

THE RITES OF RELIGIOUS INITIATION, VESTITION, AND PROFESSION OF VOWS



THE CONGREGATION OF THE PASSION OF JESUS CHRIST

Adapted according to the typical edition of the Roman Ritual,
approved by the Congregation for Divine Worship
and issued by the Superior General, Most Reverend Paul M. Boyle, C.P.

GENERALATE OF STS. JOHN AND PAUL, ROME
1988

First Printing
Cum permissu:
Most Rev. Joachim Rego, C.P.
Superior General
2023

PRESENTATION

of the first printing of the texts of the
Rites of Religious Initiation, Vestition,
and Profession of Vows
of the Congregation of the Passion of Jesus Christ

Our Passionist Proper Texts

The elements which make up the liturgy which is proper to the Passionist Congregation are our Liturgical Calendar, the Passionist Missal and Lectionary, our own texts for the Liturgy of the Hours, and the rites of Vestition and Profession which are found in our *Ordo Professionis Religiosæ*. For each of these texts there is a Latin text approved by the Congregation for Divine Worship; this text is known as the *Editio Typica*. There are also texts in various languages which are normally translations from the Latin text.

In 1988 the *Ordo Professionis Religiosæ (Rite of Religious Profession)*, i.e. the translation from the Latin *Editio Typica* of our Rites of Initiation, Vestition and Profession was approved by the Vatican. The original publication was prepared using the means available at that time, basically manual typewriter. The document was then distributed to the English speaking provinces in the form of a booklet or loose sheets of paper. However, since that time, until the present text, it was never published in digital format for easy reproduction in the various provinces and vice-provinces. The scope of this publication is to remedy this situation.

History of the translation and approbation of these ritual texts

Since these texts were and are “historical” texts, prepared following the Second Vatican Council, it may be informative and useful to know the process that was used for the first translation and approbation.

The PIB (Passionist International Bulletin) of February 1984 stated that, “Many religious have commented that our present practice regarding Vestition and the ritual for religious profession appear lacking in symbolism. The Synod [of 1984] discussed this and expressed unanimous approval for a revised ritual, introducing some of our previous practices and allowing for appropriate options. In fact, some provinces have continued to use the former ritual.” Subsequently a commission was established with the task of revising our Rites of Vestition and Profession. The Provinces were asked for suggestions to be incorporated into the rituals. By February of 1988, the PIB (2/88 and 5/88) reported that the work of the commission had been completed and the Latin text was presented for approval to the “Congregation for Worship” [currently known as the Dicastery for Divine Worship and the Discipline of the Sacraments].

In the September issue of the PIB of same year, 1988, the following was reported: “During August a letter, dated June 24, was received from the Prefect of the Congregation for Worship, Cardinal Mayer. This letter approved the revised Ritual for Vestition and Profession we had prepared, with minor modifications. Prostration during the reading of the Passion narrative was not approved. The liturgical experts who studied our text were not in favor of permitting the ceremony of imposing a crown of thorns and placing a cross on the shoulder.

Nevertheless, in a markedly pastoral decision, the Congregation delegated the final

decision regarding approbation of this particular ceremony to the Superior General since this rite may have a particular significance and tradition in our Congregation. Because this ceremony originated with our Holy Founder, Father General has approved it. The Latin text of the approved ritual is being printed and will soon be mailed to the Major Superiors. During the General Chapter the Provincials will be asked to agree on a method of preparing vernacular translations. These translations must be sent to the Superior General for approbation.” Subsequently, the English text was prepared and approved by the Superior General, Fr. Paul Michael Boyle.

The current publication

As stated above, this current text is substantially the same English language text that was approved by the Vatican in 1988. However after using these texts for over 35 years, in order to update and improve the texts, substitutions and additions were made as listed below.

- (1) In several places words that today seem anachronistic or vague were replaced.
- (2) The Litany of the Saints was updated to include Passionist Saints and Blesseds that were added to our Proper Calendar since 1988.
- (3) Additional Intercessory Prayers (Prayers of the Faithful) were added in the Appendix of the ritual. These include Intercessions for the Initiation of Religious Life, Vestition of Novices and the 25th and 50 Anniversary of Religious Profession according to the approved Spanish version (1998).

The General Secretariat
Generalate of Sts. John and Paul
Rome

CONGREGATION FOR DIVINE WORSHIP

Prot. 783/88

CONGREGATION OF THE PASSION OF JESUS CHRIST

Following the request of the Very Reverend Jesús Lizarraga, Procurator General of the Congregation of the Passion of Jesus Christ, dated May 4, 1988, in virtue of the faculties granted by His Holiness Pope John Paul II to this Congregation, we are happy to approve or confirm the text for the "Rite of Religious Profession" proper to the Congregation of the Passion of Jesus Christ, according to the translation enclosed with the present Decree.

All things to the contrary notwithstanding.

From the Congregation for Divine Worship, June 24, 1988.

Paulus Augustinus Card. Mayer
Prefect

+ Vergilius Noè
Titular Archbishop of Voncaria
Secretary

INTRODUCTION

I. The Nature and Importance of Religious Profession

1. In response to God's call many Christians dedicate themselves to his service and to the welfare of humanity through the sacred bonds of religious life and seek to follow Christ more closely through the evangelical counsels (1). This leads to the grace of baptism achieving richer results in them. (2)
2. The Church has always esteemed religious life, which, under the guidance of the Holy Spirit, has taken various forms in the course of history. (3) It has raised religious life to the rank of a canonical state and approved a great number of religious institutes and protected them by wise legislation. (4)

For it is the Church that receives the vows of those who make religious profession, begs God's grace for them by its public prayer, puts them in God's hands, blesses them, and unites their offering with the eucharistic sacrifice. (5)

II. The Rites for the different stages of Religious Life

3. The steps by which religious dedicate themselves to God and the Church are these: novitiate, first profession, and final profession. A renewal of vows is added to these.
4. The Novitiate, the beginning of life in the institute (6), is a time of testing for both novice and community. Entry into the novitiate should be marked by a rite in which God's grace is sought for the special purpose of the period. This rite should, of its nature, be restrained and simple, celebrated in the presence only of the religious community. It should take place outside Mass.
5. First profession then follows. Through temporary vows before God and the Church the novice promises to observe the evangelical counsels. Such vows may be taken within Mass, but without special solemnity.

The rite of first profession provides for the bestowal of insignia of the religious life and the habit, following the very ancient custom of giving the habit at the end of the period of probation, since the habit is a sign of consecration. (7)

6. After the period prescribed by law, final profession is made, by which religious bind themselves permanently to the service of God and the Church. Perpetual profession reflects the unbreakable union between Christ and his Bride, the Church. (8)

It is very fitting that the rite of final profession should take place within Mass, with due solemnity and in the presence of the religious community and the people. (9) The rite consists of these parts:

A) the calling or asking of those to be professed (this may be omitted if desired);

- B) the homily or address, which reminds the people and those to be professed of the value of religious life;
 - C) the examination, by which the celebrant or superior asks those who are to be professed whether they are prepared to be consecrated to God and to follow the way of perfect charity, according to our Rule and Constitutions;
 - D) the litanies, in which prayer is offered to God the Father and the intercession of the Blessed Virgin Mary and all the saints is invoked;
 - E) the profession, made in the presence of the Church, the lawful superior of the institute, the witnesses, and the congregation;
 - F) the solemn blessing or consecration of the professed, by which the Church ratifies their profession through a liturgical consecration, asking the heavenly Father to pour forth abundantly upon them the gifts of the Holy Spirit;
 - G) the presentation of the insignia of profession as an outward sign of perpetual dedication to God.
7. The vows are renewed at fixed times in accordance with common and particular law.

This renewal of vows may take place within Mass, but without solemnity, especially if renewal of vows is frequent or annual.

A liturgical rite has place only in the case of renewal of vows that has the force of law. However, in our religious community, the custom of renewing vows has become established as an exercise of devotion. It may be carried out in many ways; but the practice of doing publicly within Mass what belongs to private devotion is not to be encouraged. If it seems appropriate to renew vows publicly on special anniversaries, for example, the twenty-fifth or fiftieth year of religious life, the rite for the renewal of vows may be used with the necessary adaptations.

8. Since all these rites have their own special character, each demands a celebration of its own. The celebration of several rites within the same liturgical service is to be absolutely excluded.

III. Mass for the Rite of Religious Profession

9. Whenever religious profession, and especially final profession, takes place within Mass, it is appropriate to choose one of the ritual Masses for the day of religious profession from the Roman Missal or from approved Propers. In the case of any solemnity, of a Sunday of Advent, Lent, or Easter, or of Ash Wednesday and all of Holy Week, the Mass is that of the day; but the special formularies for the professed during the Eucharistic prayer and the final blessing may be retained.
10. Since the liturgy of the Word for the rite of profession can be an important aid to bringing out the meaning of religious life and its responsibilities, it is lawful, when the Mass for the day of religious profession may not be used, to take one reading from the special list of readings for the rite of profession. But this may not be done during the Easter Triduum, on the solemnities

of Christmas, Epiphany, the Ascension, Pentecost or The Body and Blood of Christ, or on other solemnities of obligation.

11. White vestments are worn for the ritual Masses for the day of religious profession.

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- (1) See Lumen Gentium, "Dogmatic Constitution on the Church" (hereafter = LG, n. 43; Perfectae Caritatis, "Decree on the Appropriate Renewal of Religious Life" (hereafter = PC), n. 1.
 - (2) See LG, n. 43
 - (3) See LG, n.43; PC, n. 1.
 - (4) See LG, n. 45; PC, n. 1.
 - (5) See LG, n. 45.
 - (6) See Codex Iuris Canonici, "Code of Canon Law" (hereafter = CIC), c. 6
 - (7) See PC, n .17; CIC, c. 669.
 - (8) See LG, n. 44.
 - (9) See Sacrosanctum Concilium, "Constitution on the Sacred Liturgy" (hereafter = SC), art. 80

CHAPTER I

NORMS FOR THE RITE OF INITIATION INTO RELIGIOUS LIFE

1. On the day when the canonical novitiate begins, it is fitting that there should be a ceremony to ask God's grace for achieving the special purpose of the novitiate.
2. It is forbidden to perform the rite of initiation during Mass. It is appropriate to incorporate the rite of initiation into a special celebration of the Word of God which illustrates the nature of religious life and the character of the Institute.
3. The rite is to be very simple and direct, only in the presence of the religious community.
4. The texts for the rite must avoid anything that may seem to diminish the novices' freedom of choice or obscure the true meaning of the novitiate or time of testing.
5. The chapter hall or other similar room is an appropriate setting for the rite. If it seems necessary, however, the rite may take place in the chapel.

INTRODUCTORY RITES

6. The rite may appropriately begin with a greeting by the Superior, or the singing of a psalm or other suitable hymn.
7. Then the Superior greets the postulants with these or similar words:

**Brother(s), may the Passion of Our Lord Jesus Christ
be always in our hearts.**

All: Amen

Then the Superior asks the Postulants what they want, in these or similar terms:

My dear brother(s), what do you ask from us?

The postulants reply together in these or similar words:

**We (I) wish to try your way of life and are (am) willing to be tested, that
we (I) may follow Christ wholeheartedly in the Congregation of the
Passion of Jesus Christ.**

The Superior replies:

May the Lord grant you his help.

All: Amen.

8. The questioning may be omitted, and the request for admission may take place as follows: one of the postulants, facing the superior and community, speaks in the name of all:

**Drawn by God 's mercy,
we have come here to experience your way of life.
We ask you to teach us to follow Christ Crucified
and to live in chastity, poverty, and obedience.
Teach us to persevere in prayer and penance,
in the service of the Church and of all people.
Teach us to be one with you in heart and mind.
Help us to live out the Gospel every hour of our lives.
Teach us your Rule and help us to learn to love our brothers
as Christ commanded us.**

Or he may use similar words, expressing the aspirations and thoughts of the postulants themselves.

The Superior responds in these or similar words:

**May God in his mercy be with you always
and may Christ our teacher enlighten us all.**

All: Amen.

After the questioning or request for admission, the Superior says:

**Let us pray.
Lord God,
you give us the desire to hear your call.
Listen favorably to the prayers of your servant(s) N. (and N.)
who, desiring to serve you more perfectly,
ask to join our community.
Grant that our life in common
may become a communion of love.
We ask this through Christ our Lord.**

All: Amen.

CELEBRATION OF THE WORD OF GOD

9. Suitable texts from Holy Scripture are then read, with appropriate responsories (see page 34).
10. After the Readings, the Superior addresses the religious community and the postulants on the meaning of religious life and the spirit of the Institute, or he reads an appropriate chapter of the Rule and Constitutions.

11. After the address, the Habit should be blessed, given, and put on the postulant, using the formula given in nn.19-23. Then the Superior gives the postulant a candle lighted from the Paschal Candle and says:

**Receive, my dear brother, the light of Christ
so that dead to the world, you might live for Christ;
rise from the dead and Christ will enlighten you.**

CONCLUDING RITES

12. The rite fittingly concludes with the general intercessions (prayer of the faithful) and the Lord's Prayer, to which a suitable prayer may be added, such as:

**Lord God,
you call us to your service
and inspire us to hear your call.
These brothers of ours
desire to test our way of life:
help them to know what you ask of them
and strengthen us all in your service.
We ask this through Christ our Lord.**

All: Amen.

13. After this the Superior entrusts the newly admitted novices to the care of the novice director, and with his fellow religious greets them in the spirit of Christian love in the way customary in the religious community. Meanwhile an appropriate hymn or canticle is sung. e.g., Antiphon of Our Holy Founder [*Salve Sancte Pater*].

- a) **Commendation of the Novices to the care of the Director:**

**Beloved Brother in Christ,
The Congregation entrusts these, her sons, to you.
Teach them the spirit and observances of the Congregation.
Write in their hearts especially a love for prayer
and the assiduous exercise of the virtues of religious life.
Be to them “not only a father, but a gentle mother.” *
And may the Blessed God continually grant you
his holy light and assistance.**

- b) **Antiphon sung with the Gospel Canticle of Mary or Zechariah:**

A man of God gathered companions of Christ under the banner of the cross. He taught them to walk with God and to fight the ancient serpent; to preach to the people Jesus Christ and Him Crucified.
(P.T. Alleluia)

*Letter of St. Paul of the Cross to Fr. Pietro Vico, 24 Oct. 1764.

CHAPTER II

RITE OF VESTITION OF THE NOVICES IN THE NOVITIATE

14. The rite is inserted in a special celebration of the Word of God, or within the Liturgy of the Hours, especially Morning or Evening Prayer.

OPENING RITE

15. Following the entrance hymn, the Superior greets the candidates with these or similar words:

My brother(s), may the Passion of Our Lord Jesus Christ be always in your heart(s).

All: Amen.

16. If the ceremony is celebrated within the Liturgy of the Hours, the Psalmody begins. This is followed by the proclamation of the Word of God and the homily.

After a brief period of silence, the Habit is blessed, and the candidate is clothed with it.

BLESSING AND VESTITION WITH THE HABIT

17. The Superior exhorts the novices with the following words from the letter of St. Paul to the Ephesians (Eph. 4:22-24):

Put off the old man according to your former way of life, which is corrupted according to the desires of error. Be renewed in the spirit of your mind and put on the new man who is created according to God in justice and holiness of truth.

18. Then he blesses the Habit with the following words:

**O God,
You who willed to put on your only begotten Son
the vesture of our mortality,
we humbly implore the mercy of your goodness
that you might deign to bless + and sanctify this Habit which
was chosen in memory of the Most Holy Passion of your Son,
so that this your servant (these your servants) who intend(s) to put on
this Habit with the love of sincere devotion,
might also put on Christ Crucified.
We ask this through Christ our Lord.**

All: Amen.

The Habit is blessed with holy water.

19. As the Habit is presented to each novice the Superior says:

**May the Lord remove from you the old man with his actions
and clothe you with Jesus Christ Crucified.**

20. While the novices are putting on their Habits in an appropriate place, the community intones the following canticle:

[Christ] humbled himself, becoming obedient to death, even death on a cross. Because of this, God greatly exalted him and bestowed on him the name that is above every name. (Phil.2:8-9)

IMPOSITION OF THE CROSS AND THE CROWN OF THORNS

21. Then the Celebrant may place the cross on the novice's shoulder saying:

**Receive, my dear brother,
the cross in remembrance of the cross of Our Lord Jesus Christ:
deny yourself under the powerful hand of God
so that you may share eternal life with Him.**

The novice responds: Amen.

Then the crown of thorns is placed on the head of each novice saying:

**Receive, my dear brother,
the crown of thorns in memory of Christ's crown of thorns;
humble yourself under the mighty hand of God
and be subject to every creature for the sake of God.**

The novice responds: Amen.

CONCLUSION OF THE CELEBRATION

22. The Liturgy of the Eucharist or the Liturgy of the Hours continues. If the Vestition rite is done within a special celebration of the Word of God, then the ceremony is concluded with the Prayer of the Faithful [see pp.38-39], the Lord's Prayer, the Blessing of the Superior and an appropriate hymn.

CHAPTER III

RITE OF TEMPORARY PROFESSION DURING MASS

23. The rite described in this chapter takes place during Mass. It may be used only for those religious who make their first profession upon successful completion of the novitiate (see Introduction, n.5).
24. The Mass may correspond to the liturgy of the day, or the ritual Mass for the day of first profession may be used, in accordance with the rubrics (see Introduction, n. 9).
25. The Superior who receives the profession, presides over the Eucharistic Sacrifice. If the Celebrant is other than the Superior, then in an appropriate place in the sanctuary, a chair will be prepared for the Superior who will be receiving the profession.
26. The profession ordinarily takes place at the chair; if circumstances so dictate, the chair may be placed in front of the altar. Seats should be so arranged in the sanctuary for those making profession that the faithful have a complete view of the liturgical rites.
27. Enough bread and wine for consecration should be prepared for the ministers, those making their profession, and their parents, relatives, and fellow religious. If only one chalice is used, it should be sufficiently large.
28. In addition to what is needed for Mass, there should also be ready:
 - a. the ritual for religious profession;
 - b. the religious Habit, if the competent authority has decided to present it on the occasion of first profession (see Introduction, n. 5);
 - c. the book of the Rule and Constitutions, and other insignia of religious profession which are to be presented according to law or custom.

INTRODUCTORY RITES

29. When the people and the religious are assembled and everything is ready, the procession moves through the Church to the altar while the choir and people sing the entrance song of the Mass. The Procession is organized in the usual way and those to be professed may fittingly join in the procession, accompanied by the Novice Director.
30. When they come to the sanctuary all make the customary reverence to the altar and go to their places; then Mass continues.

LITURGY OF THE WORD

31. The liturgy of the Word takes place as usual, except for the following:

- a. the readings may be taken from the Mass of the day or from texts in the Appendix, p.35 (See Introduction, n. 10); it would be appropriate to read St. John's Gospel up to the words "and delivered over his spirit", while those to be professed stand.
- b. The Profession of faith is recited according to the rubrics.

RELIGIOUS PROFESSION

Calling or Request

32. After the gospel the celebrant and the people sit, but those to be professed stand. Then, according to choice or as circumstances demand, the deacon or the novice director calls those to be professed by name.

They respond: **Present.**
or they make some other reply according to local usage.

33. The celebrant then questions them in these or similar words:

My dear brothers, what do you ask of God and of his Holy Church?

The candidates reply together in these or similar words:

**We (I) ask for God 's merciful love
and for the grace of serving Him more perfectly
in the Congregation of the Passion of Jesus Christ.**

The celebrant and all the members of the religious community reply:

Thanks be to God.

34. The calling by name and the questioning by the celebrant may be omitted; a request by those to be professed may take their place. For example, one of those to be professed may stand facing the celebrant and say, in the name of all, these or similar words:

**With the help of God
we (I) (N. and N.) have studied your Rule and Constitutions
and have lived among you as your brothers for the time of probation.
Father, we (I) now ask to be allowed to dedicate ourselves (myself)
to God and His kingdom by making profession
in the Congregation of the Passion of Jesus Christ.**

The celebrant and all the members of the religious community reply:

Thanks be to God.

or they express their approval in some other appropriate way.

HOMILY OR ADDRESS

35. Those to be professed then sit and listen to the homily or address which should develop the scripture readings and the theme of religious profession as God's gift and call for the sanctification of those chosen and for the good of the Church and the whole human family.

EXAMINATION

36. After the homily, those to be professed stand, and the celebrant questions them on their readiness to dedicate themselves to God and to seek perfect charity, according to the Rule and Constitutions of the Congregation.

The Celebrant questions them, saying:

**My dear brother(s),
by water and the Holy Spirit
you have already been consecrated to God's service:
are you resolved to unite yourselves more closely to Him
by the new bond of religious profession?**

They answer all together: **I am.**

The Celebrant continues:

**In your desire to follow Christ perfectly
are you resolved to keep the memory of the Mystery of the Cross
in your heart and to give continual witness to it in word and deed,
to guard chastity for the sake of the kingdom of heaven,
to embrace a life of voluntary poverty
and to offer the sacrifice of obedience
according to the Rule and Constitutions of our Congregation?**

They answer: **I am.**

37. Then the celebrant confirms their intention in these or similar words:

May almighty God grant you his grace to fulfill what you resolve.

All: Amen.

PRAYER FOR GOD'S GRACE

38. The Celebrant then prays for God's help, saying: **Let us pray.**

All pray for a while in silence. Then the Celebrant says:

**Lord,
look upon these servants (this servant) of yours
who are (is) resolved to dedicate their lives to you
by making profession of the evangelical counsels
and by committing themselves (himself) to Christ Crucified
in the Congregation of the Passion of Jesus Christ
in the presence of your Church today.
Mercifully grant that their (his) manner of life
may bring glory to your name
and further your loving plan of redemption.
We ask this through Christ our Lord.**

All respond: Amen.

PROFESSION

39. After the prayer, if it is the custom of the religious community, two professed religious stand near the Celebrant (or Superior) to act as witnesses. Those to be professed come, one by one, to the Celebrant (or Superior) and read the formula of profession.

If there are very many religious making their profession, the formula of profession may be recited by all together. The concluding words:

* "This I promise that by the grace of the Holy Spirit, the help of the Sorrowful Virgin Mary, and the intercession of our holy founder Paul of the Cross I shall pursue perfect charity in the service of God and of the Church",

or the like, must be said by each individually as a clear expression of his will.

THE FORMULA OF PROFESSION

"For the honour and glory of God, I, N.N., declare my firm intention to consecrate myself to God more intimately, and to follow Christ Crucified more closely. In the presence of my brothers, therefore, and into your hands, (N.N.) I vow [for three years] to recall to mind with greater love the Passion of our Lord and to promote its memory by word and deed, and I vow chastity, poverty an obedience, according to the Rule and Constitutions of the Congregation of the Passion of Jesus Christ. I commit myself wholeheartedly to this religious family, so that by the grace of the Holy Spirit, the help of the Blessed Virgin Mary, the Mother of Sorrows, and the prayers of our Holy Father Paul of the Cross, I may obtain fullness of love in the service of God and the Church".

The Superior receiving the vows, responds:

And I, by the authority given to me in the name of the Church, accept the vows you have made in the Congregation of the Passion of Jesus Christ, and I firmly commend you to God so that you might be able to bring the gift of yourself to perfection in union with the Eucharistic sacrifice.

When the profession is finished, the religious return to their places and remain standing.

THE PRESENTATION OF THE INSIGNIA OF RELIGIOUS PROFESSION

40. If the rite of Vestition did not take place before, the newly professed must be given the Habit now:

The Formula of Presentation

May the Lord clothe you in this Habit of penance so that you may constantly look at Jesus whom the hands of the wicked nailed to the cross and you may mourn over Him, as one mourns over the death of the first-born.

All Respond: **Amen.**

41. After this the novice director and some members of the community present the religious Habit to each of the newly professed to put on in the sanctuary or other suitable place. Meanwhile the choir may begin this antiphon:

Lord, these are the men who long to see your face,
who seek the face of the God of Jacob.

with Psalm 24 or some other appropriate song. The antiphon is repeated after every two verses; at the end of the psalm 'Glory to the Father' is not said but only the antiphon. If the presentation of the Habits comes to an end before the whole psalm is sung the psalm is interrupted and the antiphon repeated.

42. Then, if customary, the newly professed, wearing the religious Habit, come to the celebrant who gives each the book of the Rule and Constitutions, saying these or similar words:

**Receive the Rule and Constitutions of our Congregation.
By keeping it faithfully, may you arrive at the perfection of love.**

The professed replies: **Amen.**

43. If the newly professed are numerous or there is some other reason, the celebrant may present the Rule and Constitutions and say the formula once only in these or similar words:

**Receive the Rule and Constitutions of our Congregation.
By keeping it faithfully, may you arrive at the perfection of love.**

The professed reply together: **Amen.**

Then they come forward to the celebrant, who gives each the book of the Rule and Constitutions.

44. According to the custom of our Congregation, each newly professed religious is given the sign of the Passion which is placed on his breast. When it is given to the religious, the Celebrant says:

**Receive, my dear brother, the sign of the Passion of Jesus Christ,
as a seal upon your heart.
May you cultivate the Passion interiorly with purity of soul,
as you wear it publicly and exteriorly:
in the name of the Father and of the Son and of the Holy Spirit.**

The professed responds: **Amen.**

45. Then handing the Crucifix to him, the Celebrant says:

**Receive, my dear brother, the image of Jesus Christ nailed to the cross.
Contemplate Him frequently so that you may learn
to show forth the Word of the Cross constantly in yourself
and to be a witness of it to others,
so that you may attain the eternal fruit of the Paschal Mystery.**

The new professed, after kissing the Crucifix, responds: **Amen.**

CONCLUSION OF THE RITE OF PROFESSION

46. The rite fittingly concludes with the general intercessions (prayer of the faithful). For these, the formula found on p. 40 may be used.

LITURGY OF THE EUCHARIST

47. During the offertory song, some of the newly professed religious may bring the bread and wine to the altar for the Eucharistic sacrifice.
48. If it seems opportune, the celebrant gives the sign of peace to each of the newly professed religious in the usual way or in accordance with the customs of the place.
49. After the celebrant has received the Body and Blood of Christ, the newly professed religious come to the altar to receive Communion, which may be given to them under both species. Then their parents, relatives and fellow religious may receive Communion in the same way.

CHAPTER III

RITE OF PERPETUAL PROFESSION DURING MASS

50. It is fitting that the rite of profession by which a religious binds himself to God for ever should take place on a Sunday or a solemnity of the Lord, of the Blessed Virgin Mary, or of a saint distinguished in the living of religious life.
51. The rite of perpetual profession takes place separately from other rites of profession (see Introduction, n. 8).
52. Notice of the day and hour should be given to the faithful in good time so that they may attend in greater numbers.
53. The Mass is that of the liturgy of the day, or the ritual Mass for the day of perpetual profession may be used, in accordance with the rubrics (see Introduction, n. 9).
54. Where possible and if the needs of the faithful do not demand individual celebration by the priests present, it is preferable that the Mass be concelebrated. If the Superior who is to receive the profession is a priest, he should be the principal celebrant.
55. Profession ordinarily takes place in the church of the religious community. For pastoral reasons, however, or in order to promote esteem for religious life, to give edification to the people of God, or to permit greater attendance, the rite may take place in the cathedral, parish church, or some other notable church, as may seem fitting.
56. Similarly, where religious from two or more institutes wish to celebrate their profession at the same Eucharistic sacrifice, the rite of profession may suitably take place in the cathedral, a parish church, or some other notable church with the bishop presiding and the Superiors of the institutes concelebrating. Those making their profession will pronounce their vows before their respective Superiors.
57. As the nature of the rite demands, the whole liturgical service should be celebrated with fitting solemnity, but any appearance of lavishness unbecoming to religious poverty should be avoided.
58. The profession ordinarily takes place at the chair. To enable the faithful to take part more easily, the celebrant's chair may be placed in front of the altar. If the Superior is not the celebrant, then a chair is to be prepared in a suitable part of the sanctuary for him to receive the profession of the members of the institute. Seats should be so arranged in the sanctuary for those making profession so that the faithful may have a complete view of the liturgical rites.
59. Enough bread and wine for consecration should be prepared for the ministers, those making their profession, and their parents, relatives, and fellow religious. If only one chalice is used, it should be sufficiently large.
60. In addition to what is needed for Mass, the following should also be prepared:
 - a) the ritual for religious profession;

b) the insignia of religious profession, if these are to be presented according to the customs of our Congregation.

ENTRANCE RITE

61. When the people and the religious are assembled and everything is ready, the procession moves through the church to the altar in the usual way, while the choir and people sing the entrance song of the Mass. Those to be professed may fittingly join in the procession, accompanied by the Novice Director and the Superior, if he is not the celebrant. When they come to the sanctuary, all make the customary reverence to the altar and go to their places; then Mass continues.

LITURGY OF THE WORD

62. The liturgy of the word takes place as usual, except for the following:
- a) the readings may be taken from the Mass of the day or from the texts in the Appendix, p. 35 (See Introduction, n. 10).
 - b) the Profession of faith is said in accordance with the rubrics.
 - c) The Prayer of the Faithful is omitted.

RELIGIOUS PROFESSION

Calling or Request

63. After the gospel the celebrant and the people sit, but those to be professed stand. Then, according to choice or as circumstances demand, the deacon or the novice director calls those to be professed by name.

They answer: **Present.**

or they make some other reply according to local usage.

64. The celebrant then questions them in these or similar words:

My dear brother(s), what do you ask of God and of his holy Church?

The candidates reply together in these or similar words:

We ask for perseverance in God's service and in your religious community all the days of our lives.

The celebrant and all the members of the religious community reply: Thanks be to God (or they express their approval in some other way.)

65. The calling by name and the questioning by the celebrant may be omitted; a request by those to be professed may take their place. For example, one of those to be professed may stand facing the celebrant (or Superior) and say, in the name of all, these or similar words:

**With the help of God,
We (I) (N. and N.) have come to know
the life of religious dedication in your community.
Father, we now humbly ask to be allowed
to make per perpetual profession in this Congregation
of the Passion of Jesus Christ for the glory of God
and the service of the Church.**

The celebrant and all the members of the religious community reply: **Thanks be to God.**

or they express their approval in some other way.

Homily or Address

66. Those to be professed then sit and listen to the homily or address which should develop the scripture readings and the theme of religious profession as God's gift and call for the sanctification of those chosen and for the good of the Church and the whole human family.

Examination

67. After the homily or address, those to be professed stand, and the celebrant questions them on their readiness to dedicate themselves to God and to seek perfect charity, according to the Rule and Constitutions of the religious community.

The Celebrant questions them saying:

**Dear brother(s),
in baptism you have already died to sin
and have been consecrated to God's service.
Are you now resolved to unite yourself more closely to God
by the bond of perpetual profession?**

Those to be professed answer all together: **I am.**

The celebrant continues:

**Are you resolved with the help of God 's grace
to follow Christ perfectly,
to keep the memory of the Mystery of the Cross in your heart
and to give continual witness to it in word and deed,
to guard chastity for the sake of the kingdom of heaven,
to embrace a life of voluntary poverty,
to offer the sacrifice of obedience
according to the Rule and Constitutions
of our Congregation and to persevere in it forever?**

They answer: **I am.**

The Celebrant continues:

**Are you resolved to strive steadfastly for perfection
in the love of God and of your neighbor
by living the Gospel with all your heart
and keeping the Rule and Constitutions
of the Congregation of the Passion?**

They answer: **I am.**

The Celebrant continues:

**Are you resolved,
with the help of the Holy Spirit,
to spend your whole life in the generous service
of God's people?**

They answer: **I am.**

68. At the end of the questions, the celebrant confirms the intention of those to be professed in these or similar words:

**May God who has begun the good work in you
bring it to fulfillment before the day of Christ Jesus.**

All: **Amen.**

Litany

69. All then rise. The celebrant stands, with hands joined, and says, facing the people:

**Dear brothers,
let us pray to God the almighty Father
for these servants of his whom He has called
to follow Christ Crucified in religious life;
in his love may he bless them with his grace
and strengthen them in their holy purpose.**

The deacon outside Paschal time and Sundays gives the sign to kneel.

Let us kneel.

70. The celebrant kneels at his chair; those to be professed prostrate themselves or kneel, according to the custom of the place or of the religious Province. The rest kneel. During the Easter Season and on all Sundays, all stand except those to be professed.

- a) By the self-offering of your servants and their apostolic work, make the life of your Church ever more fruitful.
- a) Give in ever greater abundance the gifts of the Holy Spirit to your servant, Pope N., and to all his brother bishops.
- b) By the life and labor of all religious promote the welfare of all people.
- b) Lead all men and women to the fullness of the Christian life.
- c) Grant that all religious communities may live and grow in the love of Christ and the spirit of their founders.
- c) Give to all who profess the Gospel counsels a fuller share in the work of redemption.
- d) Reward a hundred fold the parents of your servants for the sacrifice they have made.
- d) Make these servants of yours more and more like Christ, the firstborn among many.
- e) Give these servants of yours the grace of perseverance.
- e) Bless these brothers of ours, your servants, make them holy, and consecrate them to your service.

Jesus, Son of the living God,
 Christ, hear us.
 Christ, graciously hear us.

**Lord, we ask you, hear our prayer.
 Christ, hear us.
 Christ, graciously hear us.**

72. **Then the celebrant alone rises and says, with hands joined:**

**Lord, grant the prayers of your people.
 Prepare the hearts of your servants
 for consecration to your service.
 By the grace of the Holy Spirit
 purify them from all sin
 and set them on fire with your love.
 We ask this through Christ our Lord.**

All: Amen.

The deacon then says: Let us rise.

All stand.

Profession

73. After the litany, if it is the custom of the religious community, two professed religious stand near the celebrant (or Superior) to act as witnesses. Those to be professed come, one by one, to the celebrant (or Superior) and read the formula of profession, which they themselves have written out beforehand. The formula is the same as the one given above in n. 41, - changing the words "for three years" into "for the rest of my life."
74. Then the newly professed may fittingly go to the altar to place on it the formula of profession; if it can be done conveniently, he should sign the document of profession upon the altar itself. After this, he returns to his place.
75. Afterward, if this is the practice of the community, the newly professed may stand and sing an antiphon or other song expressing the spirit of self-giving and joy, for example:

Uphold me, Lord, according to your promise and I shall live;
and do not bring to nothing all my hope (Psalm 119;116).

OR

Rejoice in the measure that you share Christ's sufferings.
When his glory is revealed, you will rejoice exultantly. (1 Peter 4:13)

Solemn Blessing or Consecration of the Professed

76. Then the newly professed kneel; the celebrant with hands extended over them says the prayer of blessing "Father in Heaven, source of all holiness", in which the words in parentheses may, to suit the occasion, be omitted, or else the prayer "Lord God, source of holiness and growth in your Church", which is found on p. 26.

Father in heaven,
source of all holiness,
creator of the human race,
your love for us was so great
that you gave us a share in your own divine life.
Neither the sin of Adam
nor even the sins of the whole world
could alter your loving purpose.

In the dawn of history
you gave us Abel as an example of holiness.
Later, from your beloved Hebrew people
you raised up men and women graced with every virtue.

Foremost among them all stands Mary,
the ever-virgin daughter of Zion.

From her pure womb was born Jesus Christ,
your eternal Word, the Savior of the world.

You sent Him, Father, as our pattern of holiness.
He became poor to make us rich,
a slave to set us free.
With love no words can tell
He redeemed the world by his paschal mystery
and won from you the gifts of the Spirit
to sanctify his Church.

The voice of the Spirit
has drawn countless numbers of your children
to follow in the footsteps of your Son.
They leave all things
to be one with you in the bonds of love
and give themselves wholly to your service
and the service of all your people.

Look with favor, then,
on these men (this man) who have heard your call.
Send them (him) the Spirit of holiness;
help them (him) to fulfill in faith
what you have enabled them (him) to promise in joy.
Keep always before their (his) eyes Christ,
the divine teacher.

[Give them (him) perfect chastity, ungrudging poverty
and wholehearted obedience.
May they (he) glorify you by their (his) humility,
serve you with docility,
and be one with you in fervent love.]

May they (he) build up the Church
by the holiness of their lives (his life),
advance the salvation of the world,
and stand as a sign of the blessings that are to come.

Lord, protect and guide these servants (this servant) of yours.
At the judgment seat of your Son be yourself their (his) great reward.
Give them (him) the joy of vows fulfilled.
Made perfect in your love,
may they (he) rejoice in the communion of your saints
and praise you forever in their company.

We ask this through Christ our Lord.

All: Amen.

Alternate Solemn Blessing or Consecration of the Professed:

Lord God,
Source of holiness and growth in your Church,
it is fitting that every creature praise You.
From the beginning of time,
you created a joyful world.
After it collapsed through the sin of Adam
you promised a new heaven and a new earth.
You entrusted the earth to men and women
that they might make it fruitful by their labor
and that walking in Your ways, they might
direct their steps to the heavenly city.

You have gathered your sons and daughters
whom you have initiated into these sacred mysteries
in your holy Church.
You bestow your various gifts of grace
that they might serve you in chaste love
who renounce marriage for the sake of the kingdom of heaven.
They share all their goods with their brothers
and love one another with great charity,
so that, united in heart,
they might manifest the image of eternal communion.

Therefore we pray:
from heaven send forth your Spirit upon these, your servants,
who cling to the words of Christ by constant faith.
Strengthen their minds
and conform their lives to the teaching of the Gospel.
May mutual charity continually grow in them, O Lord,
and may zeal for others inflame their hearts
so that they may be clear signs
of love for you, the one true God
and of love for all humankind with all their hearts.

Help them, Lord,
to sustain the difficulties of this life
so that they might receive the hundredfold now

which you have promised
and that they might finally receive the eternal palm of victory.

We ask this through Christ our Lord. Amen.

Presentation of the Insignia of Profession

77. After the blessing of the professed, if it is the custom of the religious Province to present insignia of religious profession, the newly professed rise and come before the celebrant, who presents the insignia to each in silence or with a suitable formula. The presentation of the Rule and Constitutions as well as the Crucifix may be fittingly renewed (See First Profession, nn. 44-46).

Meanwhile the choir and people together sing the antiphon:

How happy, Lord, are those who dwell in your house,
who sing your praise for ever (Psalm 84:5).

with Psalm 84, or some other appropriate song.

78. The antiphon is repeated after every two verses; at the end of the Psalm “Glory to the Father” is not said but only the antiphon. If the presentation of the insignia comes to an end before the whole psalm is sung the psalm is interrupted and the antiphon repeated.
79. When the presentation of the insignia is completed, or after the prayer of solemn blessing, if it is customary or seems opportune, there may be a ceremony to mark the fact that the newly professed religious have been admitted as lifelong members of the Institute. This can take the form of a suitable statement by the celebrant (or Superior).

- a) The Celebrant (or Superior) says these or similar words:

**We confirm that you are now one with us
as members of this religious community
of the Congregation of the Passion of Jesus Christ,
sharing all things in common with us
now and in the future.**

He may add:

**Be faithful to the ministry the Church entrusts
to you to be carried out in his name.**

All the members of the religious community manifest their assent, saying: **Amen.**

- b) The Celebrant (or Superior) and the members of the religious community may give the sign of peace to the newly professed in the usual way or according to the custom of the place. Meanwhile the choir and the people sing the antiphon:

See how good it is, how pleasant,
that brothers live in unity! (Psalm 133:1)

with Psalm 133; or some other appropriate song may be sung, e.g. the antiphon of our holy Founder:

Salve sancte Pater
Columna et decus nostrum:
Tuum da filiis spiritum,
Da perseverantiam,
Libera nos a malis,
Defende nos in proelio,
Voca nos in patriam.

(Hail, holy Father, our strength, and our glory! Grant us your spirit and obtain perseverance for us. Protect us from evil, assist us in our struggles, and welcome us to our heavenly homeland!)

If the kiss of peace is given here, it is omitted before Communion.

The newly professed religious return after this to their places. The Mass continues.

LITURGY OF THE EUCHARIST

80. During the Offertory song, some of the newly professed may bring to the altar the bread and wine, for the eucharistic sacrifice.
81. In the Eucharistic Prayers, the offering of the professed may be mentioned according to the formulas of the Roman Missal.
82. If the kiss of peace is not given (See n. 79 b), the celebrant now gives it to each of the newly professed in the usual way, or according to the custom of the place.
83. After the celebrant has received the Body and Blood of Christ, the newly professed religious come to the altar to receive Communion which may be given to them under both species. Then their parents, relatives and fellow religious may receive communion in the same way.

CONCLUDING RITE

84. When the prayer after Communion has been said, the newly consecrated religious stand before the altar, and the Celebrant, extending his hands over them blesses them, using the more solemn formula according to the rubrics of the Roman Missal.
85. Finally he blesses all the people.

CHAPTER V

RITE FOR RENEWAL OF VOWS DURING MASS

86. Renewal of vows, which is governed by the general law of the Church or by a particular ruling of the Constitutions, may take place during Mass if the religious community thinks it appropriate.

Among us there is a long-standing tradition of the renewal of vows at the conclusion of the annual retreat. If this takes place within Mass, it follows the order.

87. The rite for the renewal of vows should be conducted with the greatest simplicity, especially if the vows are renewed frequently or annually.
88. Either the Mass corresponding to the liturgy of the day or the ritual Mass for the day of the renewal of vows is used, in accordance with the rubrics (see Introduction. n. 9).
89. It is proper for the Superior who receives the renewal of vows to preside over the Eucharistic sacrifice. Otherwise a chair should be prepared in a convenient part of the sanctuary for the Superior who is to receive the profession of his fellow religious.

LITURGY OF THE WORD

90. In the liturgy of the Word all takes place as usual except for the following:

- a) the readings may be taken either from the Mass of the day or from other texts which are indicated in Appendix II (See Introduction, n. 10);
- b) the Profession of Faith is recited according to the rubrics.

91. After the gospel a homily which uses the readings from Scripture to emphasize the meaning and value of religious life is given.

RENEWAL OF VOWS

Prayer for God's Grace

92. After the homily the celebrant prays for God 's help, saying:

**Let us pray beloved brothers,
to God our Father who gives us the grace
to persevere in our resolutions.
Let us pray to Him for these servants of his
who are resolved to renew their vows today
in the presence of the Church.**

All pray for a time in silence. Then the celebrant says:

**Lord, in your providence
you have called these servants of yours
to be perfect as the Gospel teaches.
In your mercy grant that they may persevere to the end
along the way of your love
on which they have set out with such joy.
We ask this through Christ our Lord.**

All: Amen.

Renewal of Profession

93. After the prayer, two professed members of the community stand near the Celebrant to act as witnesses.

Those who are to renew their profession, come, one by one, to the celebrant (or Superior) and read the formula of profession.

FORMULA FOR RENEWAL OF VOWS:

“For the honour and glory of God, I, N.N., declare my firm intention to consecrate myself to God more intimately and to follow Christ Crucified more closely. In the presence of my brothers, therefore, and into your hands N.N., I vow (for three years / for the rest of my life) to recall to mind with greater love the Passion of Our Lord and to promote its memory by word and deed, and I vow chastity, poverty, and obedience, according to the Rule and Constitutions of the Congregation of the Passion of Jesus Christ. I commit myself wholeheartedly to this religious family, so that by the grace of the Holy Spirit, the help of the Blessed Virgin Mary, Mother of Sorrows, and the prayers of our Holy Father Paul of the Cross, I may obtain fullness of love in the service of God and the Church.”

If there is a large number renewing their vows, the formula of profession may be recited by all.

The concluding words:

"This I promise so that by the grace of the Holy Spirit, the help of the Blessed Virgin Mary, Mother of Sorrows, and the prayers of our Holy Father Paul of the Cross, I may obtain fullness of love in the service of God and the Church."

or the like, must be said by each individually, as a clear expression of his will.

The Superior receiving the vows responds:

**And I, by the authority given to me in the name of the Church
accept the vows you have made
in the Congregation of the Passion of Jesus Christ,
and I firmly commend you to God
so that you might be able to bring the gift of yourself
to perfection in union with the Eucharistic Sacrifice.**

Conclusion of Rite of Renewal of Vows

94. The rite fittingly concludes with the recitation of the general intercessions (prayer of the faithful); for these the formula found on p. 41 may be used.

LITURGY OF THE EUCHARIST

95. During the offertory song some of the religious who have renewed their vows may bring the bread and wine to the altar for the Eucharistic Sacrifice.
96. The Celebrant gives the sign of peace to the individual religious who have just renewed their profession in the usual way or according to local custom. If there are many, he gives the sign of peace to the first, who then gives it to the rest.
97. After the celebrant has received the Body and Blood of Christ, the religious who have just renewed their profession come to the altar to receive Communion under both species.

APPENDIX I

DEVOTIONAL RENEWAL OF VOWS

In our religious Congregation, the custom of renewing vows has become established as an exercise of devotion. It may be carried out in many ways; but the practice of doing so publicly within Mass what belongs to private devotion is not to be encouraged. If it seems appropriate to renew vows publicly on special anniversaries, for example, the twenty-fifth or fiftieth year of religious life, the rite for the renewal of vows may be used with the necessary adaptations. The renewal is to be made within the Mass in the following way (cf. "Observations", No. 7):

Prayer for God's Grace

After the homily the celebrant prays for God's help, saying:

**Let us pray beloved brothers,
asking God, the giver of perseverance,
to help us his servants,
who today renew our profession in the Church.**

All pray in silence for a few moments. Then the celebrant says:

**Look kindly upon us Your servants, O Lord,
whom You have called to evangelical perfection
by the hidden counsel of Your Providence.
Mercifully grant
that we might be able to continue
in persevering in the way of your love,
which we have so eagerly begun.
We ask this through Christ our Lord.**

All respond: Amen.

Renewal of Profession

At the end of the prayer, all recite the formula together:

**I, ... a professed (priest, cleric, or brother)
of the Congregation of the Passion of Jesus Christ,
in the presence of You, my God,
and your whole heavenly court,
freely confirm and renew the vow to
remember the Passion of Our Lord with greater love
and to promote its memory in word and deed.**

**I also confirm and renew the vows of chastity,
poverty and obedience
according to the Rule and Constitutions of our Congregation.
I declare that it is my firm and constant will,
resolution and intention to keep the same
with all my heart to the end of my life.
Therefore, I humbly ask you that
just as you have given me this good will
and are preserving it in me by your infinite mercy,
so too may you protect me
and help me always with your grace.
With your help may I persevere in fidelity until death
and as I pass from this earth
may I have the happy lot
of hearing those pleasing words in my heart:
“Well done, good and faithful servant,
because you have been faithful
in the few things asked of you and promised by you,
come to receive a most abundant reward
in the blessed and never-ending eternity of heaven.” Amen.**

CONCLUSION OF THE RITE OF RENEWAL OF VOWS

The rite fittingly concludes with the general intercessions (prayer of the faithful); for these the formula found on p. 41 may be used.

APPENDIX II

Readings

1. Initiation into Religious Life

READINGS FROM THE OLD TESTAMENT

1 Sam. 3:1-10
1 Kings 19:19-21

READINGS FROM THE NEW TESTAMENT

Rom. 6:3-11
Eph. 1: 3-14
Eph. 4:17 – 5:2
Col. 3:1-17

RESPONSORIAL PSALMS

Ps. 26:1,4,5,8b, 9, a, b, c, d and 11.
Resp. (8b)

Ps. 39: 2 and 4, a, b, 7- 8a, 8b 9, 10, 12.
Resp. 8a and 9 a.

Ps. 99: 2,3,4,5.
Resp. 2 c.

ALLELUIA AND GOSPEL VERSE

Mt 11:25

GOSPELS

Mt 11: 25-30
Lk 9: 57-62
Lk 14: 25-33

2. First Profession

READINGS FROM THE OLD TESTAMENT

Gen. 12: 1-4 a
I Kings 19: 19-21
Is. 43: 1-3 ab+ 4-5 a

READINGS FROM THE NEW TESTAMENT

Rm 6: 3-11
Eph 1: 13-14
Gal 5: 13-16 + 22-26
I Thes 4:1-3 a. 7-12

RESPONSORIAL PSALMS

Ps. 62: 2, 3-4, 5-6, 8-9
Response: (2 b)

GOSPELS

Mt 19: 3-12
Mt 19: 16-26
Mt 5: 1-12

"Passion" according to current liturgical year (A, B and C). It would also be appropriate to read St. John's Passion up to the words "and delivered over his spirit".

3. Perpetual Profession

READINGS FROM THE OLD TESTAMENT

Gen. 12: 1-4 a
Is. 43: 1-3 ab+ 4-5 a.

READINGS FROM THE NEW TESTAMENT

Acts 2: 42-47
Acts 4: 32-35
Rom.12: 1-13
I Cor. 1: 22-31
Gal. 5: 13-16 + 22-26

RESPONSORIAL PSALMS

Ps. 32: 2-3, 4-5, 11-12, 13-14, 18-19, 20-21

Response (12 b)

Ps. 83: 3, 5-6 and 8a, 11, 12

Response (2)

ALLELUIA AND GOSPEL VERSE

Ps. 132: 1

Gal. 2:19-20

GOSPELS

Mt 19: 16-26

Mk 10: 24 b-30

Jn 12: 24-26

Jn 15: 1-8

Mt 5: 1-12

The "PASSION" according to John

APPENDIX III

PRAYERS OF THE FAITHFUL

Initiation into Religious Life, Vestition of the Novices, Profession of First Vows, Renewal of Vows and 25th and 50th Anniversary of Religious Profession

1. Initiation into Religious Life

Guided by the Gospel of Jesus,
who is still alive,
let us call upon the Lord,
who enriches us with the power of the Spirit
and increases the life of the Passionist family
with new vocations:

1. That the Pope, the bishops, and the entire Church
may carry out their evangelizing mission in the midst of the world.
Let us pray to the Lord.

2. That peoples and nations work to promote Gospel values,
which bring peace, justice, and true freedom.
Let us pray to the Lord.

3. That Christian families understand that they are called
to be witnesses of the Gospel
and foster the Christian vocation of their children.
Let us pray to the Lord.

4. That the Lord may enlighten the minds of these young men
(this young man) and fortify them (him) with his strength,
so that they (he) may consecrate their lives (his life)
to make the Lord present among the faithful.
Let us pray to the Lord.

5. That the Lord may accompany with the wisdom of the Cross those who today ask to be admitted to experiencing Passionist life. Let us pray to the Lord.
6. That the Lord may grant to all of us the grace to offer ourselves, through love, in the service of our brothers and sisters. Let us pray to the Lord.

Father of goodness
who in your Son have willed to call
these brothers (this brother)
that, following Him faithfully,
He may be made present in them (him)
through religious consecration;
hear the prayer of your Church,
which today also asks you for the grace
that they be witnesses (he be a witness)
to you and to your love in the midst of the world.
Through Jesus Christ our Lord.

2. Vestition of the Novices

We bless you, Lord,
for all men and women religious,
and in giving you thanks for them,
we ask you to hear the petitions we now present to you
for these our brothers (this brother of ours)
who today receive (receives) the Passionist Habit:

1. For the holy Church of God:
that each one of the baptized may follow Jesus
in his own vocation, with radical freedom
and with absolute availability.
Let us pray to the Lord.

2. For all people,
especially the poorest and most abandoned:
that they may attain a life of dignity
and share in the riches of the world,
which God has created for all.
Let us pray to the Lord.
3. For these our brothers (this brother of ours)
who today receive (receives) the Passionist habit:
that they (he) may also interiorly clothe themselves (clothe himself)
with Christ crucified.
Let us pray to the Lord.
4. That their love for the Passion of Jesus Christ
may make them (him) worthy servants (a worthy servant) of the Gospel.
Let us pray to the Lord.
5. For the whole Passionist family:
That through the intercession of St. Paul of the Cross
the Lord may grant us perseverance in our vocation.
Let us pray to the Lord.
6. For all of us gathered here:
that we may be responsible for proclaiming Jesus Christ
and encourage those who decide to consecrate themselves
to the service of the Gospel.
Let us pray to the Lord.

Merciful God,
hear our supplications,
that those who assiduously desire to serve you
may always be enriched with your gifts.
Through Jesus Christ our Lord.

3. First Profession

Beloved brothers,
our spiritual family rejoices today
because these servants (this servant) of God,
by their (his) first profession,
are (is) eager to serve Christ
and his Church with great love.
Therefore, being one in mind and heart,
we direct our prayers to God our Father
from whom comes the gift of vocation.

1. For the holy Church of God,
that all her faithful,
guided by the Spirit of God
and obedient to the voice of the Father,
may follow Christ, poor and humble
and may come to share in his glory.
Let us pray to the Lord.
2. For the peace and salvation of the world,
that all religious may be heralds
and ministers of the peace of Christ.
Let us pray to the Lord.
3. For all who share in the Passion of Christ:
the sick and all those who suffer because of poverty,
marginalization or injustice,
that they may draw strength and patience
from Christ crucified
and from us, the help they need.
Let us pray to the Lord.
4. For these brothers (this brother) of ours
who have (has) today bound themselves (himself)
more closely to God by religious profession
that in his goodness He may give them (him)
a love of constant prayer,
of willing penance

and of ardent zeal for the apostolate:
Let us pray to the Lord.

5. For their (his) parents and relatives,
that they may live with joy and gladness
the dedication of their children (their son);
and for all Christian families,
that abundant vocations to the service of the Church
may blossom in them.
Let us pray to the Lord.

6. For all here present,
that we may be faithful to Christ's teaching
as He calls us to be perfect,
and that we may bear fruit in holiness,
grow into the fullness of Christ,
and meet together in the heavenly city of peace:
let us pray to the Lord.

Listen, O Lord,
to the prayers of your people and
through the intercession of the Blessed Virgin Mary,
Mother of the Church,
pour your Holy Spirit abundantly
upon these your servants (this your servant)
whom you have graciously called
to a perfect following of Christ,
so that what they have (he has) promised by a temporal pledge,
they (he) may confirm by perpetual devotion.
Through Christ our Lord. Amen.

4. Perpetual Profession

(The prayer of the faithful is already included in the rite of profession itself and follows the litanies of the saints as it appears in the Rite of Profession.)

5. Renewal of Vows

Dear brothers (and sisters),
let us humbly pray to God the Father for his holy Church,
for the peace and salvation of the world,
for the Passionist family and for these our brothers
(this brother of ours) who today renew (renews) their (his) vows:

1. For our Holy Father Pope (N.) and all bishops,
that fulfilling their pastoral office with fidelity,
they may nourish the people of God
with his word and lead them with his love.
Let us pray to the Lord.

2. For these religious (this religious),
that in imitation of the Divine Master,
they (he) may work wholeheartedly
to evangelize the poor.
Let us pray to the Lord.

3. For those who have heard the Lord's call
and have consecrated their lives to God in the Passionist family,
that they may not be discouraged by temptations
that may arise, because of their own weakness,
or because of the circumstances that surround them.
Let us pray to the Lord.

4. For those (this religious) who today renew their (renews his)
dedication to divine service,
that God may increase in them (him)
the spirit of fraternal love and a generous love for all.
Let us pray to the Lord.

5. For all Christians
called to be the light and leaven of the world,
that they may enlighten human society
with the radiance of their virtues
and renew it with their prayer.
Let us pray to the Lord.

Lord God, You are the source of holiness.
Mercifully hear the prayers of your family
and by the intercession of the Blessed Virgin Mary,
your handmaid and our Mother,
pour forth your abundant blessings
upon these your servants (this your servant),
so that what they promised (he promised) through your gift of grace,
they (he) may constantly fulfill by your accompanying grace.
Through Christ our Lord.

6. On the 25th or 50th Anniversary of Religious Profession

Brothers and sisters,
let us pray to the Lord who, through the witness of religious life,
grants the Church an effective sign to attract all the faithful
to the fulfillment of their Christian vocation.

1. That the Lord may renew in our brothers (our brother)
the fire of the Holy Spirit in such a way that they (he)
may reconfirm the resolutions that He himself
kindled in their hearts (his heart).
Let us pray to the Lord.
2. That, in renewing the bonds of their (his) religious profession,
They (he) may unite themselves (himself) to Christ crucified
with an ever more fervent love.
Let us pray to the Lord.
3. That they (he) may always be faithful to Christ,
love the Church and the Passionist Congregation wholeheartedly
and, by their (his) way of life,
awaken in all those who encounter them (him)
the hope of heavenly blessings.
Let us pray to the Lord.

4. That, when they come (he comes) into the presence of their Lord,
they (he) may receive an abundant reward,
for having fulfilled the offering of their (his) Passionist life and,
together with St. Paul of the Cross
and all the saints and the elect,
rejoice eternally in the presence of God.
Let us pray to the Lord.

5. That inspired by their (his) example
there may always be generous young people
who will follow God's call and dedicate their lives, like Jesus,
to the service of their brothers and sisters,
and thus be witnesses of hope.
Let us pray to the Lord.

6. That the Lord may bless his Church,
free the world from all misery,
be a support to those who suffer,
food for the poor, health for the sick,
and forgiveness for sinners.
Let us pray to the Lord.

Hear, O Lord, the prayers of your people
and grant your children (your son)
to persevere always in their (his) commitment
and faithfully reach the goal of their (his) journey.
Through Jesus Christ our Lord.

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