



What is the Consecration of a Virgin?

“The consecration of a Virgin is one of the oldest sacramentals in the Church, and one of the fruits of Vatican II was the restoration of this profound blessing on virgins living in the world. The promulgation of this restored Rite for laywomen was on 31 May 1970.

Through this sacramental, the virgin, after renewing her resolve of perpetual virginity to God, is set aside as a sacred person who belongs only to Christ. The acting agent in the Consecration is God Himself who accepts the virgin’s promise and spiritually fructifies it **through the action of the Holy Spirit.**

This sacramental is reserved to the bishop of the diocese [in the Rite of Consecration of a Virgin during Mass]. **The consecrated virgin shares intimately in the nature and mission of the Church—she is a living image of the Church’s love for her Spouse while sharing in His redemptive mission.”**¹

Apostolate of Virginity

“Did you ever realize that the Apostolate of Virginity is one way of restoring all things in Christ? It gives the world the highest picture of a woman’s vocation on earth, the virginal state?...

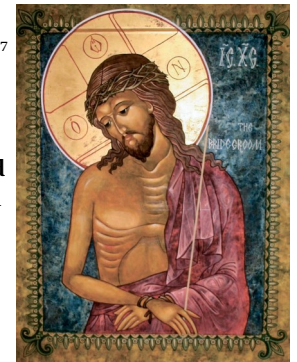
The consecration performed in church, publicly, where the faithful and especially the young see it, is a way of exerting your true calling in the Church. You show forth your special position in the Mystical Body. **You show forth the excellence of spiritual marriage and virginity,** its pre-eminence over family life in the sacrament of marriage...

Your espousals are a crowning act of divine love. God comes down, singles you out, prepares you, takes you up into a union so sublime that all the high romance of man is empty and cheap by comparison...[God] claims you as His own in a unique sense. This cannot be said of human beings in the same way. God loves you with a jealous love as a man loves his bride, according to St. Paul. **Your will to virginity becomes fixed in the Church, and God raises you up to a sublime supernatural dignity.”**²

“[The Consecrated Virgin] cooperates with God in the supernatural order. **She has answered the call of the heavenly Bridegroom to be His spouse in preference to becoming the spouse of an earthly husband to whom she would be bound in many things.** The consecrated virgins have attained the freedom of being bound by no earthly ties. Her bonds are those of supernatural charity which bind her to God alone. Yet her charity is great enough to embrace all men and strong enough to bring with her to God many souls of whom she becomes the spiritual mother.”³

The Rite of Consecration of Virgins (in the Mass)

“The form of the Rite of Consecration is sevenfold. **First, the virgin is called forward, similar to the call of the candidate in the Rite of Ordination of Priests** [The Consecration of a Virgin in a diocese is complementary to the diocesan priesthood, so they are called to intercede, in a special way, for the clergy of their diocese], and she presents herself, together with two companions, either already consecrated virgins or laywomen before the Bishop. **4Secondly, the Bishop gives the homily** or instruction regarding consecrated virginity. **Thirdly, the Bishop questions the virgin,** asking whether she wishes to persevere in her resolve of remaining in the virginal state forever and to receive the consecration. **In the fourth place** is the **Litany of Saints** by which prayer is directed to God the Father, and the intercession of the Blessed Virgin Mary and all of the Saints is sought. **In the fifth place, the virgin declares again her resolve of chastity in the virginal state. The sixth and the central part is the solemn consecration of the virgin** by which ‘Mary Mother Church prays to the heavenly Father, in order that he pour out abundantly upon the virgin the gifts of the Holy Spirit.’ **5Lastly, the insignia of the consecration are handed over to the newly consecrated virgin.** The insignia express externally what has happened to the virgin internally. **6” 7** **The woman then receives the Body and Blood of Christ to be united to her Bridegroom in the most profound way, after just offering her life to Him.**



Requirements for Consecration

-An inquirer must be a **female Roman Catholic, for at least 2 years**, and has received the **Sacraments of Initiation**.
-She must **approach consecration freely** without force, grave fear, or malice. She must be free from any prior sacred bond of another form of consecrated life.
-She should be **at least 18 before beginning formation** and 25 (or the usual age of marriage in the region) before receiving consecration.⁸
-The inquirer must have **never married or lived in public violation of chastity** (that is, in a stable situation of cohabitation or in similar situations that would have been publicly known).⁹ Her virginity must be intact, apart from being a victim of rape or incest (in which case she did not gift her virginity willingly, and she can still offer it). This, after all, a **consecration of her virginity**, which the woman must be able to testify is still present to be offered to Christ in a spousal relationship.
-There should be various indications and **spiritual experiences that indicate the woman has an authentic call with proper motives to this vocation**.¹⁰
-It must be evident that **she has a personal relationship with Christ, belonging to the Church**, contemplative dimension to her life with discipline, penitential practice, spiritual accompaniment, **passion for the kingdom**, love of Scripture, historical understanding of the vocation.¹¹ She must have a deep love for Christ as her Bridegroom, so that **she may enter into this spousal relationship with Him through the consecration of her virginity**.

-The person applying should have **spent the minimum of one year in spiritual direction and discernment of the various states of life** prior to beginning formation toward being a consecrated virgin.
-Those requesting admission for formation must have the **recommendation of their pastor**.
-Because of the human maturity required for this state of life and since the consecrated virgin is a **public person in the Church**, the candidate may be asked to undergo a **psychological evaluation** prior to being admitted to formation for the purpose of judging the maturity of the person and areas requiring further growth.¹²
-The woman must accept the responsibility for her own livelihood and be able to demonstrate that **she is able to support herself either by work or independent means**.¹³
-She must manifest prudence, fidelity to a **spiritual plan of life**, accept wholeheartedly the teaching of the Catholic faith, and manifest a **filial love for the local Church and the Bishop of the Diocese**, to whom she will be closely linked as a consecrated virgin. **The bishop of the diocese is standing in the place of Christ, due to apostolic succession, to receive the woman's consecration**.
-It belongs to the bishop of the diocese to both accept someone into formation and to agree to consecrate her as a Virgin Living in the World.

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Works Cited:



Consecrated Virginity Lived in the World in the Diocese of Gaylord



*“Scarcely had I passed them,
when I found him whom my
soul loves. I held him, and
would not let him go until I
had brought him into my
mother’s house, and into the
chamber of her that
conceived me.”
-Song of Songs 3:4*