



JUBILEE OF CONSECRATED LIFE

The Jubilee of Consecrated Life celebrates the men and women who faithfully and generously devote themselves to God in consecrated life, and a reminder for all the faithful to pray for vocations to religious life.

PRAYER

O God, throughout the ages you have called women and men to pursue lives of perfect charity through living the vows of poverty, chastity, and obedience.

We give you thanks for these courageous and inspiring witnesses of Faith and service. Their pursuit of holy lives teaches us to make a more perfect offering of ourselves to you.

Continue to enrich your Church by calling forth sons and daughters who, having found the pearl of great price, treasure the Kingdom of Heaven above all things.

Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

(Adapted from the [Prayer for the Year of Consecrated Life](#))

TEACHING

From the Dogmatic Constitution on the Church, *Lumen Gentium* (1964), Chapter 6:

“43. The evangelical counsels of chastity dedicated to God, poverty and obedience are based upon the words and examples of the Lord. They were further commanded by the apostles and Fathers of the Church, as well as by the doctors and pastors of souls. The counsels are a divine gift, which the Church received from its Lord and which it always safeguards with the help of His grace. Church authority has the duty, under the inspiration of the Holy Spirit, of interpreting



these evangelical counsels, of regulating their practice and finally to build on them stable forms of living. Thus it has come about, that, as if on a tree which has grown in the field of the Lord, various forms of solidarity and community life, as well as various religious families have branched out in a marvelous and multiple way from this divinely given seed.

“From the point of view of the divine and hierarchical structure of the Church, the religious state of life is not an intermediate state between the clerical and lay states. But, rather, the faithful of Christ are called by God from both these states of life so that they might enjoy this particular gift in the life of the Church and thus each in one's own way, may be of some advantage to the salvific mission of the Church.



Simeon and Anna in the Temple. Image: Rembrandt, 1627, [Wikimedia Commons](#).

“44. The evangelical counsels which lead to charity join their followers to the Church and its mystery in a special way. Since this is so, the spiritual life of these people should then be devoted to the welfare of the whole Church. From this arises their duty of working to implant and strengthen the Kingdom of Christ in souls and to extend that Kingdom to every clime. This duty is to be undertaken to the extent of their capacities and in keeping with the proper type of their own vocation. This can be realized through prayer or active works of the apostolate. It is for this reason that the Church preserves and fosters the special character of her various religious institutes.

“The profession of the evangelical counsels, then, appears as a sign which can and ought to attract all the members of the Church to an

effective and prompt fulfillment of the duties of their Christian vocation. The people of God have no lasting city here below, but look forward to one that is to come. Since this is so, the religious state, whose purpose is to free its members from earthly cares, more fully manifests to all believers the presence of heavenly goods already possessed here below. Furthermore, it not only witnesses to the fact of a new and eternal life acquired by the redemption of Christ, but it foretells the future resurrection and the glory of the heavenly kingdom.

“47. Let each of the faithful called to the profession of the evangelical counsels, therefore, carefully see to it that he persevere and ever grow in that vocation God has given him. Let him do this for the increased holiness of the Church, for the greater glory of the one and undivided Trinity, which in and through Christ is the fount and the source of all holiness.”



TESTIMONY

“As a religious sister, I am always moved when someone sidles up to whisper that question, ‘How did you know God was calling you?’ It’s always a moment of grace as I am drawn back to remember that moment in Year 7 religion class when, seemingly out of nowhere, I was seized by the love of God and became convinced that my life was for loving him in return and bringing others to love him.

“At the same time, there is also a great joy in recognising God’s grace at work in the person asking the question, moving them to seek the traces of his fingerprints in the world. The consecrated life is one of those visible signs of God’s grace at work in the world. In his letter on consecrated life, St John Paul II captures the fruits of the encounter of a consecrated person with Jesus:

‘In the countenance of Jesus, the ‘image of the invisible God’ (Col 1:15) and the reflection of the Father’s glory (cf. Heb 1:3), we glimpse the depths of an eternal and infinite love which is at the very root of our being. Those who let themselves be seized by this love cannot help abandoning everything to follow him (cf. Mk 1:16–20; 2:14; 10:21, 28) (*Vita Consecrata*, §18).”

- Sr Mary Helen OP (From [Melbourne Catholic](#))



PRAYERS OF INTERCESSION

For those called to consecrated life, that they may have the grace to persevere in their commitment to the Lord and serve with open hearts and willing spirits.

We pray to the Lord.

For vocations, that the Lord of the harvest will continue to send forth labourers into His harvest.

We pray to the Lord.

ADDITIONAL RESOURCES

[Apostolic Letter of His Holiness Pope Francis to all Consecrated People on the occasion of the Year of Consecrated Life, 2014.](#)

[Apostolic Exhortation ‘Vita Consecrata’ on the Consecrated Life and its Mission in the Church and in the World, Pope John Paul II, 1996.](#)

[For all the saints: Consecrating life to grace, joy and love, Archbishop Anthony Fisher OP, 2015.](#)

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