

THEOLOGICAL COMMENTS¹ ON THE VOW OF ASSOCIATION FOR THE EDUCATIONAL SERVICE OF THE POOR. SOME CONTRIBUTIONS TO GO FROM SUBVERSIVE MEMORY TO CRITICAL CONCEPT.

Brother Santiago Rodríguez Mancini, FSC
District of Argentina - Paraguay

ABSTRACT

The present work investigates the theological dimensions of our vow of association for the educational service of the poor from the theology of the Trinity, including an ecclesiological reflection and one dealing with Mariology. This reflection is based on a previous work already published electronically on the RELAL web site. The intention of giving shape to "association" as a critical concept is in keeping with the process of refoundation in the Institute and of re-writing the Rule as a key moment. In this sense, the idea of association for the educational service of the poor, if it remains as the first vow which we Brothers professes, should be an open topic for dialogue with laypersons.

Key Words: association for the educational service of the poor – Consecration – Trinity – Vow – Refoundation – Mary – Church – Community

Subversive memory can become critical concept

The expression of Johannes-Baptist Metz is already a classic one in theology. Recall and memory as a profoundly biblical, religious concept has always had, in terms of the memory of the conquered, a destabilizing power for the existing power. To recall the vow of association for the educational service of the poor of De La Salle and the first Brothers always has had that questioning effect², especially when considering that we live in a hyper-individualistic society, as sociologists Zygmundt Bauman or Gilles Lipovetsky have very well described it. According to their diagnosis, the present is nothing more than the final stage in the development of personalization that constitutes modernity. At this time, the so-called social "triumphant" tend to disassociate themselves from society, looking for ties that are more and more tenuous and painless, or through processes of secession, segregation and segmentation. Faced with this movement, our search for a witness of transcendence, our

²It seems to me that this idea has been sufficiently established for years. A unique text in this regard is that of Brother Michael McGinnis: "Is Lasallian Association a Dangerous Memory?" in *A Sense of the Future, Notes to ourselves in the Making*. A Seminar on Lasallian Spirituality sponsored by the Regional Conference of the Christian Brothers, 1990, Winona (pages 151 - 176). Concerning the historical becoming of the vow of association for the educational service of the poor and its significance as a central vow in the identity of the Brothers, I have already reflected on this in my work, "Association for the educational service of the poor, Fourth Vow, First Vow, Central Vow, Only Vow or something else?" published digitally in RELAL (2008).

creation of a style that is against cultural hegemony, carries with it the idea of accenting our sense of community under the figure of association. But it also carries with it the idea of accenting the option for the poor who today are multiplied everywhere. And the connection of the "for", that frames the sense of association. 35

On the other hand, more than fifty years ago we began to discover in the lay movement and, particularly in the exercise of the shared mission, a blessing, and a gift from God for the Church. We came to call this, along with many other congregations, "association." It could be that this reality may have made us more sensitive to "the first association" which is with our Brothers of the Institute. In fact, some Brothers consider that the memory of that first association serves as an alibi for a bolder living out of association for the mission between Brothers and laypersons.

Therefore, I think, there is the need to establish "association for the educational service of the poor as a critical concept for Institute reflection: so that it not be merely a change of vocabulary or a lexical fashion, but that it helps us to see what it is that should change in our way of living, of organizing ourselves, of carrying forward our identity and mission.

The subversive memory of association for the educational service of the poor lived by De La Salle and his first companions could become a critical concept when that narrative opens a space of distance, transforming into a regulatory and utopian instance at the same time, when the memory becomes a horizon. It is in that space that we accept for the distance of discernment that the memory should be conceptualized – narrative transformed into theory. The saving force comes from memory, narrative and symbol, religious categories par excellence as J. B. Metz also recalls. But possible effectiveness will be given in conceptualization and in theory.

When I speak of critical concept, I understand a conceptualization that takes into account the discourses and social practices (ecclesial and congregational ones in this case) as in practices of subjectivity and not of subjection. A critical concept should play out on three levels:

- The cognitive level, asking questions and giving space for an intellectual conversion that questions necessary dialectic relationships between faith and ideology.
- The ethical-political level, asking questions and opening space for a moral conversion that re-creates institutions and their mechanisms in the dialectic playing out of the instituted and the institutor, the same as personal attitudes and their own motivations for their own dialectic.
- The utopian-spiritual level, asking questions and opening space for a religious conversion of persons, communities and institutions that seek a life more faithful to the Gospel of Jesus Christ in the dynamic of the provisional and hope, with growing radicalism, always open to reform and always in need of reform.

A critical concept sets up the basis for dialogue. It does this by creating a field among subjectivity. As this field is opened, a series of resources (economic, social, symbolic) remain

in dispute and the subjectivity is put in a dynamic of possible plays that these resources permit. This is a power play.

I think that in the background of our vow there is a very great empowering force, capable of giving rise to a lot of dialogue and protagonist tendencies with those with whom we associate ourselves, making us subjects of the mission received, and builders of the communion to which we are invited and for which we were gratuitously prepared. But, at the same time, I believe that historical processes of association are always at the mercy of the risk proper to any process in creation of symbolic goods and that it should question itself about the way in which power is exercised with those goods. The horizontal characteristic proper to association is always threatened by a series of authoritarian, clerical, patriarchal and adult-centered measures. Also, the concept and the processes of conceptualization are threatened by overall measures of this kind and their elements.

To profile this concept critically, we should think theologically. But to do this, we must always remember that its functionality is of the historic order and that, therefore, it has, among other things, economic, political and communication implications.

A look at the Most Holy Trinity in order to see our own better

The Theology of the Trinity can provide us with elements to better define this concept.

Perhaps this is obvious.

Brother Álvaro Rodríguez, General Superior, has insisted on this in his recent pastoral letters. If we want to understand one another, we must look at the "Society of the Divine Three," as Jean Jacques Olier said, a spiritual master for De La Salle, whose experience, recalled many times by Brother Gerard Rummery, may have been the inspiration for De La Salle to make his vow of association.

Looking at the economic Trinity³

If the Most Holy Trinity is the model, source, place and destination of our Lasallian association, we have to begin by looking at Jesus, who is its revealer, the explicit word of is self-revelation.

With a look at Jesus, the Christ, the initiator and the one who makes possible association for mission

As we look at Jesus, we place ourselves in the place that De La Salle points out for our prayer in both the EMO and the MTR: to learn from him, to understand his intentions, to "commune" with his feelings, to learn his strategies.

³All of this can be interspersed with citations from the Meditations for the Time of Retreat. Space for this article prohibits listing them.

Jesus is the creator of a movement that is understood as a seed, symbol and instrument of the Kingdom, a new People of God. But the instrumental capability of this new People will not be fully realized until the resurrection of Jesus. In the Gospel we find this testimony of faith. 37

What unites persons to this movement is not an idea or a program of work. It is the seduction of the person of Jesus that captivates their lives. This is because, in faith, each one can discover in Jesus the figure of his Father (cf. John 1: 35-51; John 14: 8-9). For us, who have not seen Jesus, that seductive power in the Gospel is lived and read in the Church community (Mark 8:35; John 20: 19-31) and in the faces of contemporary men and women who suffer (Matthew 25: 34-36).

In this movement that shows the Gospels we can find three categories of followers.

Some stay in their homes. Some examples of this type would be Lazarus, Mary and Martha who received Jesus at their home in Bethany; Nicodemus, who came at night to talk with the master; Joseph of Arimathea, also a secret disciple; the Samaritan woman, the demoniac from the Gerasenes, the woman from Phoenicia, all evangelizers in their own places.

Others followed Jesus as itinerants. With this type of following, they adhered intensely to the lifestyle that he had adopted for himself: itinerancy; social disassociation in terms of finances, declassifying themselves and becoming an artisan seeking solidarity, such as with family relationships, breaking all ties, not just sexual one but even affective ones with one's own family circle. An example of this type of following -standing out from the crowd- is the group of women (Luke 8: 1-3).

For all his followers, Jesus proposes a clear type of life: a fraternal community where the law of service is established; an egalitarian group where no one has a paternal or head position and where only the little ones are privileged (Matthew 23: 8-10⁴).

A third group of followers has a special symbolic character: the Twelve. He chose them because he wanted to. He assigned them to two things: to a community of intense life with him and to the mission (Mark 3: 3-19). This consists fundamentally in preaching about the proximity of the Kingdom and in casting out demons. Casting out demons, in the New Testament, is not just the act of exorcizing but also, above all, the act of freeing all those who fear death in all its forms by being enslaved by the demon (cf. Hebrews 2: 14-15).

The mission has its rules: gratuity of service; poverty of the missionary; dependence on the community, for those who receive the mission; persecution and trust in Providence (Luke 9; Matthew 10).

⁴To consider association for the educational service of the poor from the point of view of the Trinity calls into question authority that is not based on the Gospel. No one can occupy the place of the Father but, many times, authoritarian practices marked by a certain monarchical style have resulted in almost monarchical styles of leadership. The only place for authority is, according to the Gospel, that of Servant. A servant who is in no way the Messiah. He is, rather, a guide in the search for and the realization of the Father's will amidst a community of searching and questioning.

Living together in community is the true formative experience of the disciple (John 13: 13-15; Acts 1: 21-22): to follow him to the cross. To be formed in Christ is to be formed in the Father (John 5: 19-21) as artisans, workers and builders of life. Because the Paschal suffering of Jesus is based on the suffering of the Father, who hands over his Son, and on the suffering of the Spirit who groans with all humanity. The experience of living together is the formation of the disciple. It deals with being formed with the destiny of the Son, the visibility of the Father and the anointing of the Holy Spirit (John 11: 16; John 15: 20), appropriating his life (Philippians 3: 7-14; Colossians 2: 20-3: 5).

This is what happens in the mission. If we consider what it might mean to accompany Jesus on a workday such as the one he describes in Mark 1: 16-45, we realize what this configuration might mean. But above all this happens in communion with the experience of God as *Abba* and his criteria that are in the background of mission (Matthew 11: 25-30).

For us, Jesus is the face of God that we can see in the Gospels. With Him, we have a relationship through his Spirit. In Him, by faith, Jesus knows us and we know Him (John 20: 29-30) in the mediations that the Spirit has for us: the living Word in the world that we can understand because we read Scripture; our awareness of that which he speaks to us through our own feeling; the community where joint discernment allows us to understand the Word; the Rule which the Institute has reached in its discernment; our own awareness of and consent to faith. It is the experience of community love that permits us to live today the Paschal experience (Philippians 1: 9-11; 1 John 3: 14). It is there where we make the experience of the power of the resurrection in the mission, the fecundity of association for the discernment of the mission.

We can understand, then, that association is a grace that we have received from Christ and through Christ. This grace consists in our ability to respond to the "seduction" of his Gospel, which is astonishing in its dignity of mankind (RJ 10). We are branches on the vine. We are members of his body.

Together we contemplate the Holy Spirit, person-association

We have all had, at one time another in community or in the District, the experience that Saint Paul describes in 1 Corinthians 12: 1-13. We can understand that this is the experience of faith that is in the background of association. We discover the Holy Spirit in our community richness, a person who acts, energizes and works in many persons. Immersed in the Spirit by baptism, filled with the spirit by the Eucharist, we are incorporated into the Head, which is Christ, as members of his Body.

Within that Body we live the marvelous experience of being God's complement: He is complete in us and we are complete in him! (Cf. Colossians 1: 15-20; 2: 9; Ephesians 1: 22ff; 3: 19; 4: 14; John 1: 16). This is done through love, the powerful articulation and ligaments of this Body (Ephesians 4: 1-16; Colossians 2: 9).

The Holy Spirit, as we confess in our Creed, is constituted as a person through a relationship with the person of the Father and the Son, a unique relationship with two persons. He *is* that very relationship. In his person he *is* the relationship of the Father and of the Son.

His being a person is the association of persons. Salvation history, the life of the Church and our own association manifests this personal being and his way of being a person: to be one in many, one makes active the work of many.

It is clear, then, that neither Jesus, nor the Church, nor the Eucharist, nor our association can be understood without faith. They are "double" realities: immanent and transcendent at the same time. They are spiritual, sacramental realities.

If we look at the Jesus of the Gospels, we discover that it is the Spirit who anointed him for the mission (Acts 10: 38). But we also discover that it is the unction of the resurrection that constituted him as the Son of God with power (Romans 1: 3-4). Jesus was empowered by the Spirit through his resurrection to be transformed into the working Spirit of life, the artisan of life (1 Corinthians 15: 45), the creator of liberty (2 Corinthians 3: 17).

We can say that Jesus himself (and his missionary disciples and healers) have lived this tension of a power that acts in history but which explodes into something fully active, universally effective, in the eruption of the Kingdom that begins in the resurrection.

As the Second Vatican Council points out in *Sacrosanctum Concilium* (cf. Lumen Gentium 1: 48; 59), the very carnality of Jesus, united to the person of the Word, was an instrument of our salvation. That carnality is the boundary of the All-Powerful Son-Word. But it is also his historical possibility. That flesh bursts out through the resurrection as an effusion of the Spirit (1 Corinthians 15: 42-49).

In the same way, the carnality of the Church, its history, its institutionalism, is an instrument offered to the energy of the Holy Spirit in order to be a saving instrument that will break out into God's Kingdom as the full unity of humanity, cosmic reconciliation, peace, justice, truth, life.

Likewise, we can consider our own association for the educational service of the poor, following some of the threads that the current Rule offers us:

- The carnality of our school or non-school educational projects, of our social projects (Rule 3, 7, 11, 15), are instruments ready for the living action of the Holy Spirit for the salvation of the poor and the promotion of justice and peace that will explode universally and effectively in the eruption of the Kingdom.
- The carnality of our personal and communal prayer (Rule 69) is an instrument that is at the disposition of the groaning of the Spirit with a view to reaching the freedom of heart and discernment that will explode as total wisdom and freedom in the Kingdom.
- The carnality of our consecrated chastity and of our celibacy (Rule 27) is an instrument offered to the Spirit that free us and that will burst forth fully in the Kingdom when all of us become God's angels.

- The carnality of our poverty, through which we create communion⁵ (Rule 32) is an instrument offered to the Spirit that molds us with the heart of a poor person, open to God to be his witnesses among the poor. 40
- The carnality of our community relationships (Rule 23) is an instrument offered to the Spirit so that we might be constituted as a sign of the Covenant and of the transforming possibility of the world that has the Gospel, which will burst forth in full meaning in a new world that will inaugurate the Kingdom.

This means that in association there is a grace available that we ought to welcome and realize: the creation of a "sacramental us"⁶. This is not an "us" that can be created by our will. Our freedom receives a grace, a "spiritual us" that precedes us and to which we are invited. Our fidelity offers the "meat" for that grace created by the Spirit.

Can we think that the action by the Spirit is made perceptible for us and for the poor to whom we are sent in the sign of association for educational service?

The Acts of the Apostles talks about a spectacular perceptibility of the arrival of the Holy Spirit on Pentecost. Saint Paul speaks of the sensational nature of spiritual gifts in the community at Corinth. It seems that this type of perception is not the usual experience among us.

But we can find other forms of perception that are much closer to our way of living. They are those of community love and those of a lifestyle proper to those who are united by spiritual ties (Galatians 5: 22-23; 1 John 4: 11-14), and those of the prophetic mission (2 Peter 1: 21; Matthew 10: 20). The community of those who love one another and who open themselves to the mission is the visibility of the Spirit.

Of course for this perception we need the spirit of faith, which is our way of participating in the gift of the Spirit (Colossians 1: 9; 3: 16; L 5). We are aware that in our association there is a secret, somewhat hidden, a mystery (1 Corinthians 2: 13-16). It is the creative Spirit of us.

The Spirit is the communion and the mediation that communicates the communion that is communicated. Christ is the mediator and the Holy Spirit is the mediation that is communicated since himself. The Spirit is the beginning of that typical "us," but not exclusively a liturgical one. In the Spirit, through Christ, we have access to the Father (Ephesians 2: 18). The Spirit is, in terms of the creator of this "us," the place of access to the Father and the instrument of that access. It is the immediacy of the presence of the Spirit that is the link of mediation.

⁵Two words surprisingly are absent in Circular 460.

⁶Which, in the last instance, is conditioned upon an "us" which is even more elemental and gratuitous, that of universal fraternity.

Looking at the immanent Trinity

41

Now we are in the condition to penetrate into the communion of the Divine Three, following the route that their self-revelation has shown us. We can do it by always looking also at the political dimension of these ways of talking about God.

We profess only one God, which is, only one subject, only one center of activity in God. We profess Three Divine Persons, inseparable by virtue of whom they are and what they do, at the same time unmistakable (DS 528).

This means that the unity, or rather, the communion in God, precedes the distinction of the persons is its basis. Only the relationship distinguishes the persons. The "us" precedes the "I."

Therefore, we can accept that "person" is an affirmation of identity at the same time open to a "you" and committed to "us." A person is not the individual; it is the relationship, the reference to the other (ST 1, q. 34, a.1). A person is what happens *between* two in "us," as Buber would say, and it is not a matter of self-affirmation of an isolated "I."

We accept also this God as creator, as open, always, to create a greater communion. In this commitment of communion, God opens two missions: that of the Son and that of the Holy Spirit. Based on those missions, we understand better what the person means. Person is a possession in its dispossession.

We become persons, in the imitation of God, when we surrender ourselves in possessing ourselves, after the surrender. We become persons in an associative exodus⁷.

In God, we accept three persons. We accept three ways of being, possessing, belonging. In this way "person" is something that is said analogously, not univocally.

In God, each person possessing himself is that of belonging to a constitutive reciprocity that makes for the unity of God, his life, his activity, which is an ongoing giving of oneself. Each person is a giving of oneself, that circulates through the other person to give the unity of the "us" that precedes each of them. This is a giving that involves compensation in welcoming. Some persons constitute others in relationship. A circle of life in which each one lives through others and for others.

In this mystery of giving for life, the Father empties himself totally in his Son, giving himself entirely to him to constitute him as his equal. And the kiss of this surrender is the Spirit, the associative person-link. Communion, association that is established in the Trinity is always kinetic, exodial. Thus, the Father becomes the archetype of that virginal and poor surrender that will characterize the historical existence of Jesus and the action of the Spirit in the Church. It is the obedience of the Son and the Spirit that make the history of the kinetic exodus of the Trinitarian God Communion.

⁷This expression is the right one in reference to Lasallian experience. The reading of its testament offers us that marvelous phrase: "the Brothers with whom God has desired to unite me." That is the "us" sensed by the Founder and towards which he journeyed by means of a strong conversion.

The world receives its life and holiness from that circle of life. The world is a complement of the same God in Christ, God made world. There is in the world, by the force of Easter, which bursts forth in the dominion of Christ as Spirit, a recapitulating, effective energy that goes towards the unity of the totality of the Body of Christ. Moreover, Tertulian dares to speak of the "Body of the Three" (PL 1.1206).

Here is the foundation, the condition for the possibility and the effectiveness of the power of our association: in the Association of the Three Divine Persons and its missionary openness. Association is one name of God.

But what in God is the unity of nature, in us is created unity, the result of the response to grace, which is offered and available, with the limits and ambiguities proper to what is human and historic.

To commit us to association for the educational service of the poor by vow is:

- To open ourselves to the question in the face of the Brother in listening to and demanding our response in the creation of ourselves as a response to grace. To discover in the Brother God who demands of us communion and mission. To establish, therefore, dialogue as a horizon of possibility of all associated undertakings.
- To make ourselves Brothers of one another, recreating a communion that precedes us. Like the Divine Persons, we cannot be without the others. All that is ours lives in our relationships. This assumes developing among ourselves the habit of allowing ourselves to be moved together by the needs of the poor, to let ourselves be affected together by other persons, to surrender ourselves personally and together to what we do. The purpose of this is to create a sign of the saving presence of the Trinity in our houses and in our works: where we can see a community of Brothers deeply committed to the educational service of the poor, we see the Trinity (cf. Saint Augustine, PL, 42.958).
- To accept that the Trinity is the program of association. This means being present and being with, in, and for the other Brothers, to be present and to be together in the educational service of the poor. It means participating together in the difference for communion, participating in the equality of the difference for communion. This also means accepting the path that God has chosen, man's path, for all our paths. Paths that are aimed at the creation of humanity that is in solidarity (cf. RH; DinM; DetV; SRS).
- To recall and to accept that the life of the Trinity and its missionary openness, unleashed by the same mystery of love, which is always passion, are displayed in a commitment to the triple freedoms: the freedom from all dehumanizing needs that we call liberation; the freedom from all oppressive relationships that we call communion; the freedom aimed towards an absolute future, historically mediated by political fantasy that we call project. The life of the Trinity is the Kingdom.

- To recall and to accept religiously that association is not born from below, from the individual or collective voluntary commitment through the vow and its juridical force. Association comes from the Trinity. It comes from the Father, through the Son, in the Spirit, for the cause of the Kingdom, for the glory of God, which is the life of mankind, especially that of the poor.
- To recall and to accept in faith that association is always a mystery that surpasses us. It is born of and lives in life poured out in our hearts by the Spirit that has been given to us.
- To recall that the Eucharist is the sacrament of association. It is the memorial of Easter, representation and instrument of the unity for the mission. To receive Christ in the Eucharist is to make ourselves contemporaries with Him, to live the "union" with his sentiments, his intentions, his projects, as De La Salle teaches us.
- To recall that the Trinity is the source, the form and the homeland and the place of Association, that is to say, that first is what is common and then comes the differences among us. So that our response should be an effort in fidelity to become experts in discernment, in unanimous action, in intimate dialogue, in conflict resolution in a way that transcends self, that builds common criteria, in cordial obedience to what has been discerned, in stability in the union. This is what De La Salle's experience in 1691 and 1694 teaches us.

Mary, the archetype of association for the educational service of the poor

If we think about the icon of the Annunciation, we can see Mary in a profound act of faith, in active receptiveness that responds to the Father through the Spirit to offer herself as an instrument of incarnation of the energy of the Son-Word. Normally, she has between her hands a red skein, the thread of history that she winds in her hands, in the silence of her prayer. A ray from above falls upon her womb or her heart. Other times the Gospel of the angel is like a wave that penetrates and makes fertile. Her attitude, many times, highlights her receptivity with a delicate curvature.

In this mystery, Mary, is constituted as the archetype figure for all those for whom mediation of the Holy Spirit unites us to Christ. She becomes, in this mystery, the normative subjectivity for all believes in our relationship with the Trinity. Her act of faith is the perfect subjective foundation of each one of the personal acts of faith that take place in the communion of saints.

Mary in her mystery as the virgin spouse expresses in a major way the subjectivity of the Church, the spiritual center of a conscious decision that is free and rational: the acceptance of divine maternity. The virginal aspect of this conception underscores the gratuitousness of the event. Here there is a parallel with the eternal act of the Father who engenders the Word. This is also a nuance that is expressed in our consecrated way⁸ of living association for the educational service of the poor.

⁸Not only by the vow of chastity; this nuance is expressed also by that of poverty but, above all, by the consecrated lifestyle that looks at and realizes existence based on the Beatitudes.

In her subjectivity, Mary went forth as a pilgrim of faith⁹ (cf. LG 58; RMa). Thus she is constituted, like a new Abraham (cf. Romans 4: 17- 21), as the mother of believers. Her mysterious betrothal opens itself to maternity that is her very consecration: an ongoing disposition for the Holy Spirit with a view to the growth of the Body of Christ. In this way, the wife of the Holy Spirit cooperates in engendering a Body for the Head, which is her Son. This consecration is lived in stable association with Joseph at first, and with the men and women disciples later on, in the following of Jesus.

At the foot of the cross Mary, who receives the Spirit again, this time in company with the other two believers, becomes a member of Jesus Christ in the redemption. This is her lay ministry, to collaborate in the birth of the first ecclesial "us", the first Easter association.

To sing the Magnificat with her invites us to celebrate our association for the educational service of the poor. With her we recognize our poverty and our availability for God's saving action. With her we offer ourselves virginally to the Spirit's action. With her we recognize the God's plan of predilection for the poor and with her we offer ourselves for the journeys of the Kingdom.

The truths about the Most Holy Virgin being topological, contemplating her mission in Salvation History, is to contemplate our own. It is up to us, as an association, to give birth to the Body of Christ, which is the Church of the poor. It is up to us, as an association, to support ourselves at the foot of the Cross while accompanying the sorrow of the People of the Crucified God. But, above all, it falls to us, as an association at the educational service of the poor, to lower from the cross the crucified of today and to hope for the resurrection of the People of God.

Bibliography

Bauman, Zygmunt (2006) *Comunidad. En busca de seguridad en un mundo hostil*. Siglo XXI. Madrid.

Boff, Leonardo (1990) "Trinidad" en Ellacuría, I.-Sobrino, J. *Mysterium Liberationis. Conceptos fundamentales de Teología de la Liberación*. Trotta. Madrid.

Forte, Bruno (1996) *Trinidad como historia*. Sígueme. Salamanca.

Guevara, Ivonne – Bingemer, María Clara (1990) "María" en Ellacuría, I.-Sobrino, J. *Mysterium Liberationis. Conceptos fundamentales de Teología de la Liberación*. Trotta. Madrid.

⁹The beautiful Lasallian meditation on the Nativity of Our Lady contrasts this pilgrimage of Mary's conception in Ana's womb (M 163). Besides the theological considerations of the Founder, his thoughts on consecration continue being pertinent.

Gil Larrañaga, Pedro María (1998) “La consagración del Hermano: un tema que la Declaración no dejó cerrado”. En *Hermanos de las Escuelas Cristianas. El Hermano de las Escuelas Cristianas en el mundo actual 30 años después*. CVS. Madrid. 45

Lipovetsky, Gilles (1990) *La era del vacío. Ensayos sobre el individualismo contemporáneo*. Anagrama. Madrid.

Martínez de Ilarduia, Juan Mari (2000) *Perijóresis. Comunión de personas, modelo de toda comunidad*. ITVR. Vitoria.

Moltmann, Jürgen (1983) *Trinidad y Reino de Dios. La doctrina sobre Dios. Sígueme*. Salamanca.

Mühlen, Heribert (1974) *El Espíritu Santo en la Iglesia*. Secretariado Trinitario. Salamanca.

Navone, John (1989) *Self-giving and Sharing. The Trinity and Human Fulfillment*. The Liturgical Press. Collegeville. MN.

Rahner, Karl (1977) “El Dios Trino como principio y fundamento trascendente de la Historia de Salvación” en *Mysterium Salutis. Manual de teología como Historia de la Salvación. Volumen II. Cristiandad*. Madrid.

Rosales, Raúl (1993) “Trinidad y liberación.” En *Revista Testimonio* n° 139. Septiembre-Octubre.

Silanes, Nereo (1993) “Trinidad e Iglesia. Comunión trinitaria, eclesial y pastoral.” En *Revista Testimonio* n° 139. Septiembre-Octubre.

Von Balthasar, Hans Urs (1964) *Ensayos teológicos II. Sponsa Verbi*. Ediciones Guadarrama. Madrid.

Zubiri, Xavier (1997) *El problema teológico del hombre: cristianismo*. Alianza Editorial. Fundación Xavier Zubiri. Madrid.

Acronyms

DetV Carta encíclica de Juan Pablo II, *Dominum et Vivificantem*, sobre el Espíritu Santo en la vida de la Iglesia y del mundo, 1986

DinM Carta encíclica de Juan Pablo II, *Dives in Misericordia*, sobre la misericordia divina, 1980

LG Constitución Dogmática del Concilio Vaticano II, *Lumen Gentium*, sobre la Iglesia. 1964

RH Carta encíclica de Juan Pablo II, *Redemptor Hominis*, al comienzo de su ministerio pontifical, 1979

RMa Carta encíclica de Juan Pablo II, *Redemptoris Mater*, sobre el papel de la Virgen María en la vida de la Iglesia, 1987

SRS Carta encíclica de Juan Pablo II, *Sollicitudo Rei Socialis*, al cumplirse el 20° aniversario de la *Populorum Progressio*, 1987