

**Sharing Apostolic Constitution “VULTUM DEI QUARERE” Pope Francis  
( *Sujong sub region Formator meeting May 9-15 2017 : Magdalena Gedono* )**

**Refreshing Vultum Dei Quarere**

Dear brothers & sisters.

Actually I just wanted to share some input to sr.Rosanna regarding our sharing at this meeting a few months ago, but then sr.Rosanna asked me to prepare a presentation of Vultum, even though I am not qualified to speak of it because lack of abilities especially my English. But for our fraternity & communion I will try to do it and I am sure most of you already read this Constitution of Pope Francis so I just want to share with you some from Vultum Dei.

50 years after the Second Vatican Council & careful discernment Pope Francis offered this document & reaffirmed his personal esteem for all contemplative life as a priceless & indispensable gift which the Holy Spirit continues to raise up in the Church. The Apostolic Constitution Vultum Dei Quarere = VDQ ( Seeking the face of God) on women’s contemplative life was signed by Pope Francis 29 June 2016. Even though for women’s contemplative life this Constitution is very rich for monks & all the contemplative life because the role of contemplative life in the Church & the world.

This document consists of a Prologue & 5 chapters as follows:

1. Esteem, praise & thanksgiving for consecrated life & cloistered contemplative life ( no5-6)
2. The Church’s accompaniment & Guidance ( no7-8)
3. Essential calling for discernment & renewed norms ( no.12-35)

In this chapter Pope Francis invites us to reflect & discern 12 aspects of consecrated life in general & the monastic tradition in particular. These are: Formation, Prayer, the Word of God, The Sacrament of the Eucharist & Reconciliation, Fraternal life in community, Autonomy, Federations, enclosure, Work, Silence, Communications media & Asceticism.

4. Matters calling for discernment & renewed norms ( no.12-35)
5. The witness offered by nuns ( no. 36-37)

My sharing will be about only 2 sections of VDQ :

1. Prologue: esteem, praise & thanksgiving for contemplative life
2. Four of the 12 aspects of consecrated life in monastic tradition: Prayer, Formation, Fraternal life, Asceticism.

**Prologue**

In seeking **the face** of God, we realize that no one is self sufficient, rather we are called in the light of faith to move beyond self-centeredness, drawn by God’s Holy Face and by the sacred ground of the other to an ever more profound experience of communion.

*“In contemplating Christ’s face, we confront the most paradoxical aspect of his mystery, as it emerges in his last hour on the Cross. The mystery within the mystery, before which we cannot but prostrate ourselves in adoration. In order to bring man back to the Father’s face, Jesus not only had to take on the face of man, but he had to burden himself with the “face” of sin. “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God” (2 Cor 5:21- **Novo Milenium I-25**)*

Through Baptism, every Christian and every consecrated person is called to undertake this pilgrimage of seeking the true God. By the working of the Holy Spirit, it becomes a *sequela pressius Christi* – a **path of ever greater configuration to Christ the Lord**. This path finds notable expression in religious consecration, and, in a particular way, in the monastic life, which, from its origins, was seen as a specific way of living out one's baptism, and to continue to offer to the world Christ's life of chastity, poverty and obedience life as a credible and trustworthy sign, thus becoming "a living 'exegesis' of God's word" (2)

**St. Benedict** emphasized that a monk is one whose entire life is devoted to seeking God. He insisted that it be determined of one aspiring to the monastic life " **sivera Deum quaerit**, whether he truly seeks God.

*Concretly, living in union with the crucified Christ used to be spoken of in terms of reparation or victimhood, but the same reality can be found in our everyday effort to live together in communion. When someone offends me, corrects me, forgets me, there is pain. But I often do not want to let that pain in and see what it is that is making me hurt. Instead I blame the other, remember old conflicts, feel that the other wants to humiliate and hurt me. I take the stance that the other is against me. If this process does not become conscious in the light of grace, I will become an enemy to that person. That is a microcosmic view of how every war begins. If, however, I struggle to let the pain in and see what it is that angers me, I will find that the reason for all my emotion is within me. Even if I try to stay in that wound and let the pain penetrate my pride and egoism instead of defending myself with anger and accusations, I find I am usually too weak to do so; the shame is unbearable. If I turn to Christ naked and nailed to the Cross, I hear him calling me to stay there with Him and I make the conscious choice of not defending myself against pain and shame. I find my self at the heart of our vocation. I can accept that pain as the way to my own salvation and offer myself with Christ for the salvation of the world. (CSQ 2003: 38.2 *The monastic community: Ecclesiola in Ecclesia-M.Martha Driscoll OCSO.*)*

#### **Reflection for sharing:**

How do we deal with that statement in our experience of daily life in my community with my brothers/sister as well as with my junior brothers & sisters ( how do we live it in our fraternal correction). Do I accept my salvation gratefully & what are my challenges?

Imitating the Mother of God, who **diligently pondered** the words and deeds of her Son. The Church has always to looked Mary as the **summa contemplatrix** ( from Annuciation to the resurrection). In Mary we glimpse the mystical journey of the consecrated person, grounded in a **humble wisdom**, for whom God is **the unum necessarium** . She was a woman of silence- no barren or empty silence, full of love.

#### **I. Esteem, praise & thanksgiving for consecrated life & cloistered contemplative life ( no5-6)**

Pope Francis highly esteem for consecrated life as sign & prophecy and I try to conclude of VDQ as follows:

**1. The monastic life**, as an element of unity with the other christian confessions, takes on a specific form that is prophecy and sign, one that "can and ought to attract all the members of the church to an effective and prompt fulfilment of the duties of their christian vocation", by living out the demands of baptism, "**by virtue of their separation from the world are all the more closely united to Christ, the heart of the world**" (4)

**2. Women's contemplative life** has always represented in the Church and for the Church, her praying heart, a storehouse of grace and apostolic fruitfulness, and a visible witness to the mystery and rich variety of holiness (5)

**3. Be beacons** & be torches to guide men and women along their journey through the dark night of time through prayer & self-sacrifice.(6)

**4. Be sentinels** of the morning, heralding the dawn.(6)

It is not easy for the world, or at least that large part of it dominated by the mindset of power, wealth and consumerism, to understand your particular vocation and your hidden mission; and yet it needs them immensely **5. *Become prophets*** and ministers of his mercy, and instruments of reconciliation, forgiveness and peace through the joyful experience of God's forgiveness received in this sacrament (23)

**6. *Through intercessory prayer***, you play a fundamental role in the life of the Church. Your prayers of intercession embrace the many families experiencing difficulties; you can heal the wounds of many, like Moses (in Exodus) raised his arms to ask for the Lord's help (16)

**7. *Your life of complete self-giving*** thus takes on a powerful prophetic meaning. Your moderation, your detachment from material things, your self-surrender in obedience, your transparent relationships – these become all the more radical and demanding as a result of your free renunciation “of ‘space’, of contacts, of so many benefits of creation... [as a] particular way of offering up [your] ‘body’”. Your choice of a life of stability becomes an eloquent sign of fidelity for our globalised world, accustomed to increasingly rapid and easy relocations, with the risk that many persons never sink roots in any one place. (35)

**The foundational values** such as silence, attentive listening, the call to an interior life, stability – need to be maintained and contemplative life can and must challenge the contemporary mindset.(8)

**Silence** entails self-emptying in order to grow in receptivity. Our Virgin Mother was a woman of silence – not barren or empty silence, but rather a rich and overflowing one, full of love, for love always prepares us to welcome the Other and others.(33)

### **Listening:**

Practice the art of listening “which is more than simply hearing”, and the “spirituality of hospitality”, by taking to heart and bringing to prayer all that concerns our brothers and sisters made in the image and likeness of God. Authentic contemplation always has a place for others” ( Ev.gaudium)

### **What are the challenges:**

**The great challenge** faced by consecrated persons is to persevere in seeking God “with the eyes of faith in a world which ignores His presence (2). We face the challenges today that concern the young people ( VDQ 36)

**1. *In our globalized world***, accustomed to increasingly rapid and easy relocations, with the risk that many persons never sink roots in any one place( 36).

**2.” *Throw away culture*”**

**3. *In our society, the digital culture*** has a decisive influence in shaping our thoughts and the way we relate to the world and, in particular, to other people.

Today, there are a lot of difficulties & challenges about working, there is no more stability, the “people are making contracts” to earn their living and renew 2 years if the factories still give them jobs.

*Pope emeritus Benedict give a message to young people : “ In the new technologies-cyberspace, in the search for sharing, for friends, there is the **challenge not give in to the illusion of constructing an artificial public profile for oneself**” (Truth, Proclamation and Authenticity of Life in the Digital Age, June 5, 2011, 45th World Communications Day)*

**In Caritas in Veritate** he spoke about the aspect of the contemporary technological mindset: There is the tendency to consider the problems and emotions of the interior life from a purely psychological point of view, even to the point of neurological reductionism. In this way man's interiority is emptied of its meaning and gradually our awareness of the human soul's ontological depths, as probed by the saints, is lost. The question of development is closely bound up with our understanding of the human soul, insofar as we often reduce the self to the psyche and confuse the soul's health with emotional well-being. These over-simplifications stem from a

*profound failure to understand the spiritual life, and they obscure the fact that the development of individuals and peoples depends partly on the resolution of problems of a spiritual nature.*  
( Pope Benedict XVI-Caritas in Veritate no 76)

According to Mgr Ignazio Munilla, bishop of San Sebastian in Spain, (2012), identifying **three affective wounds characteristic of today's youth: narcissism, pansexualism and distrust.** These wounds are substantially issues of faith. Monasteries are called to respond them.<sup>1</sup>.

**We should not be afraid, to speak clearly and loudly about love, chastity, beauty, communion and surrender to God's will.** ( The wellknown refrain of every psychologist is that self esteem presupposes recognition of one's own qualities; a good thing, surely, but lacking in substance.) A person cannot possibly have esteem for herself unless she encounters the LOVE that generated her to life out of nothing.

We need to know that we are loved by God and eternally desired, infinitely, redeemed, unconditionally favoured, boundlessly forgiven by Him. Only thus can we learn to accept life as a gift, notwithstanding the difficulties and pain we may encounter. If we fail to have this encounter with the love of God, narcissism will merely give birth to self-hatred. Christ crucified is the only valid measure of an individual's worth.

Love, however presuppose an ascetic dimension that is not moralistic but realistic, enabling us to grow into self-giving, in that infinite forgetfulness of self that embraces the vastness of an encounter in which life-giving love exploded.

**As a remedy for pansexualism**, Munila suggested that we redeem the virtue of chastity. He refers to chastity as a kingly virtue, that is, as a mark of people who do not let themselves be dragged along by passions and impulses, but remain masters of themselves. Chastity impinges not only on self-mastery, it is also tied up with the experience of belonging. A person who belongs to another person does not waste time searching for compensations. Further, breaches of chastity are always based on curiosity and untruth.

**Distrust** Two basic remedies for the wound of distrust:

- An experience of communion at the heart of the Church
- Surrender to Him who can do everything.

The decisive victory over the wound of distrust is won when I can recognize myself within a "we", when we come to form " a people".

## **II. Four of the 12 aspects of consecrated life in monastic tradition: Prayer, Formation, Fraternal life and Asceticism**

### **1. Prayer:**

The essential elements of the contemplative life are personal prayer & communitarian prayer, inhabited solitude & fraternal life in community to become an image of Christ. In Mary, we glimpse the mystical journey of the consecrated person, grounded in a humble wisdom that savours the mystery of the ultimate fulfillment, the Church has always looked to Mary as the *summa contemplatrix*, a person centred in God and for whom God is

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<sup>11</sup> Regarding the **narcissism** widespread among today's youth, Munila defines it as a tendency to remain enclosed in the contemplation of oneself while being hypersensitive, tending to absolutise one's particular feeling and fears and taking it for granted that one is the centre of the universe, anxiously seeking approval, security and admiration, The narcissistic person difficult to form relationships because her love is possessive and self centered.

**Pansexualisem** in Mgr Munila' analysis refers to a series of anthropological ruptures whereby sex has been divorced from love. It results in a failure to be open to the gift of life, with marriage being seen as a way of enclosing love within suffocating juridical norms. At stake is a real breakdown of man and of human relationships, an anthropological breakdown. **Distrust**, is seen as a "psychological syndrome" resting on deep insecurity, inability to endow others with trust, a sense of treading uncertain ground.

the unum necessarium, Contemplatives appreciate the value of material things, yet these do not steal their heart or cloud their mind; on the contrary, they serve as a ladder to ascend to God.

*In the past, monastic life was often perceived as an individualistic solitary journey to God through austere asceticism, the community merely providing the necessary spiritual means and material environment. It was often seen as a solitary road to personal sanctity, exterior perfection, but sometimes went hand in hand with pride, envy competition, lifetime enmities, bitter grudges and childish behavior. It was possible to live all the elements of the Cistercians vocation as an unconscious project of self-sanctification or self-realization. Religious life lived in this spirit risked becoming an exercise in self-worship. (CSQ, *ibid.*)*

Pope Francis underlined that: your life of prayer and contemplation must not be lived as a form of self-absorption; it must enlarge your heart to embrace all humanity, especially those who suffer. Through your prayer, night and day, you bring before God the lives of so many of our brothers and sisters who for various reasons cannot come to him to experience his healing mercy, even as He patiently waits for them.

*As Cistercians today, we need to know about the world, its problems, dilemmas, wars and fears because we have a special mission for the people around us in our countries. We need to listen carefully, look deeply, reflect seriously and understand the world's conflicts in order to bring them into the light of faith, hope and love. Without getting into politics or taking sides with opposing parties, we want to become intelligent peacemakers, praying for the conversion of all to the common good. (CSQ, *ibud*)*

One important point of contemplation involves having a pure mind and faith. Your contemplation can become a spiritual combat to be fought courageously in the name of, and for the good of, the entire Church, which looks to you as faithful sentinels, strong and unyielding in battle... including facing "the midday devil".

- Contemplation is entering into Christ's truth, that means into self-knowledge of our disorderly life in the light of faith. Contemplation is not for our private consolation, but aimed at embracing the truth contemplated even if it is at the price of blood, as Benedict in his solitary cave.

*"Faith consists in the willingness to let ourselves be constantly transformed and renewed by God's call, which calls for humility and the courage to trust and to entrust, it enables us to see the luminous path leading to the encounter of God & humanity: the history of salvation (Pope Francis: **Lumen fidei 13-14**)*

*It is precisely in contemplating Jesus' death that faith grows stronger & receives a dazzling light, then it is revealed as faith in Christ's steadfast love for us, a love capable of embracing death to bring us salvation. Faith does not merely gaze at Jesus, but sees things as Jesus himself sees them, with his own eyes, it is a participation in his way of seeing ( **Lumen fidei 18**).*

In his series of catecheses on faith, Pope Benedict XVI said " I can not build my personal faith on private conversation with Jesus, for faith is given to me by God through the community of believers, which is the Church, in a communion which is not merely sociological, but rather which is rooted in the eternal love of God. Our faith is truly personal only if it is also communal. It can only be my faith if it lives & moves in the "we" of the Church ( Oct 31, 2012)

## 2. Formation

The formation of consecrated persons is a process aimed at configuration to the Lord Jesus and the assimilation of His mind and heart in the complete gift of self to the Father. This process is never-ending and is meant to imbue the entire person. *Our Constitution 45 says: that the purpose of formation is the restoration of God's likeness under the action of the Holy Spirit and the maternal guidance of Mary.* In a particular way, the formation of contemplatives is directed to a harmonious communion with God & community within an atmosphere of silence.

Formation of the heart, or putting on the mind of Christ, is a life long process.

*The heart is the primary organ of our being, it very deepest and truest self and the spiritual masters teach that it is not attained except through sacrifice and a dying to the false self. Education of the heart is process of stripping oneself for letting oneself be stripped so that the real self may emerge. ( Humility & Pride-St.Bernard)*

**Monastic formation must be oriented to introduce the candidate into the mystery of the relationship to**

**Christ.** Because the candidate knows himself loved, he can love and in the concrete life of every day we can perceive the quality of his imitation of Christ. *Since getting to know Jesus is to experience that you are renewed in your humanity. This requires not only an intellectual enlightenment or a study, but above all to live the faith in a practical way. Questions of faith (and monastic life) will be only answered by living faith.*

**(Bernard-Tilburg) ,**

Pope Benedict XVI - October 18,2012: Faith in the Lord is not something that affects only our minds, the realm of intellectual knowledge, rather it is a change involving the whole of our existence: our feelings, heart, mind,will, body, emotions & human relationships, etc..)

***Our reflection for sharing:***

1. How do we help the young people to know Jesus concretely & help them live by faith before today's challenges?
2. How do we help them to experience & to grow in the continual choice as a living member of the Church where they find their true identity?
- 3.How do we deal with them when we face our own limitations & weakness?

**The result of formation** is that consecrated persons show in the way of their thinking and acting that they belong fully and joyfully to Christ; it thus demands a ***constant conversion to God*** (13)

*Conversion is the continual choice of becoming a member of the Body of Christ, finding our true identity as a living member of that Church in which we receive and share life of Christ. Our search for God means seeking to belong fully to the community. Communion is the path and aim of our conversion*

All our monastic formation can be summed up in the education of love, that is, in sparking the capacity to live as gift and receiver, as subject and object of love. This is how we are “transformed” into Christ, which is the purpose of our monastic life.

<b>Instruments of <i>Conversatio</i></b>		
<b>Corporal Instruments</b>	<b>Spiritual Instruments</b>	
Stability and austerities Celibacy and poverty Silence and solitude	Humility Obedience Good Zeal	Eucharistic Life Opus Dei Lectio Divina
<b>Fruits</b>		
Joyful service	Charity or Purity of heart	Pure and continual prayer
<b>Purpose</b>		
Transformation <sup>i</sup> in Christ for the glory of the Father and the world's salvation		

**An important point of the process of formation is that it takes place in the monastery itself, and that fraternal life in community, in all its expressions, should contribute to this process.**

### **Our challenges for reflection:**

*“Are our communities places of encounter, places of education, places of communion in which the “forma Christi” can still attract and transform; places where people can experience true human and Christian dignity? Therefore if we want to educate our young novices to communion, we can only do it by being a community of communion. To be a community of communion means to share a lived vision of the Cistercian charism; a vision that cannot be taken for granted but has to be continually renewed with the dedication and contribution of everyone.( M.Giovana. Sub region FM Matutum 2011)*

In the conclusions of VDO, article 3.1, underlines that we should **give special attention to on going formation**, which is the foundation for every stage of formation, beginning with initial formation.

*The real crisis in formation and its time to realize that in formation the problem is not the novices, even though they might have many problems. The problem lies in us, **solely professed** who have probably renounced our educative task, our task of transmitting the Cistercian monastic life. The only contribution we can offer to the conversion of others is our own conversion. If the project is my personal conversion everything, even my failures may become positive in the reality ( CST 47-M. Giovanna)*

One of the most significant elements of monastic life in general is the centrality of the Word of God for personal and community life. Saint Benedict stressed this when he asked his monks to listen willingly to sacred readings: *“lectiones sanctas libenter audire”*(19). Saint John Paul II stated, The Word of God is the “first source of all spirituality” and must become the principle of communion for your communities and fraternities.

John Pope II *spoke to us clearly about the spirituality of communion in Starting a fresh Afresh from Christ, no.29. It means:*

- *An ability to think of our brothers and sisters in faith within the profound unity of the Mystical Body and therefore as those who are part of me: sharing the joys and suffering of our brothers and sisters, sensing their desires and attending to their needs, offering them true and profound friendship.*

*The ability to see what is positive in others, to welcome it and to cherish it as a gift from God, and to know how to make room for others, sharing each other’s burdens.*

Pope Francis urges us to “avoid the risk of an individualistic approach, and remember that God’s word is given to us precisely to build communion, to unite us in the Truth along our path to God... Consequently, the sacred text must always be approached in the communion of the Church”

*We can not learn to love each other as Jesus loved us abstractly, alone in our separate corners. Love does not consist merely of charitable and virtuous actions but rather of personal face to face encounters, heart-to-heart communion, head-to-head discussion, shoulder-to-shoulder collaboration ( CSQ ibid)*

### **3. Fraternal life & 4. Asceticism**

**There are a lot of good explanation of fraternal life ( no.24 to 27), but I want to share only these:**

**Fraternal life** in community is also the primary form of evangelization & the monastic life entails a growing community life *meant to create an authentic fraternal communion, a koinonia*. This means that all the members must see themselves as builders of community and not simply recipients of its eventual benefits, whereby all experience a sense of belonging & constantly open to encounter, dialogue, attentive listening & mutual assistance & to take care to avoid “the disease of self-absorption”.( no.25,27)

**About the ‘sense of belonging’:** *The experience of belonging, we should learn from one another that the religious community is the place where the daily & patient passage” from me to us” takes place, from my commitment to a commitment entrusted to the community, from seeking “my things” to seeking “the things of Christ” (Fraternal life in community, no 39 “from me to us”).*

*But ‘belonging’ is the experience that solidifies identity because belonging doesn’t only mean finding a home and a family in one’s community but letting oneself be generated by this home, walking within its history and its becoming-made up of grace and misery- to accept its mediation as the voice of God, to live together in a faithfulness that strengthens us day by day. It means to leave a negative solitude that not only means being closed in on oneself but also has other names: perfectionism, exclusive intimate relationships, conformity, extreme sensitivity, obsessive analysis of self and of life, and even obstinate and presumptuous rationalism.*

Building friendship, sense of belonging & building up the Body of Christ demands a tremendous asceticism, needs the **practice of asceticism** and that means:

**1. self-control and the purification** of the heart which is also a path to liberation from “worldliness” & fosters a life in accordance with the interior logic of the Gospel, and demands the three evangelical counsels that we professed with a solemn vow.

*St. Benedict already gave us the key indication: no one is to pursue what he judges better for himself, but instead, what he judges better for someone else” ( RB 72.7). The purpose of asceticism is to strengthen us for this effort so that everything is aimed at communion. The passage from selfishness to communion, from proprium to commune involves an inevitable death to self or rather a continual dying to self so that we can live in the Spirit and build communion in love. It is a lengthy and painful process, but it is path of liberation-of salvation from our pride and autonomy. It means obedience to the common will and gift of self for the common good, it means obedience to superior and to anyone who is given a responsibility, to the structure of the communal life, the conversation, discernment and decisions made by the community. Such obedience is at the heart of the mystery of the Incarnation: Obedience to the Father through other limited, sinful people like ourselves, with a motivation that only faith can give. Obedience is the only way to adhere to Christ. But Obedience is not childish but rather the mature use of human freedom in union with the freedom of Christ. That is precisely the liberation we seek (CSQ ibid)*

**2. The path of asceticism** is also a means of acknowledging your own weakness and entrusting it to the tender mercy of God and the community

Concretely building up communion in community need martyrdom of the self ,patience and Humorous compassion

The martyrdom of the self. *Dying to self will is taken as primary value in the Rule. And the patience is so important RB pro 50 “ We shall through patience share in the suffering of Christ that we may deserve also to share in his kingdom.*

- *Patience is martyrdom of the self. The Latin root “pasi” means to suffer. Patience is not just tolerance, because once said it easy to be tolerant when you do not care. Patience is a caring suffering, is not a victim and we are all beginners when it comes to practicing it. (CSQ 2014. 49.3: Interior Silence & Formation ( Brendan Freeman, OCSO)*

*The sacrifice of our desires and our judgment is always a bloody sacrifice. It seems that we are betraying our very selves, our identity, our conscience, our freedom, our dignity, our lives.( CSQ 2003. 38.2 : The monastic community)*

Pope Francis in General audience **Wednesday 22 March 2017**-lent season, describe perseverance in fact patience, it is the capacity to endure, to carry on one's shoulders, support, to remain faithful, even when the burden seems to be too great, unbearable & we are tempted to judge negatively & to abandon everything & everyone.

**Humorous compassion is a great help to live out our ascetismn in community**, because humor is a great virtue. Thus humorous compassion also helps to bear each other's burden in our community life. It is merciful and understanding. To understand another person, it is necessary to "stand under" the same yoke. We should cast out "the great thick beam" that is pride in the mind"

To end my sharing, my brothers & sisters, may our communities or fraternities become true schools of contemplation and prayer (VDQ 36). As Mary we too can become a "stairway" by which God descends to encounter humanity, and humanity ascends to encounter God and to contemplate His face in the face of Christ.(37)

**For our reflection & sharing:**

What is really helping us in process of dying of self to live out our ascetism by building up communion in community.

Sources:

- Pope Francis- Apostolic Constitution- Vultum Dei Quarere
- CSQ 2003. 38.2 : Martha E. Dricoll, OCSO -The monastic community-Ecclesiola in Ecclesia
- CSQ 2014. 49.3: Brendan Freeman, OCSO- Interior Silence & Formation
- Constitution 47: M.Giovanna Garbelli, OCSO
- Step forward : Cental Secretariat of Formation-2015

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