

February 2015-April 2015
REFLECTION QUESTIONS FOR HOUSE MEETINGS AND/OR PERSONAL MEDITATION
FOR THE YEAR OF CONSECRATED LIFE

Using the text of St. John Paul II's Vita Consecrata

[The Post-Synodal Apostolic Exhortation of Pope John Paul II: Vita Consecrata](#)

When poverty is lived according to the example of Christ who, "though he was rich ... became poor" (2 Cor 8:9), it becomes an expression of that total gift of self which the three Divine Persons make to one another. This gift overflows into creation and is fully revealed in the Incarnation of the Word and in his redemptive death [21].

When you reflect on your life of poverty, does it draw you into a deeper understanding of the mystery of Trinitarian love and the mystery of the Incarnation?

If so, how?

As Capuchins in the tradition of Francis of Assisi, do we have a unique approach to the vow of poverty lived as a participation in the love of God poured out in Christ? If so, how would you describe it?

As Capuchin friars, we vow a life of "sine proprio"—claiming nothing for ourselves. How does this spirit of "sine proprio" inform your experience of life, goods, talents, ministry, etc.?

Obedience, practiced in imitation of Christ, whose food was to do the Father's will (cf. Jn 4:34), shows the liberating beauty of a dependence which is not servile but filial, marked by a deep sense of responsibility and animated by mutual trust, which is a reflection in history of the loving harmony between the three Divine Persons [21].

Has your experience of the vow of obedience been "liberating?" If so, how? If not, why?

In your experience, what marks the difference between an obedience that is “filial” rather than “servile?” Can you name a few factors that make the difference? Do you believe that our life in obedience reveals to others the “loving harmony between the three Divine Persons?” If you do, can you name some specific ways that this is so?

- 1. The document discusses consecrated life as a participation in the paschal mystery and as a reflection of the Church’s mission:**

The Paschal Mystery is also the wellspring of the Church's missionary nature, which is reflected in the whole of the Church's life. It is expressed in a distinctive way in the consecrated life. Over and above the charisms proper to those Institutes which are devoted to the mission ad gentes or which are engaged in ordinary apostolic activity, it can be said that the sense of mission is at the very heart of every form of consecrated life. To the extent that consecrated persons live a life completely devoted to the Father (cf. Lk 2:49; Jn 4:34), held fast by Christ (cf. Jn 15:16; Gal 1:15-16) and animated by the Spirit (cf. Lk 24:49; Acts 1:8; 2:4), they cooperate effectively in the mission of the Lord Jesus (cf. Jn 20:21) and contribute in a particularly profound way to the renewal of the world. [25].

How has your life as a Capuchin friar immersed you in an experience of the paschal mystery? Are there particular events or moments in which you were aware of this that you might articulate?

Does our very way of life as Capuchins participate in the “mission of the Lord Jesus?” How?

Can you name some ways in which we as Capuchin Franciscan friars “contribute in a particularly profound way to the renewal of the world?”