gospel continually invites us to this gift as Saint Paul reminds us: *Consider this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully...for God loves a cheerful giver* (cf. 2 Corinthians 9: 6 - 10).

I believe that we should make our own the conviction that inspired Gustavo Gutiérrez, O.P. when he turned 70 years old: *I am convinced that without gratuity, without love, without prayer, without joy there is no Christian life. But without solidarity with the very poor, without making their suffering and their hopes our own, as well as their right to life, neither is there genuine Christian life. The climate of gratuity is not a parenthesis around the incidental tensions of that solidarity and even less is it about rest for those who are immersed in the building of a just world. It is, rather, what gives energy and meaning to that commitment. There is nothing more demanding than gratuitous love.*

Certainly gratuity is not interested in historical effectiveness but neither does it identify with the logic of the marketplace, soulless competition, the law of supply and demand or with bank recovery. In a society such as ours in which it seems that everything can be bought and sold and where many times the human person becomes simple merchandise, gratuity is the expression of the absolute value of the human person, and as Brothers we are called to be witnesses of this fundamental truth.

Gratuity should lead us to convert our life into disinterested dedication, in solidarity, dialogue and service. This is

what our Founder asks of us: *Your profession commits you to teach children the science of salvation, and you are bound to do this with total disinterestedness. Do you do this with the sole view of procuring the glory of God and your neighbor's salvation? Declare to God that you will never have any other intention than that.* (Meditation 108.2). This is also affirmed in one of the two Meditations that form the inspiration for this Pastoral Letter: *It is indeed a great glory for you to instruct your disciples about the truths of the Gospel solely for the love of God* (Meditation 207.2).

Gratuity makes us live in the logic of gift, as Catalan philosopher Francesc Torralba tells us: *To understand one's own existence from the logic of gift means to realize that the essential purpose of living consists in giving of what one is, in expressing it outwardly, since only in this way is reality enriched, made more beautiful, more pluralistic, and the creative process of the world continues. To do this, it is indispensable to look into what one is, what gifts and abilities he has.* Naturally, this is to devote them (the gifts and abilities) especially to the poor, the least loved, to young people who are searching for meaning in their lives.

If gratuity is a Gospel value, as we just said, it is also one of the principal Lasallian values. We cannot forget that our first name was *Teachers of the Christian and Gratuitous Schools*. Gratuity cannot be reduced to only the material aspect nor can it be made an object of casuistry as it was lived for many years in our Institute. For the Founder, it was something essential and these are his words taken from the Rule of 1705 and repeated in the Rule of 1718: *The Broth-*

ers will teach class at no charge everywhere and this is essential for their Institute (Common Rule 7.1). Therefore, it is not surprising that the first biographer, Blain, put these words into the mouth of the Archbishop of Rouen as he defined the Brothers: men consecrated to the teaching of poor and abandoned youth...in gratuitous service of the poor and wretched. In the mind of the Founder we are called to imitate God and make his gratuitous and unconditional love visible, especially to the poor.

In order to encourage all of us in this very demanding and current commitment I would like to share with you the wonderful statement of Mr. Tony Tan, the new President of Singapore who took office on September 1, 2011: *I spent two years at St. Patrick's School and in St. Joseph's Institution, schools run by the De La Salle Brothers. They devoted their lives to educating us. The Brothers reminded us daily that each one of us had the obligation to help the last, the lost, and the least. Success in Singapore cannot be judged solely by our ranking on the international stage or the success of people with great ambition. As a society, we have to judge ourselves by the way we take care of the needy. Together we need to assure ourselves that the last will not stay behind; the lost will have a hand to guide them; and the least will be the first in our consideration as a democratic society.*

But the Gospel also speaks to us of reward, as does our Founder in the two Meditations we are examining. It is not a selfish reward centered on ourselves and our personal interests, but a reward that is the result of our dedication to others and of our having placed our received gifts in their

service. *And whoever gives only a cup of cold water to one of these little ones to drink because he is a disciple – amen, I say to you, he will surely not lose his reward* (Matthew 10: 42). *Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. For I was hungry...* (Matthew 25: 34 - 35); paradoxically, this reward is filled with gratuity as Saint Paul says: *What then is my recompense? That, when I preach, I offer the gospel free of charge so as not to make full use of my right in the Gospel* (1 Corinthians 9:18).

De La Salle, as we have seen with the theme of joy, also speaks to us about an earthly reward and an eschatological reward. But it is interesting to see that on another of his Meditations, the reward promised on earth is also marked by persecution and suffering, especially when you work in favor of the poor. *The only thanks you should expect for instructing children, especially the poor, is injury, insult, calumny, persecution, and even death* (2 Corinthians 12: 10). *This is the recompense of the saints and apostolic men, as it was for Our Lord Jesus Christ. Do not expect anything else, if you have God in view in the ministry he entrusted to you* (Meditation 155.3). The 74 Spanish Brother martyrs who will be beatified next year in October manifested this and are proof of it.

In the last two of the *Meditations for the Time of Retreat*, the tone is more optimistic as it deals with an eschatological and final vision. Therefore even in this “vale of tears” we have reason to feel rewarded by God: *Look upon this, then, as a considerable reward that God gives you even in this world,*

to see that religion and piety are increased among the faithful, especially among the working class and the poor, by means of the establishment of the schools which have been placed by God under your guidance. Thank God every day (1 Thessalonians 1: 2) through Jesus Christ our Lord, that he has been pleased to establish this benefit and to give this support to the Church (Meditation 207.3).

In the last of the Meditations, the Founder presents to us the heavenly reward in a tone almost as an apotheosis, reminding us that the reward we will then receive will depend not so much of our personal merits or our moral perfection but above all on what we have done in favor of the children and young people confided to our care, which will then be our crown and glory. *Consider, then, that your reward in heaven will be all the greater as you will have accomplished more good in the souls of the children who are entrusted to your care. It is in this spirit that Saint Paul told the Corinthians: You will be our glory in the time to come on the day of Our Lord Jesus Christ (2 Corinthians 1: 14). You can say the same thing of your disciples, namely, that on the day of judgment they will be your glory, if you have instructed them well and if they have profited from your instructions (Meditation 208.1).*

Certainly these thoughts fill us with hope, certain that the promise made by the Lord of life will become real: *I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give a gift from the spring of life-giving water (Revelation 21: 6).*

6. Icons that nurture our hope

Here I am following the outline of the Pastoral Letters for this second mandate inspired in the *Meditations for the Time of Retreat* and enlightened by some current Lasallian icons – icons especially from our origins and experiences during my visits that can serve to motivate us to live our life as Brothers more authentically, consecrated in community by God the Trinity and who are rejuvenated in the hope of the Kingdom.

- **Adrien Nyel, icon of our Association**

This year we recall the 325th anniversary of the death of Adrien Nyel, who died on May 31, 1687. There is no doubt that he is an icon of our association with our lay partners. The Brothers from the District of Argentina-Paraguay have reminded us of this important anniversary with the publication of a wonderful brochure entitled, in very Lasallian terms: *An accomplice of a wise and gentle God*.

The Founder reminds us in his *Memoir on the Beginnings* that our institutional start had a layman and a laywoman as precursors. *It was these two circumstances, namely, the meeting with Mr. Nyel and the proposition made to me by this woman, that caused me to take over the schools for children. Before that time, I had not thought at all about doing that; it is not that no one had ever proposed the project to me before. Some friends of Mr. Roland tried to suggest it to me, but the idea never took root in my spirit and I did not consider carrying it out.*

If the name of the laywoman is open to various interpretations, Nyel's name is undeniable. The biographer Blain tells us: *If this simple layman had not opened the Christian and Gratuitous Schools, if he had not asked the pious canon to take care of them and to procure their establishment, then surely De La Salle would not have made those great sacrifices which have been spoken about before.* And the Founder affirms this when he shares with us in the same memoir his initial repugnance to such a project and the discovery of a God who governs all things with wisdom and gentleness and who was leading him from commitment to commitment to take charge of the schools and the teachers.

To recognize this lay inspiration of our origins is a reason to accept the idea of association that we are living out with the laity as a sign of the times and a gift from God. In the coming months we will have the Second International Assembly for the Lasallian Educational Mission, a time when Brothers and lay persons from all over the world will reflect together and by association about how to assure the future of the ministry that the Church has entrusted to us in favor of children and the young, especially the poor. To draw closer to the life of this man of the Church, this man who was deeply consecrated to God's glory for the service of the poor in education, this man who participated in the profound renewal of the society in which he lived, this man who was above all an enterprising seeker, willing to respond with instinct rather than with realism to the needs of children, can help us to live out our mission and our own participation in important events that will be coming over the

course of the next two years with greater responsibility and creativity on the Institute, Regional and District level.

- **The District of the Middle East, an icon of the possibility of living as brothers and sisters**

In March and April I had the opportunity to visit the District of the Middle East for five weeks along with Brother Jacques d'Huitemau. As you know, this District is made up of seven countries that I visited in this order: Lebanon, Jordan, Palestine, Israel, Turkey, Sudan and Egypt. This is a complex District in one of the most conflicted areas in the world, but at the same time it has deep Lasallian roots and a fraternal spirit in the schools that goes beyond ethnic and religious differences. These weeks were filled with rich experiences and warm welcomes. As is our custom, we sent a detailed letter to the District at the end of the visit. I will just point out some things that struck me the most and that open our hearts to hope.

I was impacted deeply by three things. First, there was the enormous affection and appreciation that these people have for the Brothers, no matter what their religious creed. In this sense, our schools have become places where teachers and young people can find a place of dialogue, respect and tolerance. The quality of our schools and the appreciation for our Brothers go hand in hand. One example of this is our school in Jaffa, Israel. This is a unique school where the teachers and students are Jews, Muslims, and Christians from different denominations. There are 32 different nationalities of students, they live in harmony and fraternity

and they learn to speak four languages: Hebrew, Arabic, French and English.

I think that there is no better place than the school for ecumenical and interreligious dialogue since there is an atmosphere of respect, acceptance and living together in a very normal life framework. It is nice to see how this spirit goes beyond the school with our former students who maintain very close ties with the Brothers.

I believe that one of the things that has enriched me during these years in Rome is to discover with admiration and thanksgiving the presence of the God *who wants all to be saved* in the different cultures and religions and, at the same time, to see how the Lasallian values of faith, community and service are incarnated in this enormous diversity. It seems to be appropriate to confirm that statement by sharing with you a statement from a Muslim student in New Zealand I met during a visit there and he asked me to pray for him. He recently sent me a letter in which he recalled his request and he added: *We are branches of the same tree and I am pleased that you, Brother, paid special attention to my request and I am sure my success depends equally on your prayer. I now know God made me go to a Lasallian school and I will always be thankful of that because, Brother Álvaro, although I have no blood brother of my own Our Lord has now given me over a Thousand Brothers, including you, which means so much to me.*

I believe that we should make our own the call that the Pontifical Council for Interreligious Dialogue made on the oc-

casation of a Buddhist festival on April 2, 2012: *Today in more and more classrooms throughout the world, students who belong to different religions and creeds feel united, learning from and with one another. This diversity raises challenges and provokes a deep discussion on the need to educate young people to respect and understand the religious creeds and practices of others, to believe in their own knowledge, to advance together as responsible human beings and to be willing to work side by side with persons of other religions to solve conflicts and promote authentic friendship, justice, peace and human development* (Cardinal Jean-Louis Tauran and Archbishop Pier Luigi Celata). This already is the wonderful reality in District of the Middle East and in other parts of the Institute. This should rejuvenate our hearts in the hope of the Kingdom.

I also was impressed with the facilities right in the school that some of our institutions had in the District of the Middle East for students who are physically challenged; and our presence in Sudan, both in the North and the South, at a difficult time in history and at a time of transition; and the social service programs, the presence of Signum Fidei groups and the development of the Scout movement and other pastoral youth groups. And who could forget the contagious joy of our students in Jerusalem and the extraordinary work that our Brothers and other Lasallians are doing at Bethlehem University?

- **International Meeting of Lasallian Women, icon of God's tenderness**

Up until a few years ago, when we spoke of association for

the educational service of the poor we were thinking only about our Brothers in community and in the District. Later on we would include our Brothers in the Region and in the Institute. But today, there is no doubt that we are convinced that association also includes all those who share our mission and are associated with us. On this new journey women have a special mission. Today they constitute more than half of our work force. In commenting on this reality Circular 461 tells us: *Once again the founding story continues to be lived out anew...continues to move from crisis to crossroads; from discouragement to hope* (Circular 461: 1.14).

I had a wonderful experience in Thailand in May. There was a meeting of Lasallian Women of Asia and the Pacific. In spite of the cultural diversity and some cases religious creed, their Lasallian spirit was marvelous. Together, these Lasallian women learned more about the influence of women in the life of the Founder, they shared the story of their own spiritual journey, they were amazed at the variety of ways of living out the mission in favor of children, the young, the poor...they prayed, enjoyed, discerned together about the priorities and challenges of the future.

Personally for me, it was a confirmation of the new reality that we live today in the Institute, this new form that makes us feel that the Lasallian charism is not a patrimony reserved for the Brothers, but that it is shared with all those with whom we carry out our mission, especially with those who in a particular way want to live associated with us, making their own the Lasallian spirituality and mission.

The feminine face that the Lasallian enterprise has today is a reason for profound hope in our future and in the future of our mission. Circular 461 says it very well when it speaks about Lasallian women: *Their presence, undoubtedly, will help to construct a more humane and community-centered society; help to reexamine ways of thinking; help to situate the entire Lasallian world a bit differently in history and help to organize social, political, economic and religious life in a way that can be more intuitive and relational* (Circular 461: 1.14).

- **French-speaking Canada and the Philippines: icons of joy**

In May we initiated the new Region of RELAN (Lasallian Region of North America). Importantly, RELAN has been shaped to respond better and with renovated structures to the challenges we face – on the one hand, the numerical decrease in the number of our Brothers and, on the other hand, the guarantee of the future of the Lasallian mission in this part of the world with the contribution of lay persons who want to share our charism and mission, without closing the door on new Brother vocations, so that we are able to continue being, as *Vita Consecrata* reminds us, the *prolongation in history of a special presence of the risen Lord* (VC 19).

If restructuring is made manifest only in the change of structures but with no renewal of the constitutive elements of our vocation, it is a restructuring with no future. It seems to me, therefore, that in the center of the new Region we

need to put the young people we teach and those who in the future will be the object of our efforts. They are the reason for the existence of our Institute, the Lasallian mission and they should be the reason for RELAN as well.

To respond to their needs, to be attentive to their fragile lives, to be sensitive to their forms of poverty, to discover in them, as the Founder reminds us, the very face of Jesus – this is what should be our principal motive for reaching an agreement, uniting ourselves and creating a new structure of *coordination and collaboration* which, with creativity and dynamism, will help us to find paths of life and hope in their favor, especially the poor and those in need. In this process, we cannot leave aside the many lay people and other Lasallians who share our mission and our charism. The birth of RELAN took place in Montreal on May 19th. I believe that it was an occasion for the Brothers who came from the United States to experience with admiration the spirit of our Canadian Brothers.

Canada is one of the areas where the Brothers are of an advanced age. Nevertheless, the Lasallian mission is enjoying good health thanks to the capability that the Brothers have had in attracting young people who are committed in very creative ways to evangelizing thru catechetical summer projects. As I said during the inauguration ceremony for the new Region, French-speaking Canada, in spite of having a median age of 81, is the District of *joy* in the Institute. It also seems to me that Canada is an area in the Institute that has learned best how to maintain a youthful spirit

among its many retired Brothers, who as far as they are able, have great interest in the Lasallian mission and keep up with it very closely.

The Philippines is many kilometers distant from Canada and its reality is very different as it is characterized by the youth of its Brothers. Here, too, our Filipino Brothers can be an icon of joy for us. If you look at them in photographs it is almost impossible to see them not smiling. In few other places is the fact of being Lasallian lived with such enthusiasm, not just among the Brothers, but also among all the members of our spiritual family. All of us who came from many different places for the centennial of our presence in the country experienced this enthusiasm. On the occasion of the centennial, Filipino Lasallians took on three very demanding commitments: to plant one million trees, to establish a scholarship fund for 20% of their students and to work harder in the area of the pastoral ministry of vocations.

As my predecessor, Brother John Johnston, liked to say regarding our Institute: *Every time I close my eyes I know, that when I open them, there will be something new in the Philippines.* And I would like to conclude this section with a citation from a distinguished Filipino, José “Pepe” Diokno: *Reality is often more beautiful than anything else we can conceive of. If we can release the creative energy of our people, then we will have a nation full of hope and full of joy, full of life and full of love – a nation that may not be nation for our children but which will be a nation of our children.*

- **Called to be Brothers: an icon of the horizontal dimension**

I had the good fortune to participate in an Assembly this summer, along with some 300 American and Canadian Brothers, from July 15 to 19 at Lewis University near Chicago. This Assembly was the culmination of a Regional undertaking that began two years ago and was entitled *Called to be Brothers*. Some fifty associates and volunteers joined us for the second part of the Assembly. I thought that this initiative was an excellent one, since being a Brother is not something static but it involves being on the move and discovering each day, in faith, what this means. This is especially in a society marked by individualism, consumerism, and the search for success, and in a clerical Church where often times what predominates is seeking the first position and the kind of vertical dimension that tends to forget about baptismal egalitarianism. As Brothers, we are called to be the sacrament of the horizontal dimension in the Church for the life of the world, the human and compassionate face of the Church.

As you may recall, our last General Chapter's stress on recovering association for the service of the poor as our first and most important vow, has permitted us to recall the evangelical memory of our origins and of the fundamental inspiration that the Founder and first Brothers established to live fraternity as a call from God and as a response to his universal plan of salvation; they set up a community of Brothers made up of persons who freely associated together, led by God, for the service of poor and abandoned

youth; this community was continually energized by its reference to the living God, to his work and glory. That is the origin of the invitation made to us by the 44th General Chapter: *To be men of fraternity among ourselves, inspired by the prayer of Christ: "Father, that they all may be one as you and I are one..."* (cf. Rule, 48). *Men of fraternity with the educators who share the mission with us. Men of fraternity with the youth and adults, especially the poor. Men of fraternity in the Church* (Circular 455, page 19).

We had the great grace to have with us as one of the presenters Sister Sujita who, like she did in our General Chapter of 2007, invited us fervently to be, as Brothers, men with a profound, vibrant and wholesome evangelical spirituality that makes us feel that our inner *being*, like children before the Father, is an indispensable condition for our *doing* in the mission with our brothers and sisters.

I would like to share with you some of the questions that came up at the end of her talk. Looking at our current lifestyle, values, practices and actions, what is the most incisive and clear evangelical message that we give to the people around us? Are we willing to take the risk of making our own the *craziness of Jesus*, so that God's revolutionary dreams of a new earth and a new heaven become a reality in us and through us, the Brothers of Jesus? Can our passion for Jesus once again light the inner fire that will help our Mother Church to be a prophetic and transforming presence in our world today? Can we let our passion for Jesus illuminate the major themes of our world today, such as: climate change, poverty, injustice and suffering?

Conclusion

Consecrated by God the Trinity as a community of brothers who are rejuvenated in the hope of the Kingdom. This is both a gift and a task: a call to make our own God's gaze and, like Jesus, to go about doing good. It is to be bearers of a hope that translates into joy, to live God's gratuitous love reflected in our daily mission in favor of those whom the Lord has placed in our hands as the greatest reward of all.

It is certainly not an easy task, as Argentinian Father Bernardo Olivera, former Abbot General of the Trappists and a personal friend of mine, said to his monks: *Some of our communities in the northwestern world find themselves having their hope tested. Progressive ageing, the lack of vocations, the dwindling number of members, the lack of competent persons and an uncertain future are, certainly, difficult tests to undergo. But they are also an opportunity and an occasion. An opportunity to live a more open, evangelical monastic life, stripped of things that have lost meaning, light and agile in its daily rhythm, humble in its buildings and finances, focused essentially on the search for and meeting with the Lord in communion and charity.* Can we not apply these words to our communities?

It is not easy because we are personally aware of our limits, weaknesses, inconsistencies, unkindness and contradictions. But as we have seen our hope is rooted in God. A God who is totally loving and gratuitous. A God who says to us: *I was ready to respond to those who did not ask, to be found by those who did not seek me. I said: Here I am! Here I*

am! To a nation that did not invoke my name (Isaiah 65: 1). These words motivate us to not be discouraged and to be aware that difficult times require strong men; that is to say, men who live in firm, persistent hope. To do that, what is needed are men who are poor and contemplative, totally dispossessed of personal security in order to trust solely in God, with great ability to discover day after day the movement of the Lord in history and to dedicate themselves joyfully to the service of humankind in building a world that is more fraternal and more Christian (Cardinal Eduardo Pironio).

This is not easy, because at the ground level of the Institute and that of religious life we do not see the future clearly. But this also is grace, as Jean-Claude Guy says to us, quoted at the Intercapitular Assembly of the District of France by Brother Visitor Jean Paul Aleth on July 7, 2012: *A religious institute cannot rest upon its past vitality or work, but it must live in an ongoing state of vocation, that is to say, of uncertainty and availability as it faces its future; the future of a vocation that has never ceased to be welcomed because it never ceased responding.* For that reason we should make our own the prayer intention the Founder suggests to us in one of the Meditations that has served as the connecting thread of this letter: *Ask him fervently, too, that he will be pleased to make your Institute grow and produce good day by day, so that, as Saint Paul says, the hearts of the faithful may be strengthened in holiness and in justice (1 Thessalonians 3: 13) (Meditation 207.3).*

It is not easy and this fact brings us to make a choice, as Etty Hillesum tells us, two months before being imprisoned in

an extermination camp: *You have to choose. To think about ourselves without being concerned about others, or to distance ourselves from our own personal desires and to surrender ourselves. For me, this surrender of oneself is not a resignation, an abandonment to death. It is, rather, a way of sustaining the hope wherever possible and wherever God has put me.* (Diary entry for July 6, 1942). Yes, in spite of everything, the hope of the Kingdom sustains us and we must sustain it:

*The old elm, split by lightning
and half rotted
with April rain and May sun,
has sprouted a few green leaves.*

*My heart also waits in hope,
turned toward light and life,
for another miracle of spring.*

Antonio Machado

Fraternally yours in De La Salle,



Brother Álvaro Rodríguez Echeverría
Superior General

