

**CONFEDERACIÓN CARIBEÑA Y LATINOAMERICANA  
DE RELIGIOSAS/OS – CLAR**



*“Let us go out with haste to meet with life”*

**1. TRINITARY SPIRITUALITY**  
**That nourishes the prophetic mystique**  
**of Religious Life**

**Guidelines for a Prayerful Reading  
of the Visitation Icon**

**SUGGESTIONS FOR ENTERING INTO  
THE LECTIO DIVINA**

1. The prayer space can be prepared by placing in the center an image or symbol of the Holy Trinity, a lit candle and an open Bible.
2. Before invoking the Holy Spirit, a song can be sung and, if it is suitable, repeated after the meditation is shared.

## 1. INVOCATION TO THE HOLY SPIRIT

Come, *Divine Ruah!* You who are the Love that circulates between the Father and the Son, the bond of union, be the light that enlightens our eyes so that with it we can contemplate the Trinitarian Mystery that inhabit us, and which is present in all creation. The Trinity is our Origin, where we learn to be daughters and sisters. Teach us to pray and to understand with our hearts the meaning of the Word that Jesus gives us today, so that this Word will guide us to always do the Father's Will, and to build communion.



## 2. AWAKENING OUR HEART

In a silent moment, try to enter into your heart inhabited by God the Father, Son and Holy Spirit. Notice this presence and give thanks for it. Along with this Trinitarian presence, what other presences dwell in your heart this day? What situations, people, feelings, etc.? In the following-pace, you can write the answers to these questions:



### 3. WE PRAY WITH THE WORD

**READING:** "What does the text say?" The icon of the Visitation, which as members of Latin American and Caribbean Consecrated Life we are contemplating, has its root in the Visitation that God Himself makes to Mary. She, full of the *Holy Spirit*, conceives in her womb Jesus, the *Son of God Most High*. She is visited by the God of the *Trinity* through the Angel Gabriel, and this encounter generates more encounters and causes Mary to rise quickly to seek out her cousin Elizabeth. Let us listen with faith and love to this Word:



#### **Trinitarian Spirituality**

*The Gospel According to Luke* (Lc 1: 26-35):

"In the sixth month, the angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary. And coming to her, he said, "Hail, favored one! The Lord is with you." But she was greatly troubled at what was said and pondered what sort of greeting this might be. Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called Son of the Most High, and the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his kingdom there will be no end." But Mary said to the angel, "How can this be, since I have no relations with a man?" And the angel said to her in reply, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the Son of God."

***The Word of God***

✓ *Re-read the text once or twice.*

### | 3 Guidelines 1: Trinity Spirituality

- ✓ *Understand what it says.*
- ✓ *Ask the Lord: "Lord, what does this text say to me? What do you want to change in my life with this message? What do I like about this PASSAGE? What attracts me, and why?" (Cf. EG 153).*
- ✓ *You can embrace the text by underlining or memorizing some of its expressions.*

What word or phrase of this biblical text touches your heart today? Write it down here:

✓ *You can share it in community, as an echo, aloud.*

**MEDITATION:** "*What does this text say to me?*" At this moment stop and stay with the word or phrase that you have written down above. Repeat it interiorly several times. Keep it in your heart in union with Mary; let Her teach you to meditate it.



\* In the following box reflect the main invitation that the Spirit makes to you through this text:

## 6 | *Guidelines I: Trinity Spirituality*

- **Suggestions from the Inspirational Guide of the Consecrated Life of the CLAR to continue deepening in the richness of the Word:**

*Consecrated Life urges us today to:*<sup>1</sup>

Live in the image of the Trinity, in dynamic communities, capable of dialogue, respect and welcome, appreciating the plurality of identities: of origin, vocation, charism, and culture. Our intercongregational unions can express creatively our relatedness and conviviality, uniting forces and charisms in practical projects that respond to the necessities of the people we serve.

*Inspirational Guide 2015-2018.*<sup>2</sup>

Animate a Trinitarian spirituality, model of a Christological and Pneumatological fraternity that nourishes the mystical and prophetic dimensions of the CL. This same spirituality challenges us to enter into ecclesiological communion, advancing the mission we share with the laity, the clergy, the bishops, the national conferences, and lay associations, always favoring intercultural, inter-generational initiatives. Thus, we become living testimony to a human and humanizing CL.

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<sup>1</sup> CLAR, *Inspirational Guide 2015-2018*, pg. 9

<sup>2</sup> Ídem, pag.22

- **Suggestions from the invitations made by Pope Francis in *Laudato Si*:**

***The evangelical counsels and their Trinitarian dynamism*<sup>3</sup>**

The document *Vita Consecrata* tells us that the evangelical counsels are thus above all a *gift of the Holy Trinity*.<sup>4</sup>, and that the CL "...thus becomes one of the tangible seals which the Trinity impresses upon history..."<sup>5</sup>. To the extent that we practice the evangelical counsels the Trinitarian Mystery reveals its deepest meaning. "They are in fact an expression of the love of the Son for the Father in the unity of the Holy Spirit. By practicing the evangelical counsels, the consecrated person lives with particular intensity the Trinitarian and Christological dimension which marks the whole of Christian life."<sup>6</sup>.

When referring in *Laudato Si* to the Trinity and its relationship between creatures <sup>7</sup>, Pope Francis speaks of the Father as a source, a loving foundation; the Son who reflects it and who joins our land; the Spirit, infinite bond of love, is intimately present at the very heart of the universe, inspiring and bringing new pathways.<sup>8</sup> If the CL is a gift of the Trinity, if it is an announcement, a mark, a reference, and a Trinitarian expression, then it means that it is called to live from its source, to base everything on love, to be a reflection of the Son's mode of existence and action and to live in the heart of history encouraging and blazing new paths to Kingdom to the impulse of the Divine Ruáh. Here we can find a first resignification.

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<sup>3</sup> REVISTA CLAR, *Conversión Ecológica*, Año LIV – No. 4/ October – December 2016, pp. 10-11.

<sup>4</sup>Vita Consecrata (VC), n. 20

<sup>5</sup>Ibid.

<sup>6</sup>Ibid.,n.21

<sup>7</sup>Laudato Si (LS), n.238

<sup>8</sup> Cf. Ibid.,n.238

## 8 | *Guidelines I: Trinity Spirituality*

The CL is “ a human community in which the Trinity dwells”<sup>9</sup>, and therefore, like all creatures, “has left its mark on all creation”<sup>10</sup>, and from there learns to see the whole reality, as well as to how to relate to the universe and to all creatures.

To the extent that the CL assumes this "Trinitarian dynamism", in that measure it grows, matures and sanctifies itself: “The human person grows more, matures more and is sanctified more to the extent that he or she enters into relationships, going out from themselves to live in communion with God, with others and with all creatures”.<sup>11</sup>. “This relational maturity is gradually becoming concrete in what the CL calls a “spirituality of that global solidarity which flows from the mystery of the Trinity.”<sup>12</sup>.

A CL that turns its gaze to the Trinity, far from disassociating itself from reality, more and more introduces itself into the Incarnation mystery; becoming closer and more united to this earth as was done by the Son of God.

**PRAYER:** “What do I say to God with this text? ”

- ✓ After hearing His Word, let your heart speak: What do you answer to the Lord? What springs up from your interior? To whom and to what do you feel invited ?
- ✓ Our heart, set aflame by the fire of the Word, responds from the depths of ourselves and engages in a dialogue with the One we know loves us.
- ✓ You can write your sentence in the following space:

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<sup>9</sup>VC, n. 41

<sup>10</sup>LS, n. 239

<sup>11</sup>Ibid.,n. 240

<sup>12</sup>Ibid.



### | 3 Guidelines 1: Trinity Spirituality



#### **CONTEMPLATING:**



✓ Cherish this experience of Life that has been revealed to you.

✓ Keep a phrase that accompanies you to live in an attentive way the Mystery of God the Trinity dwelling within you. Contemplate God the Trinity within you, and within all reality that bears the Trinitarian seal, in an attitude of silence.

Experience how God surrounds you: "For in Him we live and move and have our being," (Acts 17:28), and at the same time God in dwells and inhabits all that exists.

#### **4. LET'S TAKE THE WORD TO OUR LIFE**

Ending this prayer, let us take this presence that surrounds us and that inhabits us to everything we have to do today, to the people with whom we relate to the apostolate. We can ask ourselves: *What attitudes do we need to strengthen in ourselves, our communities and in the living of our charisms so that our sisters and brothers feel visited by God the Trinity through our presence fostering then the "culture of encounter"?*

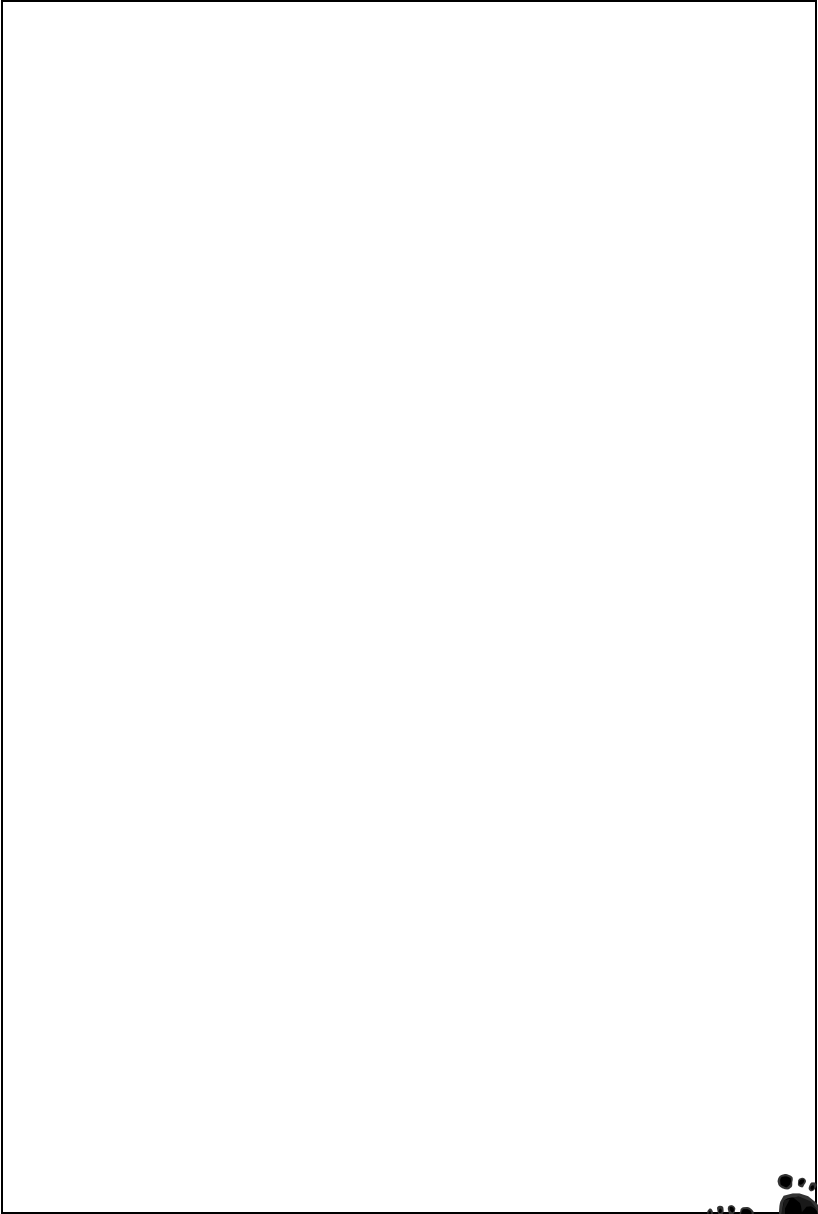
God the Trinity has visited us so that we may also with his love visit others. Let us go out with haste like Mary, to meet with life!

**10 | *Guidelines I: Trinity Spirituality***

*How can we encourage our communities to be truly a "Trinitarian space"?*

A large, empty rectangular box with a thin black border, occupying the majority of the page below the question. It is intended for a handwritten or typed response to the question above.

| **3** *Guidelines 1: Trinity Spirituality*



\* We share as a prayer

12 | *Guidelines I: Trinity Spirituality*

