

**November 2014 - January 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](#) 

**1. The document situates our way of life in the “mystery of Christ and the Trinity”:**

*This special way of "following Christ", at the origin of which is always the initiative of the Father, has an essential Christological and pneumatological meaning: it expresses in a particularly vivid way the Trinitarian nature of the Christian life and it anticipates in a certain way that eschatological fulfillment towards which the whole Church is tending [14]*

**And again:**

*The evangelical counsels are thus above all a gift of the Holy Trinity. The consecrated life proclaims what the Father, through the Son and in the Spirit, brings about by his love, his goodness and his beauty. In fact, "the religious state reveals the transcendence of the Kingdom of God and its requirements over all earthly things. To all people it shows wonderfully at work within the Church the surpassing greatness of the force of Christ the King and the boundless power of the Holy Spirit." The first duty of the consecrated life is to make visible the marvels wrought by God in the frail humanity of those who are called. They bear witness to these marvels not so much in words as by the eloquent language of a transfigured life, capable of amazing the world. To people's astonishment they respond by proclaiming the wonders of grace accomplished by the Lord in those whom he loves. [20]*

**How have you experienced the “marvels of God” working through your “frail humanity?”**

**Has your life been transfigured by your response to this vocation to be a Capuchin friar?  
How?**

**In what specific ways do you believe that our way of life reveals for others the kingdom of God?**

**Has your experience of Capuchin life deepened your understanding of the mystery of the Trinity? How?**

**2. The document insists that “the deepest meaning of the evangelical counsels” is best glimpsed in relation to the Trinity:**

*The chastity of celibates and virgins, as a manifestation of dedication to God with an undivided heart (cf. 1 Cor 7:32-34), is a reflection of the infinite love which links the three Divine Persons in the mysterious depths of the life of the Trinity, the love to which the Incarnate Word bears witness even to the point of giving his life, the love “poured into our hearts through the Holy Spirit” (Rom 5:5), which evokes a response of total love for God and the brethren [21].*

**In what ways has your experience of the vow of chastity evoked a deeper love for God and neighbor?**

**Has the experience of being loved by others brought you insight and resources that you have brought to bear on your life of chastity and the experience of the mystery of God? Can you name a few of these?**