

The Lamp



United States Association of
Consecrated Virgins

February 2, 2013
The Presentation of the Lord
World Day of Consecrated Life

TO THE MEMBERS OF THE UNITED STATES ASSOCIATION OF CONSECRATED VIRGINS:

Volume 18, Issue 1

February 2, 2013 The Presentation of the Lord

Surprise! Lent is just down the street. It is really early this year. The bishops last November produced a statement encouraging the use of the Sacrament of Reconciliation, where “we meet the Lord, who wants to grant forgiveness and the grace to live a renewed life in him.” The only way to live a renewed life is to break the patterns or habits of sin which afflict us all and to grow in a life of virtue. And we need sacramental grace to do both of these.

Now Pope Benedict, in his exhortation for the season of Lent, wants us to rekindle or let blossom the great theological virtues of faith and charity which were poured into our hearts at our Baptism. He spends a good amount of time on the relationship of faith and charity, a wonderful reflection for this Year of Faith.

He notes that faith “causes us to know the truth of Christ as Love incarnate and crucified, as full and perfect obedience to the Father’s will and infinite divine mercy towards neighbor; faith implants in the hearts and minds the firm conviction that only this Love is able to conquer evil and death.”

Charity “ushers us into the love of God manifested in Christ and joins us in a personal and existential way to the total and unconditional self-giving of Jesus to the Father and to his brothers and sisters. By filling our hearts with his love, the Holy Spirit makes us sharers in Jesus’ filial devotion to God and fraternal devotion to every man (cf. Rom 5:5).”

My dear sisters, this igniting of these two virtues can only happen with grace and with our humble acceptance of that grace. The Sacrament of Reconciliation becomes the regular means for us to be so cleansed, so empty, so waiting that we will live a life of faith which manifests itself in love.

Sincerely yours in Christ,

Most Reverend Earl Boyea
Bishop of Lansing

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ORDO VIRGINUM
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The Virtue of Chastity in the Consecrated Virgin

“Loving Father, chaste bodies are your temple; you delight in sinless hearts. Our nature was corrupted when the devil deceived our first parents, but you have restored it in Christ. He has made our nature whole again and made it possible for mortal people to reflect the life of angels.” (Prayer of Consecration, Rite of Consecration to a Life of Virginity, 24)

Sexual morality is the object of many proscriptions in the Old Testament, and Jesus Christ, rather than abolishing those proscriptions, radicalized them. In speaking of sexual values and chastity, Jesus addressed the very root of sin: “But I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart” (Mt. 5:27-28). Later in the same Gospel, Jesus says: “For out of the heart come evil thoughts, murder, adultery, fornication, theft, false witness, slander” (Mt. 15:19).

A defense of such traditional Christian sexual values is becoming more and more important in today’s society, as is made clear even in recent statements of Pope Benedict XVI about the dangers posed by moral relativism. Moral relativism is philosophically defined as the view that ethical standards, morality, and positions of right or wrong are culturally based and therefore subject to a person’s individual choice: we can decide what is right for ourselves. Contrast such an understanding to recent teaching of our Holy Father:

“Man is a relational being, who lives in relationship with others and especially with God. Authentic freedom can never be attained independently of God. Freedom is a precious value, but a fragile one; it can be misunderstood and misused: ‘Today, a particularly insidious obstacle to the task of educating is the massive presence in our society and culture of that relativism which, recognizing nothing as definitive, leaves as the ultimate criterion only the self with its desires. And under the semblance of freedom it becomes a prison for each one, for it separates people from one another, locking each person into his or her own self. With such a relativistic horizon, therefore, real education is not possible without the light of the truth; sooner or later, every person is in fact condemned to doubting the goodness of his or her own life and the relationships of which it consists, the validity of his or her commitment to build with others something in common’” (from the Message of His Holiness Pope Benedict XVI for the Celebration of the World Day of Peace, 1 January 2012, quoting a 2005 address of Benedict XVI).

Virginity is not a relative value. Virginity is an absolute value when it is given from the Eternal Father to a woman who has received the gift of virginity for consecration. Tertullian (160-225) taught that virginity saved unscathed from birth may rise to the spheres of divine bliss - that is, the virgin may become like God’s own image of blessing and embracing of absolute virginity. Tertullian’s understanding of “incolume” (unscathed) virginity was sustained by his investigation of the Holy Scriptures, Apostolic guidance, disciplinary rules, ecclesial traditions, the virginal example of ascetics, and his prognosis of the damage resulting from scandal. Francisco Vizmanos (1949), whose study of Christian virgins we have often referenced in *Something Ancient Something New*, summarized some characteristics named by Tertullian in describing the life of virgins: they were dedicated to Christ; they were consecrated in the midst of the society in which they lived their daily routines of life; and they were espoused to Christ with a formal vow or “propositum,” although in that time a formal expression of confirmation from the Church existed only from some authorities of the Church. (Francisco de B. Vizmanos, SJ, *Las Virgenes Cristianas de la Iglesia Primitiva* [Madrid, Spain: Biblioteca de Autores Cristianos, 2009], 86-89).

Vizmanos also reflects upon the Ambrosian understanding of virginity. In his treatise about virginity, Saint Ambrose taught that it was not only the purely biological meaning of virginity that was considered for consecration. Saint Ambrose spoke of interior virginity, the true pulchritude (beauty) that gives birth to a “pudor animi” or modesty of the soul. His understanding about virginity included a deeper and more complex reality than simple physical integrity or the modesty of the soul. He expressed this reality as being derived from the divine essence because it is a divine gift working through divine grace in the virgin. (Cfr. “De Sacra Virginitatis,” as referenced in Vizmanos, 93-98).

In another most interesting Spanish-language book, *El Espiritu Santo y la Virginidad*, Dr. Carmen Alvarez-Alonso also speaks of this Ambrosian understanding of Christian virginity. “It is God who sanctifies the individual, separating her from the scope of profane use, and placing her in the realm of the divine. Ambrose often addresses the virgin as a “sacred saint” and as “consecrated,” one who has the integrity of her chastity dedicated to Him. This consecration supposed ontological qualifications in the person that then became sanctified and sacred by the action of God. Accordingly, the consecrated virgin no longer belongs to herself but is the exclusive property of God, and this belonging to God, in the physical plane, is expressed in the virgin’s physical integrity. The “integritas genitalis” consecrated and sanctified by God, no longer is purely natural or creaturely but takes on a reality of supernatural significance that has its point of reference and meaning in God. The “puella” (pure adolescent girl) thus becomes “puella Dei,” the “virgo” is “virgo Dei” and the “virginitas” Christian is transformed, in addition, as a sign of the “beatitas” divine. It is precisely by this radical bond with God, by the sacredness that sealed her person ontologically, that the “virgo” is blessed. That is, the virgin anticipates in her own humanity the virginal condition of the glorious state. The virgin lives and witnesses in her own person, even now, to the true reality of the state of glory.” (Carmen Alvarez-Alonso, *El Espiritu Santo y la Virginidad* [Barcelona, Spain: SCIRE S.L., 2004], 149-150. English translation of passage by Dr. Magalis Aguilera).

Returning once again to the Rite of Consecration, we reflect with deepened understanding on the words introducing the Prayer of Consecration, “Loving Father, chaste bodies,” and the participation of the consecrated virgin in the mystery of the Eternal Father’s will upon our Blessed Mother the Virgin Mary, for whom He created the gift of virginity. “When the fullness of time had come, the almighty Father showed, in the mystery of the incarnation, his love for this great virtue.

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Council News

Current council members and officers are:

Judith M. Stegman, President, 2013 – 2015; Diocese of Lansing,

Magalis Aguilera, Member-at-large, 2013 – 2015 (appointed **Vice-President** thru 2015); Archdiocese of Miami

Nicole Bettini, Treasurer, 2011 – 2013; Archdiocese of St. Paul and Minneapolis

Mary Kay Lacke, Member-at-large, 2011-2013 (appointed **Secretary** through 2012), Diocese of Steubenville

Florence Sundberg, Member-at-large, 2012-2014, Archdiocese of Hartford

Upcoming events:

2013 National Convocation of United States Consecrated Virgins:

July 10-14, 2013

*Mundelein Retreat and
Conference Center
Chicago area*

2013 National Information Conference:

July 30-August 2, 2013

*Bethany House
at St. Francis Retreat Center,
DeWitt, Michigan
Lansing area.*

Team Announcements:

Membership Team: **Magalis Aguilera** reminds Members and Friends of the USACV – please watch your In Boxes and Mail: 2013 Membership Renewals will be coming soon!

Formation Resource Development Team – **Mary Kay Lacke**: Attention all you wonderful writers who have chosen to write for the volume on virgin saints: Mary Kay is collecting your writing and getting ready to assemble the book. She has heard from some, but not all. As soon as you can, please send her your work.

The FRDT is simultaneously working on a third volume of ORDO VIRGINUM: The Restoration of the Ancient Order of Virgins in the Catholic Church. This volume will address discernment, preparation, and formation for consecration to a life of virginity lived in the world. Mary Kay thanks those consecrated virgins who have given her input regarding the contents of this volume.

Upcoming issues of *The Lamp*:

June 2, 2013 Feast of Corpus Christi

September 8, 2013 Nativity of the Blessed Virgin Mary

December 12, 2013 Feast of Our Lady of Guadalupe

February 2, 2014 Feast of the Presentation and World Day of Consecrated Life

Please submit articles and announcements no later than 10 days before the scheduled publication date.

Symposiums for Consecrated Virgins, sponsored by the Diocese of LaCrosse Office of Consecrated Life:

April 13, 2013 The Diocese of La Crosse, Office of Consecrated Life will offer a symposium on St. Joseph in the Diocese of Green Bay, Wisconsin at the Shrine of St. Joseph in DePere, Wisconsin. Bishop Callahan will speak on the Purity of St. Joseph. Bishop Ricken's talk will be "Lessons Learned through St. Joseph's Intercession." For information, please contact **Shirley Farrell**

(920-339-4687) or **Barb Swieciak** (608-784-6074, scwjoy@gmail.com).

2013 Information Conference Team: **Mary Kay Lacke and Theresa Marshall**. Enclosed with this newsletter is the flyer regarding the 2013 USACV Information Conference to be held at Bethany House, DeWitt, MI, from July 30 to August 2. Please encourage women interested in the vocation to attend this conference. Please note that the registration form will be available on the USACV website, a little later in the spring. We are still working out a few details on cost..

Volume One, *An Introduction to the Vocation of Consecrated Virginity Lived in the World* is now available for purchase through the USACV website. Coming very soon will be the ability to place online orders and pay by credit card for this book and other materials on the vocation of consecrated virginity.

Consecrated Virgins "Family" Album: **Vickie Hamilton** writes: "Please send samples of your programs, invitations, photos, or any other consecration materials for inclusion in our 'family' album(s). The first pass will be in real albums, but we hope to get virtual albums on the website too. If you have questions, please contact me. Please mail material to me." *Note from Judith: Vickie offered to collect and organize our mementoes after a previous "samples" book disappeared. We envision a book that can travel to various events, such as convocations, so that consecrated virgins might together enjoy the memories. Even if you have sent your consecration materials in the past, it would be wonderful if you would send them again to Vickie for this purpose. Thank you, Vickie, for offering your expertise.*



Reflections on the Canonization of Saint Kateri Tekakwitha:

Saint Kateri Tekakwitha: continuing the celebration from our December issue:

The gift of St. Kateri Tekakwitha – **María Luisa Öfele** (consecrated virgin – Diocese of Regensburg, Germany)

With great joy I was able to participate at the canonizations of Blessed Kateri Tekakwitha and Blessed Anna Schäffer from the Diocese of Regensburg, Germany, last October 21 in Rome. The first time I had heard about this young venerable Mohawk was in 2008 during the International Congress-Pilgrimage of Consecrated Virgins in Rome. The Most Reverend Archbishop Burke invited me to participate at the “Dedication Week of the Shrine of Our Lady of Guadalupe” in La Crosse, Wisconsin. The day before the solemn dedication of the Church was devoted to learning more about the faithful life of consecrated virginity of Blessed Kateri. Her ardent love for Jesus, sustained by her love for the Eucharist, impressed me in her desire for the evangelization of the non-Christian culture. I was very touched by the great love for her by so many pilgrims of the Diocese of La Crosse and the consecrated virgins in the United States. Back in Germany I had the opportunity to inform many other consecrated virgins about Blessed Kateri. During the last convocation of our German Association of consecrated virgins in June 2012, we had the opportunity to introduce her life a little bit more among us, since we also had participants from Poland, Czech Republic, Hungary, Russia and France, looking forward to her canonization.

It was a great gift to meet some consecrated virgins from the United States and one from Sweden for the canonization in Rome. The Holy Father remarked in his homily about the simple and faithful life of Kateri and her love for Jesus, her life of prayer and her love for the Holy Mass. These were encouraging words for us, as consecrated virgins living in the world, who in many ways are living in a Non-Christian culture as was St. Kateri Tekakwitha. “May her example help us to live where we are, loving Jesus without denying who we are” (Pope Benedict XVI).

From **Florence Sundberg** (consecrated virgin, Archdiocese of Hartford):

A few words about our time in Fonda, New York for the canonization of St. Kateri. This was a time of great



joy - doubled because Barbara was with me - and a time of deep reflection and prayer. At Fonda, there was a sense of the presence of St.

Kateri throughout the day. She walked the land there and continues to make her presence known even now, in joy and with a sense that she is asking all who visit to open the eyes of their hearts to the promptings of the Holy Spirit and carry out whatever is asked of them, even as she did. Bar-

bara and I went over to the Shrine of the North American Martyrs in nearby Auriesville for the second Mass of the day celebrating St. Kateri's canonization. The Church was full to overflowing and, again, there was a spirit of joy and enthusiasm and love for St. Kateri. The next day, before leaving, we went back to Auriesville for a time of prayer and quiet since the crowds had all gone by then.

And there, walking across the land blessed by St. Kateri and the North American Jesuit martyrs, I experienced the presence of St. Rene Goupil, America's first canonized martyr and



of our own St. Kateri who lived so close to the Jesuits and who came to Christ through them. There was a path leading down to "The Ravine"...this was the path upon which St. Rene was martyred and where St. Isaac Jogues placed his mutilated body deep into the flowing waters to keep the Iroquois from finding it. The land is soaked with the blood of holy martyrs and St. Kateri was surely nurtured by this blessedness. St. Rene was a humble man who saw Christ in everyone he served with love and humility, so similar to our own St. Kateri. St. Rene died a martyr's death; St. Kateri lived her martyrdom with patience and joy and profound love for Jesus Crucified. So many speak of St. Kateri's penances but I find in her great joy and light and love and a child-like wonder at all of God's creation. There was not a corner of the land that did not speak of her presence, of her goodness and selfless love.

There was an ancient Native American prayer that I came away with, thinking that St. Kateri herself might have prayed thus: "Oh Great Spirit, whose voice I hear in the winds, and whose breath gives life to the world, hear me: I am small and weak. I need Your strength and wisdom. Let me walk in beauty and make my eyes behold the red and purple sunsets. Make my hands respect the things You have made and my ears sharp to hear Your voice." We

know St. Kateri made this prayer:

"Who can tell me what is most pleasing to God that I may do it." We will go again to the lands of St. Kateri and listen for her voice and wait for her presence and learn whatever it is that she has to teach

us...that we too may know what pleases our Spouse so that we may do it even as St. Kateri did.



ECHO TRILOGY

Reverberating Questions

Her young heart felt it gradually
within the cloistered walls
of her novitiate.
She did not understand it at first,
but sought guidance from
another nun.
She discovered a new Love,
one Divine.

Day after day, she sat before Him,
pouring her heart out like a
libation.
He spoke to her, she to him.
Then came the day for her
to vow herself to a
life of fidelity
to only Him.
As time passed, her heart beat
just for Him.
Yet, a gnawing restlessness began
to strangle her.
She could not let go of haunting
questions that tormented
her young heart.
Who was she?
What did she really want?
As her spirit became open to her growth,
these questions went deeper,
tearing at the fibers of
her being.

One day, she made her way into the
confusion of the world.
The questions haunted her relentlessly,
yet, she knew she would find
their answers as long as she
walked with this One
her heart adored.

She continued her journey in
search of what
she knew not.

Muffled Echoes

She continued her journey in
search of what
she knew not.

In the cloister, she had been a
teacher of children.
In the world, her church called

her to ministry.
Her heart panicked when a man
caught her heart.
She wrestled and fought an
overwhelming tug.
He asked her for forever;
her heart spun out of control
with turmoil.
More confusion pounded at
her soul.

Alone again, she continued to
rummage through the tangles
of her life.
A new parish, a new thought,
more confusion and agony.
And so it went for some time
creating more chaos
in her soul.

Confusion walked closely with
this pain because of an
unidentifiable deeper feeling,
something she had felt
in the cloister.
It nagged at her;
haunted her every
sensibility,
never leaving her alone.
It sat like a
nagging bubble
in her tired heart.
Then, one day,
out of nowhere,
"I love you," sprang from
her trembling lips.
No one was there but the
God in the still
tabernacle.
"I love you!" she intoned again.

Deep in the recesses
of her soul,
"I love you" echoed back.
From that moment on,
one echoed the other,
never stopping.
Then she knew.

Eternal Echoes

Deep in the recesses
of her soul,
"I love you" echoed back.
From that moment on,

one echoed the other,
never stopping.
Then she knew.

A procession to the altar with
two holy companions
to meet the bishop.
*Be wise: make ready
your lamps.*
*Behold, the Bridegroom comes;
go out and meet him.*
*Are you resolved to persevere
to the end of your days
in the state of
virginity?*
Joyfully, the soul declared:
I am.
*Are you resolved to accept
solemn consecration
as a bride of
our Lord?*
With an effervescent smile,
she responded:
I am.
Addressing the bishop, she
made this request:
*Father, receive my
resolution
to follow Christ in a
life of perfect
chastity
which, with God's help,
I here profess
before you
and God's holy people.*
The ring to mark her as
Christ's bride
was placed on her finger.
Joy filled her
soul.
Now her life is a
rhythm of love
echoing
through her days.
She speaks love
to Him,
He speaks love
to her.
Together they echo love
to the world
she serves.

Sabrina G. Schmidt, consecrated virgin

from the President's journal...

We are encouraged by the positive response from consecrated virgins, Bishops, and others interested in the vocation of consecrated virginity lived in the world, to the publication of the first volume of our new series. I'd like to share two comments we have received:

from a recently consecrated virgin in the U.S.:
Thank you, thank you, thank you! When I was going through my formation, my Bishop and I talked through the literature on the website. Then I was reading for understanding and formation. As I've been reading this first volume, I have been reading with gratitude that God has chosen me for this wonderful vocation. Reading this first volume is sending charges through my heart. Thank you for embarking on these ten volumes. For me, these volumes are a nice reminder of my commitment.

from **Dr. Renu Ria Silvano, S.T.D.**, consecrated virgin in India: *I am so grateful to you for the wonderful and painstaking work you have presented to all of us CV's in the world. Together with our chaplain, all of us in the CV Association here in Mumbai are reading it together. We find it enlightening, educating and very helpful. Thank you so much.*

On this Feast of the Presentation and celebration of World Day of Consecrated Life, I'd like to recall a few notes from the 2010 address of our Holy Father Benedict XVI on this day. During his vespers homily he recalled that the "purpose of this day is threefold: first of all to praise and thank the Lord for the gift of consecrated life; in the second place, to promote the knowledge and appreciation by all the People of God; finally, to invite all those who have fully dedicated their life to the cause of the Gospel to celebrate the marvels that the Lord has operated in them."

He closed his reflection with this loving exhortation: "Full of trust and gratitude, let us then also renew the gesture of the total offering of ourselves, presenting ourselves in the Temple. ...Let us carry out this interior gesture in profound spiritual communion with the Virgin Mary: While contemplating her in the act of presenting the Child Jesus in the Temple, we venerate her as the first and perfect consecrated one, carried by that God she carries in her arms; Virgin, poor and obedient, totally dedicated to us because totally of God. In her school, and with her maternal help, we renew our 'here I am' and our 'fiat.'" – as reported by Zenit.org February 2, 2010.



Life Corner

By Florence Sundberg

This year we mark the 40th anniversary of Roe vs. Wade which made legal the slaughter of over 55 million preborn human babies – so far! Who were these children? Who were they to become? What were they to do with the gifts

given to them by their Creator? When young children were killed in Newtown, CT. recently, we read their names aloud, one by one, as we held them in prayer, but those millions of babies in the wombs of their mothers had no names, except those given them by God Himself.

I was deeply moved by a phrase I read on the Feast of St. Agnes, virgin and martyr: "There was no room in that small body for a wound." So it is with those small children killed in the school in Newtown and those tiny babies killed in the wombs of their mothers. St. Agnes chose to give her life for love of the Lord Jesus, her Spouse, but those in the wombs of their mothers have no choice. We are saddened at the spectacle of the death of innocent children in schools or the images of youngsters martyred for their faith, even while inspired by their courage and sacrifice. But the slaughter of the innocents in the wombs of their mothers occurs in hidden places, away from the eyes of those who would perhaps understand the horror of abortion if they could see what happens to these tiniest of God's children and who would then join in solidarity with all who work to protect these little ones and their mothers.

Let us strive, with love, to make known the evil of this silent, hidden holocaust wherever and whenever we can and let us pray that a strong culture of life, already growing, will continue to emerge more visibly and powerfully to overcome the evil.



The Incarnation and The Mystery of Virginity

By **Diane Christine Farr**

Reflecting on scripture and the prayers of the Church, we clearly see the importance of the virginity of the Blessed Virgin Mary in the Incarnation of Jesus Christ. We read in Psalm 72, "He shall descend like rain on the meadow, like raindrops on the earth." Saints and mystics have seen in these lines an image of the Incarnation. Christ is the gentle rain that descended silently and unseen into the virginal womb of blessed Mary. The holy virgin is herself that beautiful meadow, the new paradise ready to receive her Lord. Christ is the origin and inspiration of virginity. Therefore in his conception and birth, he did not diminish his mother's virginal integrity, but made it holy.

In view of the privilege of the Immaculate Conception we can well understand these words of St. Bernard, "The angel was sent to a virgin. A virgin in her body, a virgin in her spirit, a virgin by profession, a virgin such as the apostle describes holy in spirit and body. Now was this virgin discovered at the last minute as if by chance? She was chosen ages ago. The Most High foreknew her and prepared her for himself."

The virginity of our lady was ordered completely to her close union with God. It became fruitful in the divine maternity. We see this connection most clearly in the opening prayer for the solemnity of Mary Mother of God, "Oh God, who through the fruitful virginity of blessed Mary bestowed on the human race the grace of eternal salvation grant we pray that we may experience the intercession of her through whom we were found worthy to receive the author of life."

We also see in the first Eucharistic preface of the Blessed Virgin Mary, the glory and beauty of her virginal motherhood linked to the coming of Christ as the light of the world. "For by the overshadowing of the Holy Spirit she conceived your Only Begotten Son and without losing the glory of virginity, brought forth into the world the eternal Light, Jesus Christ our Lord."

The Immaculate Virgin prefigures the Church as Christ's beautiful bride redeemed and sanctified. The consecrated virgin is called to enter with deep humility into the mystery of Our Lady's virginal love. As her holy Mother before her, she joyfully chooses virginity since God has chosen it for her. It helps to form her interior life and her communion with her heavenly Bridegroom. She seeks to imitate more faithfully the holiness and the virtues of the Queen of Virgins.

We conclude with a medieval English poem that captures the theme of our reflection. "I sing of a maiden who is matchless. King of all kings for her son she chose. He came all so still to where his mother was as dew in April that falls upon the grass. He came all so still to his mother's bower as dew in April that falls upon the flower. He came all so still to where His mother lay as dew in April that falls upon the spray. Mother and maiden was never none like she. Well may such a lady God's mother be."

Something Ancient, Something New continued from page 2

In the chaste womb of the Blessed Virgin Mary, by the power of the Holy Spirit, the Word was made flesh, in a marriage covenant uniting two natures, human and divine" (Suggested homily, Rite of Consecration to a Life of Virginity, 16).

The most powerful sign of confirmation of a woman's call to the state of consecrated virginity is that she has received the gift of virginity and has preserved this extraordinary gift of virginity without violation or stain, by the grace of the Eternal Father, in cooperation with her own free will: "Among your many gifts you give to some the grace of virginity" (Prayer of Consecration, Rite of Consecration to a Life of Virginity, 24). In stating the prerequisites for consecration, the *praenotanda* to the Rite states that the candidate must have "never married or lived in public violation of chastity." This requirement of lifelong chastity is the same in the case of nuns who might receive the consecration of virgins if it is the tradition of their monastery to do so. This requirement of chastity is even the same as for a woman who is preparing for marriage. There is, however, an important distinction. While the Sacrament of Penance may cleanse any sin against chastity, the consequence of a sin against chastity, i.e. "an open violation of chastity," would preclude the woman from receiving the consecration of a virgin, for, according to the *Praenotanda* of the Rite of Consecration, "it is required [that a woman seeking consecration] have never married or lived in public or open violation of chastity." For, by the grace of God, the consecrated virgin is called to be a sign of the life to come, where there will be no giving or taking in marriage. She is to be a sign in her being of the virgin Church, "a surpassing sign of the Church's love for Christ, and an eschatological image of the world to come and the glory of the heavenly Bride of Christ" (Introduction, Rite of Consecration to a Life of Virginity, 1).

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Consecration Announcements:

United States:

December 29, 2012, **Virginia Meyer**, Archdiocese of Chicago, at the hands of The Most Reverend Raymond E. Goedert.



Ginnie Meyer on her consecration day.

Upcoming consecration: Mary Kay Lacke announces that **June Baker** is anticipating with great joy her consecration as a virgin living in the world. She will be consecrated on April 8, 2013, the transposed Feast of the Annunciation, at 6:00 PM, at Holy Name Cathedral in Steubenville, OH, by Bishop Jeffrey Monforton. This is Bishop Monforton's first consecration since his episcopal ordination in October 2012.

France

April 29, 2012, **Christine Gribelin**



Saint Kateri Tekakwitha, pray for us!



Saint Kateri Tekakwitha, pray for us!