



# **RITUAL OF RELIGIOUS PROFESSION**

**PROPER OF THE  
CONGREGATION OF THE SACRED HEARTS  
OF JESUS AND MARY AND OF PERPETUAL ADORATION  
OF THE MOST BLESSED SACRAMENT OF THE ALTAR**

**TEXT OF THE ROMAN RITUAL  
WITH APPROPRIATE ADAPTATIONS  
TO EXPRESS MORE ADEQUATELY  
THE NATURE AND SPIRIT OF THE CONGREGATION**

**Rome, 2012**

*This Ritual was approved by the Congregation for Divine Worship and the Discipline of the Sacraments on February 10, 2012 (Prot. N. 750/11/L).*

# SACRED CONGREGATION FOR DIVINE WORSHIP

Prot.n. 200/70

## DECREE

The rite or profession by which religious, in commitment to the evangelical counsels, vow themselves to God, has been revised in accord with the intent of the Constitution on the Liturgy.

The life dedicated to God by the bonds of religious life has always held a place of high honor in the eyes of the Church, which from the earliest centuries has surrounded the act of religious profession with liturgical rites. The Fathers of Vatican Council II directed that a rite of religious profession and renewal of vows be drawn up that would contribute to greater unity, simplicity, and dignity and that, apart from exceptions in particular law, it should be adopted by those who make their profession or renewal of vows within Mass (art. 80).

Carrying out this directive, the Consilium has composed the present *Rite of religious profession*; Pope Paul VI by his apostolic authority has approved it and ordered that it be incorporated into the *Roman Ritual* and published. Consequently this Congregation for Divine Woship, at the explicit mandate of the Pope, promulgates this rite.

The Conferences of Bishops (where applicable, through the joint commission of nations of the same language) are to see to the careful vernacular translations of the rite, after consultation with the conferences of major religious superiors in each country.

The rite of profession must be an expression of the identity and spirit of the individual religious family. Therefore each religious institute should

adapt this rite in such a way that the ritual clearly brings out the institute's special character, then send the rite to this Congregation as soon as possible for confirmation.

All things to the contrary notwithstanding.

From the Sacred Congregation for Divine Woship, 2 February 1970,  
the feast of the Presentation of the Lord.

Benno Card. GUT

Prefect

A. BUGNINI

Secretary



CONGREGATIO DE CULTU DIVINO  
ET DISCIPLINA SACRAMENTORUM

Prot. N. 750/11/L

CONGREGATIONIS SACRORUM CORDIUM  
IESU ET MARIAE NECNON ADORATIONIS PERPETUAE  
SS. SACRAMENTI ALTARIS

Instante Reverendo Patre Alaphrido Iosepho Bell, Congregationis Sacrorum Cordium Iesu et Mariae necnon Adorationis Perpetuae SS. Sacramenti Altaris Procuratore Generali, litteris die 27 mensis iulii 2011 datis, vigore facultatum huic Congregationi a Summo Pontifice BENEDICTO PP. XVI tributarum, attentis expositis, textum *anglicum et gallicum* Ordinis Professionis Religiosae, prout in adiecto exstat exemplari, perlibenter probamus seu confirmamus.

In texto imprimendo inseratur ex integro hoc Decretum, quo ab Apostolica Sede petita confirmatio conceditur.

Eiusdem insuper textus impressi duo exemplaria ad hanc Congregationem transmittantur.

Contrariis quibuslibet minime obstantibus.

Ex aedibus Congregationis de Cultu Divino et Disciplina Sacramentorum, die 10 mensis februarii 2011, in Memoria S. Scholasticae, Virginis.

*Antonius, Card. Cañizares  
Praef.*

(Antonius Card. Cañizares Llovera)  
Praefectus

*+ Iosephus Augustinus Di Noia*

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Archiepiscopus a Secretis



# C O N T E N T S

INTRODUCTION.....	9
<b>FIRST PART: RITUAL OF RELIGIOUS PROFESSION FOR BROTHERS.....</b>	<b>13</b>
Chapter I: Rite of Initiation into the Religious Life.....	15
Chapter II: Rite of Temporary Profession during Mass.....	20
Chapter III: Rite of Perpetual Profession during Mass.....	28
Chapter IV: Rite for Renewal of Temporary Vows.....	44
<b>SECOND PART: RITUAL OF RELIGIOUS PROFESSION FOR SISTERS.....</b>	<b>47</b>
Chapter I: Rite of Initiation into the Religious Life.....	49
Chapter II: Rite of Temporary Profession during Mass.....	54
Chapter III: Rite of Perpetual Profession during Mass.....	62
Chapter IV: Rite for Renewal of Temporary Vows.....	80
<b>THIRD PART: RITUAL OF RELIGIOUS PROFESSION FOR BROTHERS AND SISTERS.....</b>	<b>85</b>
Chapter I: Rite of Temporary Profession during Mass.....	87
Chapter II: Rite of Perpetual Profession during Mass.....	97
Chapter III: Rite for Renewal of Temporary Vows.....	113
<b>APPENDIX: OTHER TEXTS FOR THE RITES OF RELIGIOUS PROFESSION.....</b>	<b>117</b>



# INTRODUCTION

## I. Nature and import 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<sup>1</sup>.

This leads to the grace of baptism achieving richer results in them<sup>2</sup>.

2. The Church has always esteemed the religious life, which, under the guidance of the Holy Spirit, has taken various forms in the course of history<sup>3</sup>. 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<sup>4</sup>.

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<sup>5</sup>.

## II. 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 (or other sacred bonds), and final profession. The constitutions of religious institutes add to these a renewal of vows.

4. The novitiate, the beginning of life in the institute<sup>6</sup>, 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.

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<sup>1</sup> Cf. Vat. Council II, Const. *Lumen Gentium*, no. 43: Decr. *Perfectae Caritatis*, no. 1.

<sup>2</sup> Cf. Vat. Council II, Const. *Lumen Gentium*, no. 43.

<sup>3</sup> Cf. Vat. Council II, Const. *Lumen Gentium*, no. 43. Decr. *Perfectae Caritatis*, no. 1.

<sup>4</sup> Cf. Vat. Council II, Const. *Lumen Gentium*, no. 45. Decr. *Perfectae Caritatis*, no. 1.

<sup>5</sup> Cf. Vat. Council II, Const. *Lumen Gentium*, no. 45.

<sup>6</sup> Cf. CIC, can. 646.

5. First profession then follows. Through temporary vows made before God and the Church the novices promise 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<sup>7</sup>.

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<sup>8</sup>.

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<sup>9</sup>. 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 the rule of their religious family;

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 upon them the gifts of the Holy Spirit;

g) the presentation of the insignia of profession, if this is the custom of the religious family, as outward signs of perpetual dedication to God.

7. In some religious communities vows are renewed at fixed times in accordance with the constitutions.

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

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<sup>7</sup> Cf. Vat. Council II, Decr. *Perfectae Caritatis*, no. 17.

<sup>8</sup> Cf. Vat. Council II, Const. *Lumen Gentium*, no. 44.

<sup>9</sup> Cf. Vat. Council II, Const. *Sacrosanctum Concillium*, no. 80.

A liturgical rite has place only in the case of renewal of vows that has the force of law. In many religious communities, however, 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 Religious Profession” from the Roman Missal or from approved propers. In the occurrence of the Paschal Triduum, a solemnity, a Sunday in Advent, in Lent, and in Eastertide, Ash Wednesday, a day in Holy Week or the Easter Octave, or November 2, the Mass is that of the day, maintaining as suitable, however, the special formularies for the profession in the Eucharistic prayer and final blessing.

10. Because the Liturgy of the Word, with readings appropriately chosen for the celebration of the profession, is of great importance to illustrate the nature and the responsibilities of religious life, when the Mass “for religious profession” is not allowed, the readings can be chosen from those proposed in the Lectionary for such a Mass, except on the Easter Triduum, solemnities, Sundays of Advent, of Lent, of Eastertide, Ash Wednesday, the whole of Holy Week and Easter Octave, and November 2.

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

### IV. Adaptations to be made by individual Institutes

12. The norms governing the rite of initiation are not of obligation unless this is clearly stated (as in the prohibition of having the rite within Mass) or the nature of the rite so demands (as in the rule that the rite should be restrained and simple).

13. All who make or renew their religious profession within Mass must use the rites of temporary profession, final profession, or renewal of vows, unless they possess a particular right in this matter<sup>10</sup>.

14. Religious families should adapt the rite so that it more clearly reflects and manifests the character and spirit of each institute. For this purpose the faculty of adapting the rite is given to each institute; its decisions are then to be reviewed by the Apostolic See.

In making adaptations in the rite of profession, the following points should be especially respected:

a) The rite takes place immediately after the Gospel.

b) The arrangement of parts must remain intact, but some parts may be omitted or others of a similar nature substituted.

c) A liturgical distinction between perpetual profession and temporary profession or renewal of vows must be strictly maintained. What is proper to one rite may not be inserted into another.

d) As is stated in the pertinent places, many formularies in the rite of profession may be changed, and in fact must be, to reflect more clearly the character and spirit of each institute. Where the Roman Ritual offers several optional formularies, particular rituals may add others of the same kind.

15. Profession in the presence of the Blessed Sacrament, prior to communion, is not in harmony with a true understanding of the liturgy. Henceforth, then, new religious communities are forbidden to adopt the practice. Institutes that follow this practice on the basis of a particular law are urged to discontinue it.

Similarly, all religious following a rite proper to them are instructed to embrace and follow authentic liturgical forms, putting aside anything in conflict with the principles of the liturgical reform. This is the way to achieve that simplicity, dignity, and closer unity that the Council has so strongly endorsed<sup>11</sup>.

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<sup>10</sup> Cf. Vat. Council II, Const. *Sacrosanctum Concilium*, no. 80.

<sup>11</sup> Cf. Vat. Council II, Const. *Sacrosanctum Concilium*, no. 80.

**FIRST PART**

**RITUAL OF RELIGIOUS PROFESSION**

**FOR BROTHERS**



# **CHAPTER I**

## **RITE OF INITIATION**

### **INTO THE 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.
- 3.** The rite is to be very simple and direct, in the presence of the SS.CC. religious community only.
- 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 as a time of testing.
- 5.** The celebration normally will take place in the novitiate community. The community 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.

#### **DESCRIPTION OF THE RITE**

It is appropriate that the rite should take place during a special celebration of the Word of God which clarifies the nature of the religious life and the spirit of the Congregation.

<b>Introductory Rites</b>
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- 6.** The rite can begin with an introduction to explain the meaning of the celebration and to invite the assembly to actively participate.

7. The rite may appropriately begin with a greeting by the Superior, or the singing of a psalm or other suitable hymn.

8. Then the Superior questions the postulants in these or similar words:

Dear brothers, what do you ask from us?

9. The postulants manifest their request with some appropriate words, prepared by them, individually or all together:

That you permit us to try for some time your religious life,  
that we be tested by you  
and that desiring to follow Christ,  
you permit us to be admitted  
into this family of the Sacred Hearts.

10. The questioning may be omitted, and the request for admission may take place as follows: one of the postulants, facing the Superior and community, uses in the name of all, one of these formulas:

- a) Drawn by God's mercy,  
we come here to experience your religious life;  
teach us to follow Jesus the Lord in his childhood,  
his hidden life, his public life and his crucified life,  
to live poorly, obediently and chastely;  
teach us also to be constant in prayer,  
to make the Eucharist and Adoration  
the centre of our lives;  
to practice penance, to be at the service of the Church  
and all peoples,  
to live the family spirit of the Congregation,  
to have only one heart and soul with you.  
Help us to fulfil at every moment  
the demands of the Gospel.  
Teach us your Rule of Life and to live in fraternal love.

- b) Drawn by God's mercy,  
we come here to learn your way of life.  
Teach us to follow Christ crucified  
and to live in poverty, obedience and chastity.  
Teach us to persevere in prayer and to do penance,  
and to be at the service of the Church and of mankind.  
Teach us to be one with you in heart and mind.  
Help us to live out the Gospel every day 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 that the postulants say spontaneously.

The Superior responds in these or similar words:

May God in his mercy be with you always  
and may Christ our teacher grant light to us all.

**11. After the questioning or request for admission, the Superior says:**

Let us pray.

O Lord our God, source of every call to the religious life,  
listen favourably to the prayers of your sons **N.** and **N.**,  
who desire to join our Congregation of the Sacred Hearts,  
to love you and serve you more faithfully;  
grant that our life in common  
may become for them  
a sincere expression of fraternal love.  
Through Christ our Lord.

All:

Amen.

## Celebration of the Word of God

12. Suitable texts from Holy Scripture are then read, with appropriate responses (see no. 281).
13. At their conclusion the Superior addresses the religious community and the postulants on the meaning of the SS.CC. religious life. He could use some texts of the Congregation appropriate for this moment.

## Concluding Rites

14. 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:

a) You, O Lord, are the One who calls us;  
may we always search out your will,  
with our brothers **N.** and **N.**,  
who desire to serve you within our Congregation,  
so to consecrate themselves  
to the Sacred Hearts of Jesus and Mary;  
help us to carry forward the designs of love  
that you have for them.  
Through Christ our Lord.

All:

Amen.

b) O God, source and giver of every religious vocation,  
listen to the petition of your sons  
and grant to these brothers  
who desire to discern our way of life  
to know what is your will  
and help us to be always faithful in your service.  
Through Christ our Lord.

All:

Amen.

**15.** After this the Superior entrusts the newly admitted novices to the care of the Novice Master, and with his fellow religious greets them in the spirit of Christian love in the way customary in the religious community. He gives to the novices the Constitutions that they are going to study and meditate on during their novitiate. Meanwhile, an appropriate hymn or a canticle of praise is sung, or the closing chant could be *Salve Regina*.

## **CHAPTER II**

### **RITE OF TEMPORARY PROFESSION**

#### **DURING MASS**

- 16.** 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, no. 5).
- 17.** The Mass may correspond to the liturgy of the day, or the Ritual Mass “For First Religious Profession” may be used, in accordance with the rubrics (see Introduction 9-11). (For the prayers of the Mass see the Roman Missal.)
- 18.** It is proper for the Superior who receives the profession to preside over the Eucharistic sacrifice.
- 19.** 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.
- 20.** It is desirable that the paschal candle is placed prominently in the sanctuary. If using candles for the rite of profession, it would be appropriate for those who are going to profess to carry them at the entrance procession, placing them near the paschal candle and retake them for the rite of the profession.
- 21.** 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.

- 22.** In addition to what is needed for Mass, there should also be ready the Ritual for religious profession and the insignias to be presented.

## **INTRODUCTORY RITES**

- 23.** 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 antiphon of the Mass. Those to be professed may fittingly join in the procession, already wearing the white cassock and the leather belt, accompanied by the Novice Master.
- 24.** 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**

- 25.** 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 no. 281 (Cf. Introduction, nos. 9-10).
  - b) When the Creed is prescribed by the liturgy of the day, it is said before the general intercessions.

## **RELIGIOUS PROFESSION**

<b>Calling or Request</b>
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- 26.** After the Gospel the celebrant and the people sit, but those to be professed stand. A few words of introduction could be said. Then, according to choice or as circumstances demand, the deacon or the Novice Master calls those to be professed by name. They answer in these or similar words:

Here I am, Lord; you have called me.

**27. The celebrant then questions them in these words:**

Dear brothers,  
at this stage of your life,  
here in the presence of the brothers and sisters  
of the Congregation  
and of your family and friends,  
what do you ask of God and of his holy Church?

**The candidates reply together in these words:**

We ask for God's merciful love  
and for the grace of serving him more perfectly  
in this religious community.

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

Thanks be to God.

*or they express their approval in some other way.*

**28. 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:**

With the help of God, we, **N.** and **N.**  
have come to know the Rule of Life and the Constitutions  
of the Congregation  
and we have lived fraternal life among you  
in this period of trial.  
We now ask to be allowed to consecrate ourselves  
to God and his Kingdom,  
making religious profession in this Congregation  
of the Sacred Hearts of Jesus and Mary  
and of Perpetual Adoration.

**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

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

## Examination

**30.** After the homily or address, those to be professed stand. Some words of introduction could be addressed to the assembly. If candles have been used during the entrance procession, now they are taken up for the examination.

The celebrant questions them on their readiness to dedicate themselves to God and to seek perfect charity, according to the rule or constitutions of the Congregation.

**Celebrant:**

Dear brothers,  
consecrated to God as you are already  
by water and Holy Spirit,  
do you desire now to unite yourself to Him  
by religious profession?

**Those who are going to profess answer together:**

Yes, I do.

**Celebrant:**

Do you want to enter into the mystery of Redemptive Love,  
to prefer nothing to the love of Christ,  
being chaste for the Kingdom of God,  
accepting freely to be poor,  
and promising to be obedient,  
in order to be consecrated as such to the Sacred Hearts?

**Those who are going to profess answer together:**

Yes, I do.

**Celebrant:**

Do you want, under the action of the Holy Spirit,  
to generously lay down your lives  
serving the people of God  
as brothers of the Congregation of the Sacred Hearts  
living your commitment in community  
as members of a single Congregation  
of brothers and sisters?

**Those who are going to profess answer together:**

Yes, I do.

**Celebrant:**

May God help you  
to contemplate, live and proclaim his love,  
and may God who has begun this good work in you  
bring it to fulfilment.

**All:**

Amen.

### Prayer for God's Grace

**31.** The celebrant then prays for God's help, inviting the assembly to pray in silence for a moment. All pray for a while in silence. Then the celebrant says one of these prayers.

- a) Lord, look with kindness  
upon these your sons, **N.** and **N.**  
who, in the presence of your Church  
desire, by promising to keep the evangelical counsels,  
to consecrate their lives to the Heart of your Son;  
may they find in the Heart of Mary  
the model of faith in your love  
and so, may their way of life glorify you  
and contribute to the salvation of all people.  
Through Christ our Lord.

All:

Amen.

- b) Lord, look with kindness  
upon these servants of yours  
who in the presence of your Church  
want to consecrate their lives to you today  
in the family of the Sacred Hearts;  
may this consecration lead them,  
in following your Son  
by the profession of the evangelical counsels,  
to prefer your love above all things  
and may their lives be thus a manifestation  
of your compassionate love.  
Through Christ Our Lord.

All:

Amen.

### Profession

32. Once the prayer is finished, those who are going to profess approach the Superior one by one, kneel down, and recite the formula of profession.

**“I, N.N., in conformity with the Constitutions approved by the Holy Apostolic See, make for three years the vow of chastity, poverty, and obedience, as a brother of the Congregation of the Sacred Hearts of Jesus and Mary, in whose service I wish to live and to die. In the name of the Father, and of the Son, and of the Holy Spirit. Amen”.**

**33.** Immediately the deacon or other religious brings the book of Gospels, and the newly professed, placing his hand on it says:

So help me God and his holy Gospel.

**34.** The Superior receives the profession with these words:

I, N.N., Superior General, (Provincial or Delegate), accept your religious profession in the name of the Church and of the Congregation.

**35.** After this he goes to the altar and signs the act of profession. Once finished he returns to his place.

### Presentation of the Insignia of Religious Profession

**36.** The newly professed receive the scapular with the emblem of the Sacred Hearts, unless the Provincial Statutes (Cf. General Statute no. 13) determine otherwise.

**37.** Before giving the scapular the celebrant says the following words:

In the Heart of Jesus, beloved Son of the Father,  
we recognize God's love for us;  
in the Heart of the Virgin Mary, the humble servant,  
we find the model of our belief in love  
and of our participation in Jesus' mission.

The Lord, in his kindness, called you  
on the day of your baptism,  
to let yourselves be led by the Spirit  
and clothed anew in Christ, to be witnesses of mercy.

Make your own the attitudes, choices and  
tasks that led Jesus to the point  
of having his Heart transpierced on the cross.

May you, sustained by the intercession of the Virgin Mary,  
of Saint Damien of Molokai, Blessed Eustaquio,  
and of the whole Church,  
always maintain yourselves  
in the service of the Gospel.

Next, the Novice Master, and if it is opportune some other religious, gives to each one of the professed the scapular and help them to put it on. Meanwhile and according to the circumstances the choir sings an appropriate hymn.

### Welcome of the Community

**38.** After the presentation of the insignias, the SS.CC. community welcomes the newly professed with the sign of peace. The professed receive the sign of welcome first from the Superiors and then the rest of the members of the Congregation present in the celebration. Meanwhile an appropriate hymn may be sung.

### Conclusion of the Rite of Profession

**39.** The rite fittingly concludes with the general intercessions (prayer of the faithful). (Cf. no. 282.)

## LITURGY OF THE EUCHARIST

**40.** During the offertory chant, some of the newly professed religious may bring the bread, wine, and water to the altar for the Eucharistic sacrifice.

**41.** The celebrant gives the sign of peace to the newly professed religious in the usual way in accordance with the customs of the religious community of the place.

**42.** 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 kinds. Then their parents, relatives, and fellow religious may receive communion in the same way.

## **CHAPTER III**

### **RITE OF PERPETUAL PROFESSION**

#### **DURING MASS**

43. 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 the religious life.
44. The rite of perpetual profession takes place separately from other rites of profession (see Introduction, no. 8).
45. Notice of the day and hour should be given to the faithful ahead of time so that they may attend in greater numbers.
46. The Mass is that of the liturgy of the day, or the Ritual Mass “For Perpetual Profession” may be used, in accordance with the rubrics (see Introduction, nos. 9-11). (For the prayer of the Mass see the Roman Missal.)
47. 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 celebrant.
48. Profession ordinarily takes place in the church of the religious community. For pastoral reasons, however, or in order to promote esteem for the religious life, to give edification to the people of God, or to permit larger attendance, the rite may take place in the cathedral, parish church, or some other notable church, as may seem fitting.
49. 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.

**50.** 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. Seats should be so arranged in the sanctuary for those making profession that the faithful may have a complete view of the liturgical rites.

**51.** 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.

**52.** In addition to what is needed for Mass, there should also be ready the Ritual for religious profession.

## **INTRODUCTORY RITES**

**53.** 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 antiphon of the Mass. Those to be professed may fittingly join in the procession. When they come to the sanctuary, all make the customary reverence to the altar and go their places; then Mass continues.

## **LITURGY OF THE WORD**

- 54.** 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 no. 281 (See Introduction, nos. 9-10).
  - b) The Creed is not to be omitted, if it is prescribed by the rubrics of the day.
  - c) The general intercessions in the form customarily used during the celebration of Mass are omitted.

## RELIGIOUS PROFESSION

### Calling or Request

**55.** 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 formator calls those to be professed by name, and they answer:

Here I am, Lord; you have called me.

*or in some other way*

**56.** The celebrant then questions them in these words:

Dear brothers,  
at this stage of your life,  
here in the presence of the brothers and sisters  
of the Congregation  
and of your family and friends,  
what do you ask of God and of his holy Church?

*Those who are going to profess reply together in these words:*

After living several years with you,  
and having tested out the religious life  
according to Rule of Life and Constitutions  
of the Congregation  
we ask to dedicate ourselves to God and his kingdom,  
making perpetual profession in this Congregation  
of the Sacred Hearts and of Perpetual Adoration.

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

Thanks be to God.

*or they express their approval in some other way.*

**57.** 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:

Aware of being already consecrated to God  
by the bonds of religious life,  
we ask, Father, to be admitted to perpetual profession  
in this Congregation of the Sacred Hearts  
for the praise 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

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

### Examination

**59.** After the homily or address, those to be professed stand. The celebrant questions them on their readiness to dedicate themselves to God and to seek perfect charity, according to the rule or Constitutions of the Congregation.

Dear brothers,  
on the day of your baptism  
you were consecrated to the Lord by water and Spirit.  
Do you want now to unite yourself  
more definitively to God  
by perpetual profession?

Those who are going to profess answer together:

Yes, I do.

**Celebrant:**

According to his Father's design,  
Jesus came to the world to serve  
and to give his life so that we may have life in abundance.  
Do you want to follow him always,  
with a free and joyful heart, like Mary's heart,  
not to prefer anything to the love of Christ,  
to observe chastity, to choose poverty and  
to live in obedience?

**Those who are going to profess answer together:**

Yes, I do.

**Celebrant:**

In communion with the Church, the People of God,  
our religious family has received the mission  
to contemplate, live and announce God's love  
manifested in the Heart of Christ.  
Strengthened with the example and the prayer  
of our brothers Saint Damien and Blessed Eustaquio,  
do you want to participate in our mission?

**Those who are going to profess answer together:**

Yes, I do.

**Celebrant:**

The brothers and sisters of our religious family  
constitute one Congregation,  
with one charism, one mission, one spirituality.  
Do you want, under the action of the Holy Spirit,  
to generously lay down your life serving the people of God,  
living your commitment in community  
as members of a single Congregation  
of brothers and sisters?

Those who are going to profess answer together:

Yes, I do.

**60.** At the end of the questions, the celebrant confirms the intention of those to be professed in these words:

Then, I invite you to make your perpetual profession to consecrate yourself to the Sacred Hearts.

May God who has begun the good work in you bring it to fulfilment on the day of Christ Jesus.

All:

Amen.

<b>Litany</b>
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**61.** All then rise. The celebrant stands with hands joined and says, facing the people:

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

The deacon gives the sign to kneel.

Let us kneel.

**62.** 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 community. The rest kneel. During the Easter Season and on all Sundays, all stand except those to be professed.

**63.** Then the cantors sing the litany for the rite of religious profession, all making the responses. In this litany one or other of the petitions marked with the same letter may be omitted. At the appropriate place there may be inserted other petitions to suit the occasion. See an adapted formula in no. 283.



From every sin, Lord, deliver us, we pray.  
From everlasting death, Lord, deliver us, we pray.  
By your Incarnation, Lord, deliver us, we pray.  
By your Death and Resurrection, Lord, deliver us, we pray.  
By the outpouring of the Holy Spirit,  
Lord, deliver us, we pray.

Be merciful to us sinners,  
Lord, we ask you, hear our prayer.

- a) By the self-offering of your servants  
and their apostolic work,  
make the life of your Church ever more fruitful.  
Lord, we ask you, hear our prayer.
- a) Give in ever greater abundance  
the gifts of the Holy Spirit  
to your servant, Pope **N.**,  
and to all his brother bishops.  
Lord, we ask you, hear our prayer.
- b) By the life and labor of all religious  
promote the welfare of all people.  
Lord, we ask you, hear our prayer.
- b) Lead all men and women  
to the fullness of the Christian life.  
Lord, we ask you, hear our prayer.
- c) Grant that all religious communities  
may live and grow in the love of Christ  
and the spirit of their founders.  
Lord, we ask you, hear our prayer.
- c) Give to all  
who profess the Gospel counsels  
a fuller share in the work of redemption.  
Lord, we ask you, hear our prayer.

d) Reward a hundredfold  
the parents of your servants  
for the sacrifice they have made.  
Lord, we ask you, hear our prayer.

e) Make these servants of yours more and  
more like Christ, the firstborn among  
many.  
Lord, we ask you, hear our prayer.

e) Give these servants of yours  
the grace of perseverance.  
Lord, we ask you, hear our prayer.

e) Bless these brothers of ours,  
your servants,  
make them holy,  
and consecrate them to your service.  
Lord, we ask you, hear our prayer.

Jesus, Son of the living God,  
Lord, we ask you, hear our prayer.

Christ, hear us. Christ, hear us.

Christ, graciously hear us. Christ, graciously hear us.

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

Lord,  
listen to the prayers of your people  
and 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.  
Through Christ our Lord.

**All:**

Amen.

The deacon then says:

Let us rise.

All stand.

## Profession

65. Once the prayer is finished, those who are going to profess approach the Superior one by one, kneel down, and recite the formula of profession, which they themselves have written out beforehand.

**“I, N.N., in conformity with the Constitutions approved by the Holy Apostolic See, make forever the vow of chastity, poverty, and obedience, as a brother of the Congregation of the Sacred Hearts of Jesus and Mary, in whose service I wish to live and to die. In the name of the Father, and of the Son, and of the Holy Spirit. Amen”.**

66. Immediately the deacon or other religious brings the book of the Gospels, and the newly professed, placing his hand on it says

So help me God and his Holy Gospel.

67. The Superior receives the profession with these words:

I, N.N., Superior General, (Provincial or Delegate), accept your religious profession in the name of the Church and of the Congregation.

68. After this he goes to the altar and signs the act of profession. Once finished he returns to his place.

**Solemn Blessing or Consecration of the Professed**

**69.** 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 be omitted to suit the occasion. The prayer “Lord of God, source of holiness...”, which is in no. 70, could also be said.

Father in heaven,  
source of all holiness,  
when you created the human race,  
your love for it was so great  
that you gave it 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 favour, then,  
on these who have heard your call.  
Send them the Spirit of holiness;  
help them to fulfil in faith  
what you have enabled them to promise in joy.  
Keep always before their eyes Christ, the divine teacher.

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

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

Lord, protect and guide these servants of yours.  
At the judgment seat of your Son  
be yourself their great reward.  
Give them the joy of vows fulfilled.  
Made perfect in your love,  
may they rejoice in the communion of your saints  
and praise you for ever in their company.

Through Christ our Lord.

All

Amen.

**70. Another solemn prayer of blessing or consecration of the professed:**

Lord, God,  
source of holiness and growth in your Church,  
all creation owes you its debt of praise.  
In the beginning of time  
you created the world to share your joy.  
When it lay broken by Adam's sin,  
you promised a new heaven and a new earth.

You entrusted the earth to the care of men and women  
to be made fruitful by their work.  
Living in this world they were to direct their steps  
to the heavenly city.  
By your sacraments  
you make us your children  
and welcome us into your Church;  
you distribute among us  
the many gifts of your Spirit.  
Some serve you in chaste marriage;  
other forego marriage for the sake of the kingdom.  
Sharing all things in common,  
with one heart and mind in the bond of love,  
they become a sign of the communion of heaven.

Father, we pray now,  
send your Spirit upon these servants of yours  
who have committed themselves  
with steadfast faith  
to the words of Christ your Son.  
Strengthen their understanding  
and direct their lives by the teaching of the Gospel.

May the law of love rule their hearts,  
so that they may bear witness to you, the one true God,  
and to your infinitive love for all people.

By their courage in daily trials  
may they receive, even in this life,  
your promised hundredfold,  
and at the end an everlasting reward in heaven.

Through Christ our Lord.

*All*

Amen.

### Welcome of the Community

**71.** *After the blessing of the professed, the SS.CC. community welcomes the newly professed with the sign of peace. Before the welcoming embrace, the celebrant says:*

We confirm publicly that you form part of our community and are members of this Congregation of the Sacred Hearts, so that, from now on, you hold all things in common with us.

*He may also add:*

Fulfil faithfully the ministry which the Church entrusts to you and carry it out in her name.

*The members of the community manifest their assent, saying:*

Amen.

- 72.** The newly professed receive the sign of peace first from the Superiors and then from the members of the Congregation present in the celebration. Meanwhile an appropriate hymn is sung.
- 73.** After this, the newly professed religious return to their places. The Mass continues.

## **LITURGY OF THE EUCHARIST**

- 74.** During the offertory chant, some of the newly professed may bring to the altar the bread, wine, and water for the Eucharistic sacrifice.
- 75.** In the Eucharistic prayers, the offering of the professed may be mentioned according to the texts of the Roman Missal.
- 76.** The celebrant gives the sign of peace to each of the newly professed in the usual way, or according to the custom of the places or of the religious community.
- 77.** 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 kinds. Then their parents, relatives, and fellow religious may receive communion in the same way.

## **CONCLUDING RITE**

- 78.** When the prayer after communion has been said, the newly consecrated religious stand before the altar. The celebrant, facing them, with his hands extended over them and over the people, says:

May God our Father  
bless these sons of his whom  
he has called to follow his Son  
in religious life within  
the Congregation of the Sacred Hearts.

All:

Amen.

Celebrant:

May he who has called you to follow Christ,  
keep your hearts full of hope and courage  
to contemplate, live and proclaim  
his redeeming love.

All:

Amen.

Celebrant:

May the Lord help you  
to live your vocation as perpetual adorers  
in peace, simplicity, patience and fraternity,  
giving your life to serve the Church and the world,  
especially the neediest.

All:

Amen.

**79. Finally, the celebrant blesses the whole congregation:**

And may almighty God bless all of you,  
who are gathered here for these sacred rites,  
the Father, and the Son, ✠ and the Holy Spirit.

All:

Amen.

## **CHAPTER IV**

### **RITE FOR RENEWAL OF TEMPORARY VOWS**

- 80.** Renewal of vows, which is governed by the general law of the Church and by what is established in article 79 of the Constitutions (brothers), may take place during Mass, but it could also take place during a celebration of the Word of God or during the Liturgy of the Hours.
- 81.** The rite for the renewal of vows should be conducted with the greatest simplicity, especially if the renewal of the vows is for a year or even for less time.
- 82.** 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, nos. 9-11). (For the prayers of the Mass see the Roman Missal.)
- 83.** Normally the Superior who receives the renewal of vows presides over the Eucharistic sacrifice.

### **LITURGY OF THE WORD**

- 84.** In the liturgy of the word, all takes place as usual except for the following:
- a. Texts set out in no. 281 (see Introduction, nos. 9-10).
  - b. When the Creed is prescribed by the liturgy of the day, it is recited before the general intercessions.
- 85.** After the Gospel a homily which uses the readings from Scripture to emphasize the meaning and the value of religious life is given.

## RENEWAL OF VOWS

### Prayer for God's Grace

**86.** After the homily the celebrant prays for God's help, saying, for example:

Let us pray, beloved brothers,  
to God our Father, source of all perseverance,  
for these his sons  
who today in the presence of the Church  
will renew their religion profession.

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

Lord, we ask you to look with kindness  
upon this family of the Sacred Hearts  
gathered today in your name.  
Grant to our brothers **N.** and **N.**,  
perseverance to contemplate  
the mystery of the redemptive love of the Heart of Christ  
and to entrust themselves to the Heart of Mary.  
May this consecration they want to renew  
lead them to prefer nothing to your love  
and may their lives be a manifestation  
of your compassionate love.  
Through Christ Our Lord.

All:

Amen

### Profession

**87.** Once the prayer is finished, those who are going to profess approach the Superior one by one, kneel down, and recite the formula of profession.

**“I, N.N., in conformity with the Constitutions approved by the Holy Apostolic See, renew for (n) years the vow of chastity, poverty, and obedience, as a brother of the Congregation of the Sacred Hearts of Jesus and Mary, in whose service I wish to live and to die. In the name of the Father, and of the Son, and of the Holy Spirit. Amen”.**

**88.** Immediately the deacon or other religious brings the book of the Gospels, and the newly professed, placing his hand on it, says:

So help me God and his Holy Gospel.

**89.** The Superior receives the profession with these words:

I, N.N., Superior General, (Provincial or Delegate), accept your religious profession in the name of the Church and of the Congregation.

**90.** The rite fittingly concludes with the recitation of the general intercessions (prayer of the faithful); for these the formula is set out in no. 282.

**91.** Then, if it is the case, the Mass continues as usual.

## **LITURGY OF THE EUCHARIST**

**92.** During the offertory chant some of the religious who have renewed their vows may bring the bread, wine, and water to the altar for the Eucharistic sacrifice.

**93.** The celebrant, after saying, “The peace of the Lord”, gives to each of the religious who have renewed their vows.

**94.** After the celebrant has received the Body and Blood of Christ, the religious who have renewed their vows come to the altar to receive communion under both kinds.

**SECOND PART**

**RITUAL OF RELIGIOUS PROFESSION**  
**FOR SISTERS**



# **CHAPTER I**

## **RITE OF INITIATION**

### **INTO THE RELIGIOUS LIFE**

- 95.** 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.
- 96.** It is forbidden to perform the rite of initiation during Mass.
- 97.** The rite is to be very simple and direct, in the presence of the SS.CC. religious community only.
- 98.** 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.
- 99.** The celebration normally will take place in the novitiate community. The community 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.

### **DESCRIPTION OF THE RITE**

It is appropriate that the rite should take place during a special celebration of the Word of God which clarifies the nature of the religious life and the spirit of the Congregation.

<b>Introductory Rites</b>
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- 100.** The rite can begin with an introduction to explain the meaning of the celebration and to invite the assembly to actively participate.

**101.** The rite may appropriately begin with a greeting by the Superior, or the singing of a psalm or other suitable hymn.

**102.** Then the Superior questions the postulants in these or similar words:

Dear sisters, what do you ask from us?

**103.** The postulants manifest their request with some appropriate words, prepared by them, individually or all together:

That you permit us to try for some time your religious life,  
that we be tested by you  
and that desiring to follow Christ,  
you permit us to be admitted  
into this family of the Sacred Hearts.

The Superior replies:

May the Lord grant you his help.

**104.** The questioning may be omitted, and the request for admission may take place as follows: one of the postulants, facing the Superior and community, uses in the name of all, one of these formulas:

- a) Drawn by God's mercy,  
we come here to experience your religious life;  
teach us to follow Jesus the Lord in his childhood,  
his hidden life, his public life and his crucified life,  
to live poorly, obediently and chastely;  
teach us also to be constant in prayer,  
to make the Eucharist and Adoration the centre of our lives;  
to practice penance, to be at the service of the Church  
and all peoples,  
to live the family spirit of the Congregation,  
to have only one heart and soul with you.  
Help us to fulfil at every moment  
the demands of the Gospel.  
We will learn your Rule of Life and your Constitutions  
and we will observe the law of fraternal love.

- b) Drawn by God's mercy,  
we have come here to learn your way of life.  
We ask you to teach us to follow Christ crucified  
and to live in poverty, obedience and chastity.  
Teach us to persevere in prayer and penance,  
in the service of the Church and of mankind.  
Teach us to be one with you in heart and mind.  
Help us to live out the Gospel every day of our lives.  
Teach us your rule and help us to learn to love  
our sisters as Christ commanded us.

or in other words that the postulants say spontaneously.

The Superior responds in these or similar words:

May God in his mercy be with you always  
and may Christ our teacher grant light to us all.

**105.** After the questioning or request for admission, the Superior says:

Let us pray.  
O Lord, our God, source of every call to the religious life,  
listen favourably to the prayers  
of your daughters **N.** and **N.**,  
who desire to join our Congregation of the Sacred Hearts,  
to love you and serve you with more fidelity ;  
grant that our life in common  
may become for them  
a sincere expression of fraternal love.  
Through Christ our Lord.

All:

Amen.

## Celebration of the Word of God

**106.** Suitable texts from Holy Scripture are then read, with appropriate responsories (see no. 281).

**107.** At their conclusion, the sister Superior addresses the religious community and the postulants on the meaning of the religious life and the spirit of the institute. Texts of the Congregation appropriate for this moment can be used.

## Concluding Rites

**108.** 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:

- a) You, O Lord, are the One who calls us;  
may we always search out your will,  
with our sisters **N.** and **N.**,  
who desire to serve you within our Congregation,  
so to consecrate themselves  
to the Sacred Hearts of Jesus and Mary.  
Help us to carry forward the designs of love  
that you have for them.  
Through Christ our Lord.

All:

Amen.

- b) O God, source and giver of every religious vocation,  
hear our supplication and grant that,  
together with these our sisters  
who wish to follow your Son in religious life,  
we may seek in all things the divine will  
and help them fulfil your designs in their lives.  
Through Christ our Lord.

All:

Amen.

**109.** After this the Superior entrusts the newly admitted novices to the care of the Novice Mistress, and with her fellow religious greets them in the spirit of Christian love in the way customary in the religious community. She gives to the novices the Constitutions that they are going to study and meditate on during their novitiate. Meanwhile, an appropriate hymn or a canticle of praise is sung, or the closing chant could be *Salve Regina*.

## **CHAPTER II**

### **RITE OF TEMPORARY PROFESSION**

#### **DURING MASS**

**110.** 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, no. 5).

**111.** The Mass may correspond to the liturgy of the day, or the Ritual Mass “For First Religious Profession” may be used, in accordance with the rubrics (see Introduction nos. 9-11). (For the prayers of the Mass see the Roman Missal.)

**112.** The profession ordinarily takes place at the chair; if circumstances so dictate, the chair may be placed in front of the altar. A chair for the Superior who is to receive the sisters’ profession should be prepared in a suitable place in the sanctuary. Seats should be so arranged in the sanctuary for those making profession that the faithful have a complete view of the liturgical rites.

**113.** It is desirable that the paschal candle is placed prominently in the sanctuary. If using candles for the rite of profession, it would be appropriate for those who are going to profess to carry them at the entrance procession, placing them near the paschal candle and take them up for the rite of the profession.

**114.** 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.

**115.** In addition to what is needed for Mass, there should also be ready the Ritual for religious profession and the insignias to be presented.

## **INTRODUCTORY RITES**

**116.** 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 antiphon of the Mass. Those to be professed may fittingly join in the procession, accompanied by the Superior and the Novice Mistress.

**117.** 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**

**118.** 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 no. 281 (Cf. Introduction, nos. 9-10).
- b) When the Creed is prescribed by the liturgy of the day, it is recited before the general intercessions.

## **RELIGIOUS PROFESSION**

### **Calling or Request**

**119.** After the Gospel the celebrant and the people sit, but those to be professed stand. A few words of introduction could be said. Then, according to choice or as circumstances demand, the deacon or the Novice Mistress calls those to be professed by name. They answer:

Here I am, Lord; you have called me.

**120. The celebrant then questions them:**

Dear sisters  
at this stage of your life,  
here in the presence of the brothers  
and sisters of the Congregation  
and of your family and friends,  
what do you ask of God and of his holy Church?

The candidates reply together in these words:

We ask for God's merciful love  
and for the grace of serving him more perfectly  
in this religious community.

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

Thanks be to God.

or they express their approval in some other way.

**121. 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:**

With the help of God, we, **N.** and **N.**,  
have come to know the Rule of Life and the Constitutions  
of the Congregation  
and we have lived fraternal life among you  
in this period of trial.  
We now ask to be allowed to consecrate ourselves  
to God and his Kingdom,  
making religious profession in this religious Congregation  
of the Sacred Hearts of Jesus and Mary  
and of Perpetual Adoration.

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

**122.** Those to be professed then sit and listen to the homily or address which should develop the scriptural 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

**123.** After the homily or address, those to be professed stand. Some words of introduction could be addressed to the assembly. If candles have been used during the entrance procession, now they are taken up for the examination.

The celebrant questions them on their readiness to dedicate themselves to God and to seek perfect charity, according to the rule or constitutions of the Congregation.

**Celebrant:**

Dear sisters,  
consecrated to God as you are already  
by water and Holy Spirit,  
do you desire now to be united to Him  
by religious profession?

**Those who are going to profess answer together:**

Yes, I do.

**Celebrant:**

Do you want to enter into the mystery of redemptive love,  
to prefer nothing to the love of Christ,  
being chaste for the Kingdom of God,  
accepting freely to be poor,  
and promising to be obedient,  
in order to be consecrated as such to the Sacred Hearts?

**Those who are going to profess answer together:**

Yes, I do.

**Celebrant:**

Do you want, under the action of the Holy Spirit,  
to generously lay down your lives  
serving the people of God  
as sisters of the Congregation of the Sacred Hearts  
living your commitment in community  
as members of a single Congregation  
of brothers and sisters?

**Those who are going to profess answer together:**

Yes, I do.

**Celebrant:**

May God help you to contemplate, live and announce his  
Love, and may God who has begun the good work in you  
bring it to fulfilment.

**All:**

Amen.

### Prayer for God's Grace

**124.** The celebrant then prays for God's help, inviting the assembly to pray in silence for a moment. All pray for a while in silence. Then the celebrant says one or other of these prayers.

- a) Lord, look with kindness  
upon these daughters of yours, **N.** and **N.**  
who, in the presence of your Church  
desire, by promising to keep the evangelical counsels,  
to consecrate their lives to the Heart of your Son;  
may they find in the Heart of Mary  
the model of faith in your love  
and so, may their way of life glorify you  
and contribute to the salvation of all people.  
Through Christ our Lord.

All:

Amen.

- b) Lord, look with kindness  
upon these servants of yours  
who in the presence of your Church  
want to consecrate their lives to you today  
in the family of the Sacred Hearts;  
may this consecration lead them, in following your Son  
by the profession of the evangelical counsels,  
to prefer your love above all things  
and may their lives be thus a manifestation  
of your compassionate love.  
Through Christ our Lord.

All:

Amen.

### Profession

**125.** Once the prayer is finished, those who are going to profess approach the Superior one by one, kneel down, and recite the formula of profession.

**“I, N.N., in conformity with the Constitutions approved by the Holy Apostolic See, make for three years, in your hands N. Superior General (N., delegate of the Superior General) the vow of chastity, poverty, and obedience, as a sister of the Congregation of the Sacred Hearts of Jesus and Mary, in whose service I wish to live and to die. In the name of the Father, and of the Son, and of the Holy Spirit. Amen”.**

**126.** Immediately the deacon or another religious brings the book of Gospels, and placing her hand on it she says:

So help me God and his holy Gospel.

**127.** The Superior receives the profession with these words:

I, N.N., Superior General, (Provincial or Delegate), accept your religious profession in the name of the Church and of the Congregation.

**128.** After this she goes to the altar and signs the act of profession. Once finished she returns to her place.

### Presentation of the Insignia of Religious Profession

**129.** The newly professed receive a cross with the emblem of the Sacred Hearts. Some introductory words may be said by those who will present the insignias, to explain its significance.

**130.** Before of the giving of the cross, the celebrant says the following words:

In the Heart of Jesus, beloved Son of the Father,  
we recognize God's love for us;  
in the Heart of the Virgin Mary, the humble servant,  
we find the model of our belief in love  
and of our participation in Jesus' mission.

The Lord, in his kindness, called you  
on the day of your baptism,  
to let yourselves be led by the Spirit  
and clothed anew in Christ, to be witnesses of mercy.

Make your own the attitudes, choices and tasks  
that led Jesus to the point  
of having his Heart transpierced on the cross.

May you, sustained by the intercession of the Virgin Mary, of Saint Damien of Molokai, Blessed Eustaquio, and of the whole Church, always maintain yourselves in the service to the Gospel.

Next, the Novice Mistress, and if it is opportune some other religious, gives each one of the professed the cross. Meanwhile and according to the circumstances the choir sings an appropriate hymn.

### Welcome of the Community

**131.** After the presentation of the insignias, the SS.CC. community welcomes the newly professed with the sign of peace. The professed receive the sign of peace first from the Superior and then the rest of the members of the Congregation present in the celebration. Meanwhile an appropriate hymn may be sung.

### Conclusion of the Rite of Profession

**132.** The rite fittingly concludes with the general intercessions (prayer of the faithful). (Cf. no. 282.)

## LITURGY OF THE EUCHARIST

**133.** During the offertory chant, some of the newly professed religious may bring the bread, wine, and water to the altar for the Eucharistic sacrifice.

**134.** The celebrant gives the sign of peace to the newly professed religious in the usual way in accordance with the customs of the religious community of the place.

**135.** 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 kinds. Then their parents, relatives, and fellow religious may receive communion in the same way.

## **CHAPTER III**

### **RITE OF PERPETUAL PROFESSION**

#### **DURING MASS**

**136.** It is fitting that the rite of profession by which a religious binds herself 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 the religious life.

**137.** The rite of perpetual profession takes place separately from other rites of profession (see Introduction, no. 8).

**138.** Notice of the day and hour should be given to the faithful ahead of time so that they may attend in greater numbers.

**139.** The Mass is that of the liturgy of the day, or the Ritual Mass “For Perpetual Profession” may be used, in accordance with the rubrics (see Introduction, nos. 9-11). (For the prayer of the Mass see the Roman Missal.)

**140.** 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.

**141.** Profession ordinarily takes place in the church of the religious community. For pastoral reasons, however, or in order to promote esteem for the religious life, to give edification to the people of God, or to permit larger attendance, the rite may take place in the cathedral, parish church, or some other notable church, as may seem fitting.

**142.** 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.

**143.** 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. Seats should be so arranged in the sanctuary for those making profession that the faithful may have a complete view of the liturgical rites.

**144.** 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.

**145.** In addition to what is needed for Mass, there should also be ready: a) the Ritual for religious profession b) the insignia of religious profession to be presented.

## **INTRODUCTORY RITES**

**146.** 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 antiphon of the Mass. Those to be professed may fittingly join in the procession. When they come to the sanctuary, all make the customary reverence to the altar and go their places; then Mass continues.

## **LITURGY OF THE WORD**

**147.** 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 no. 281 (see Introduction, nos. 9-10).
- b) The Creed is not to be omitted, if it is prescribed by the rubrics of the day.
- c) The general intercessions in the form customarily used during the celebration of Mass are omitted.

## RELIGIOUS PROFESSION

### Calling or Request

**148.** 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 formator calls those to be professed by name, and they answer:

Here I am, Lord; you have called me.

or they express their approval in some other way.

**149.** The celebrant then questions them in these words:

Dear sisters,  
at this stage of your life,  
here in the presence of the brothers and sisters of the  
Congregation and of your family and friends,  
what do you ask of God and of his holy Church?

Those who are going to profess reply together in these words:

After having lived several years with you,  
having tested out the religious life  
according to Rule of Life and Constitutions  
of the Congregation  
we ask to dedicate ourselves to God and his kingdom,  
making perpetual profession in this Congregation  
of the Sacred Hearts of Jesus and Mary  
and of Perpetual Adoration.

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

Thanks be to God.

or they express their approval in some other way.

**150.** 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:

Aware of being already consecrated to God  
by the bonds of religious life,  
we ask, Father, to be admitted to the perpetual profession  
in this community of the Sacred Hearts  
for the praise 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

**151.** Those to be professed then sit and listen to the homily or address which should develop the scriptural 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

**152.** After the homily or address, those to be professed stand. The celebrant questions them on their readiness to dedicate themselves to God and to seek perfect charity, according to the rule or Constitutions of the Congregation.

Dear sisters,  
on the day of your baptism you were consecrated  
to the Lord by water and Spirit.  
Do you want now to unite yourself  
more definitively to God  
by perpetual profession?

Those who are going to profess answer together:

Yes, I do.

**Celebrant:**

According to his Father's design,  
Jesus came to the world to serve  
and to give his life so that we may have life in abundance.  
Do you want to follow him, with a free and joyful heart,  
like Mary's Heart,  
not to prefer anything to the love of Christ,  
to observe chastity, to choose poverty  
and to live in obedience?

**Those who are going to profess answer together:**

Yes, I do.

**Celebrant:**

In communion with the Church, the People of God,  
our religious family has received the mission  
to contemplate, live and announce God's love  
manifested in the Heart of Christ.  
Strengthened with the example and the prayer  
of our brothers Saint Damien and Blessed Eustaquio,  
do you want to participate in our mission?

**Those who are going to profess answer together:**

Yes, I do.

**Celebrant:**

The brothers and sisters of our religious family  
constitute one Congregation,  
with one charism, one mission, one spirituality.  
Do you want, under the action of the Holy Spirit,  
to generously lay down your life serving the people of God,  
living your commitments in community  
as members of a single Congregation  
of brothers and sisters?

Those who are going to profess answer together:

Yes, I do.

**153.** At the end of the questions, the celebrant confirms the intention of those to be professed in these words:

Then, I invite you to make your perpetual profession to be consecrated to the Sacred Hearts.

May God who has begun the good work in you bring it to fulfilment on the day of Christ Jesus.

All:

Amen.

### Litany

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

Dear friends in Christ,  
let us pray to God the almighty Father  
who gives us everything that is good:  
in his mercy may he strengthen his servants  
in the purpose he has inspired in them.

The deacon gives the sign to kneel.

Let us kneel.

**155.** 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 community. The rest kneel. During the Easter Season and on all Sundays, all stand except those to be professed.

**156.** Then the cantors sing the litany for the rite of religious profession, all making the responses. In this litany one or other of the petitions marked with the same letter may be omitted. At the appropriate place there may be inserted other petitions to suit the occasion. See an adapted formula in no. 283.



From everlasting death,                    Lord, deliver us, we pray.  
By your Incarnation,                    Lord, deliver us, we pray.  
By your Death and Resurrection,                    Lord, deliver us, we pray.  
By the outpouring of the Holy Spirit,                    Lord, deliver us, we pray.

Be merciful to us sinners,  
   Lord, we ask you, hear our prayer.

- a) By the self-offering of your servants  
and their apostolic work,  
make the life of your Church ever more fruitful.  
   Lord, we ask you, hear our prayer.
- a) Give in ever greater abundance  
the gifts of the Holy Spirit  
to your servant, Pope **N.**,  
and to all his brother bishops.  
   Lord, we ask you, hear our prayer.
- b) By the life and labor of all religious  
promote the welfare of all people.  
   Lord, we ask you, hear our prayer.
- b) Lead all men and women  
to the fullness of the Christian life.  
   Lord, we ask you, hear our prayer.
- c) Grant that all religious communities  
may live and grow  
in the love of Christ  
and the spirit of their founders.  
   Lord, we ask you, hear our prayer.
- c) Give to all  
who profess the Gospel counsels  
a fuller share in the work of redemption.  
   Lord, we ask you, hear our prayer.

d) Reward a hundredfold  
the parents of your servants  
for the sacrifice they have made.  
Lord, we ask you, hear our prayer.

d) Make these servants of yours  
more and more like Christ,  
the firstborn among many.  
Lord, we ask you, hear our prayer.

e) Give these servants of yours  
the grace of perseverance.  
Lord, we ask you, hear our prayer.

e) Bless these sisters of ours, your servants,  
make them holy,  
and consecrate them to your service.  
Lord, we ask you, hear our prayer.

Jesus, Son of the living God,  
Lord, we ask you, hear our prayer.

Christ, hear us, Christ, hear us.

Christ, graciously hear us, Christ, graciously hear us.

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

Lord,  
listen to the prayers of your people  
and prepare the hearts of your daughters  
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.  
Through Christ our Lord.

**All:**

Amen.

The deacon then says:

Let us rise.

All stand.

## Profession

**158.** Once the prayer is finished, those who are going to profess approach the Superior one by one, kneel down, and recite the formula of profession, which they themselves have written out beforehand.

**“I, N.N., in conformity with the Constitutions approved by the Holy Apostolic See, make forever, in your hands N. Superior General (N., delegate of the Superior General) the vow of chastity, poverty, and obedience, as a sister of the Congregation of the Sacred Hearts of Jesus and Mary, in whose service I wish to live and to die. In the name of the Father, and of the Son, and of the Holy Spirit. Amen”.**

**159.** Immediately the deacon or other religious brings the book of the Gospels, and the newly professed, placing her hand on it says:

So help me God and his Holy Gospel.

**160.** The Superior receives the profession with these words:

I, N., Superior General, (Provincial or Delegate),  
accept your religious profession in the name  
of the Church and of the Congregation.

**161.** After this she goes to the altar and signs the act of profession. Once finished she returns to her place.

## Solemn Blessing or Consecration of the Professed

**162.** Then the newly professed kneel; the celebrant, with hands extended over them, says the prayer of blessing. The words in parentheses may, to suit the occasion, be omitted. The prayer “Lord God, creator of the world and Father of mankind”, could also be said.

Father in heaven,  
the desire to serve you is itself your gift,  
and to sustain it is your care.  
For this and all your gifts we give you thanks and praise.

With love no words can tell  
you created the human family  
through your Word in the Holy Spirit.

You took our human nature into communion with yourself.  
You make it your bride,  
radiant with your own likeness,  
and adorned with the gifts of everlasting life.

Even though your bride was deceived by the devil,  
and broke faith  
you did not abandoned her.  
Love for your servant Noah  
moved you to renew the Covenant  
you first made with Adam.

(Then from the race of Abraham, the man of faith,  
you chose a people destined to outnumber  
the stars of heaven.  
By the hand of Moses  
you sealed a Covenant with them in the tables of the Law.  
From age to age  
there arose from this favoured people,  
holy women renowned for devotion and courage,  
sanctity and faith.)

In the fullness of time  
you raised up a holy virgin from the stock of Jesse:  
the Holy Spirit was to come upon her,  
and your power overshadowed her,  
making her the Immaculate Mother  
of the world's Redeemer.

He became poor, humble, and obedient  
the source and pattern of all holiness.  
he formed the Church into his bride,  
loving it with love so great  
that he gave himself up for it  
and sanctified it in his blood.

In your loving wisdom  
you have led countless daughters of yours  
to follow him as disciples  
and be honored as brides.

(With their rich variety  
the Holy Church is a garden of many splendors,  
a bride adorned with jewels,  
a queen robed in grace,  
a mother rejoicing in her children.)

Father, we earnestly pray you:  
send the fire of the Holy Spirit  
to warm into flame  
the resolve he has kindled in the hearts of your daughters.

Lord, may the glory of their baptism shine again  
with the innocence of newborn life.  
Strengthened by the vows of their consecration,  
may they be always one with you in fervent love,

faithful to Christ, their only Spouse.  
May they cherish the Church as their mother  
and love the whole world as God's creation,  
teaching it to look forward in joy and hope  
to the good things of heaven.

Lord, holy Father,  
guide the steps of your servants  
and guard them on their pilgrimage.  
At the judgment seat of the King of heaven  
let them not fear him as their judge,  
but hear the voice of their Bridegroom  
inviting them to the wedding feast of heaven.

Through Christ our Lord.

**All:**

Amen.

**163. Another solemn prayer of blessing or consecration of the professed:**

Lord God, creator of the world and Father of mankind,  
we honor you with praise and thanksgiving,  
for you chose a people from the stock of Abraham  
and consecrated them to yourself,  
calling them by your name.

While they wandered in the wilderness  
your word gave them comfort  
and your right hand protection.

When they were poor and despised,  
you united them to yourself in a covenant of love.  
When they strayed from your friendship  
your mercy led them back to the right way.

When they sought you,  
your fatherly care looked after them  
until they came to dwell in the land of freedom.  
But above all, Father, we thank you  
for revealing the knowledge of your truth  
through Jesus Christ, your Son, our brother.  
Born of the Blessed Virgin,  
by dying he ransomed your people from sin,  
and by rising again he showed them the glory  
that would one day be their own.

When he took his place at your right hand,  
he sent the Holy Spirit to call countless disciples  
to follow the evangelical counsels  
and consecrate their lives to the glory of your name  
and the salvation of all mankind.

Today it is right  
that your house should echo  
with a new song of thanksgiving  
for these sisters of ours  
who have listened to your voice  
and made themselves available in your holy service.

Lord, send the gift of your Holy Spirit upon your servants  
who have left all things for your sake.  
Father, may their lives reveal the face of Christ your Son,  
so that all who see them may come to know  
that he is always present in your Church.

We pray that in the freedom of their hearts  
they may free from care the hearts of others;  
in helping the afflicted, may they bring comfort to Christ  
suffering in his brothers and sisters;

may they look upon the world  
and see it ruled by your loving wisdom.  
May the gift they make of themselves  
hasten the coming of your kingdom,  
and make them one at last with your saints in heaven.

Through Christ our Lord.

All:

Amen.

### Presentation of the Insignia of Religious Profession

**164.** After the solemn blessing, the celebrant and the assembly sit. The newly professed receive a ring with the emblem of the Sacred Hearts, as sign of their profession. They approach the celebrant who gives the ring to each one, saying these words:

N., receive this ring  
as a sign of your perpetual consecration  
to the Sacred Hearts of Jesus and Mary,  
that you have just made before God  
and the Christian community gathered here.

The professed replies:

Amen.

and returns to her place.

## Welcome of the Community

**165.** After the presentation of the insignia, the SS.CC. community welcome the newly professed with the sign of peace. Before the sign of peace, the Superior says:

We confirm that you are now one with us  
as members of this religious community  
of the Sacred Hearts, sharing all things  
in common with us now and in the future.

She may also add:

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

The members of the community manifest their assent, saying:

Amen.

**166.** The newly professed receive the sign of peace first from the Superior and then from the members of the Congregation present in the celebration. Meanwhile an appropriate hymn is sung.

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

## LITURGY OF THE EUCHARIST

**168.** During the offertory chant, some of the newly professed may bring to the altar the bread, wine, and water for the Eucharistic sacrifice.

**169.** In the Eucharistic prayers, the offering of the professed may be mentioned according to the texts of the Roman Missal.

**170.** The celebrant gives the sign of peace to each of the newly professed in the usual way, or according to the custom of the places or of the religious community.

**171.** 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 kinds. Then their parents, relatives, and fellow religious may receive communion in the same way.

### **CONCLUDING RITE**

**172.** When the prayer after communion has been said, the newly consecrated religious stand before the altar, and the celebrant, facing them, with the hands extended over them and over the people, says:

May God our Father  
bless these daughters of his  
whom he has called to follow his Son  
in religious life  
within our Congregation of the Sacred Hearts.

**All:**

Amen.

**Celebrant:**

May he who has called you to follow Christ,  
keep your hearts full of hope and courage  
to contemplate, live and proclaim  
his redeeming love.

**All:**

Amen.

**Celebrant:**

May the Lord help you  
to live your vocation as perpetual adorers  
in peace, simplicity, patience and fraternity,  
giving your life to serve the Church and the world,  
especially the neediest.

**All:**

Amen.

**173. Finally, the celebrant blesses the whole congregation:**

And may almighty God bless all of you,  
who are gathered here for these sacred rites,  
the Father, and the Son, ✠ and the Holy Spirit.

**All:**

Amen.

## **CHAPTER IV**

### **RITE FOR RENEWAL OF TEMPORARY VOWS**

**174.** Renewal of vows, which is governed by the general law of the Church and by what is established in article 95 of the Constitutions (sisters), may take place during Mass, but it could also take place during a celebration of the Word of God or during the Liturgy of the Hours.

**175.** The rite for the renewal of vows should be conducted with the greatest simplicity, especially if the renewal of the vows is for a year or even for less time.

**176.** Either the Mass corresponding to the liturgy of the day or the ritual Mass “for the renewal of vows” is used, in accordance with the rubrics (see Introduction, no. 9-11). (For the prayers of the Mass see the Roman Missal.)

**177.** The renewal of vows customarily takes place before the Superior, whose chair may be placed in a suitable place in the sanctuary.

**178.** Religious who renew their profession, their parents, family and members of the religious community, may receive communion under both kinds. If only one chalice is to be used, it should be sufficiently large.

### **LITURGY OF THE WORD**

**179.** In the liturgy of the word, everything takes place as usual except for the following:

- a) The readings may be taken from the Mass of the day or from the texts set out in no. 281 (see Introduction, nos. 9-10).
- b) When the Creed is prescribed by the liturgy of the day, it is said before the general intercessions.

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

## RENEWAL OF VOWS

### Prayer for God's Grace

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

God our Father 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, we ask you to look with kindness  
upon this family of the Sacred Hearts  
gathered today in your name.  
Grant to our sisters **N.** and **N.**,  
perseverance to contemplate  
the mystery of the redemptive love of Christ  
and to entrust themselves to the Heart of Mary.  
May this consecration they want to renew  
lead them to prefer nothing to your love  
and that their lives be a manifestation  
of your compassionate love.  
Through Christ our Lord.

All:

Amen.

**Profession**

**182.** Once the prayer is finished, those who are going to profess approach the Superior one by one, kneel down, and recite the formula of profession.

**“I, N.N., in conformity with the Constitutions approved by the Holy Apostolic See, renew for (n) years, in your hands N. Superior General (N., delegate of the Superior General) the vow of chastity, poverty, and obedience, as a sister of the Congregation of the Sacred Hearts of Jesus and Mary, in whose service I wish to live and to die. In the name of the Father, and of the Son, and of the Holy Spirit. Amen”.**

**183.** Immediately the deacon or other religious brings the book of the Gospels, and the newly professed, placing her hand on it says:

So help me God and his Holy Gospel.

**184.** The Superior receives the profession with these words:

I, N.N., Superior General, (Provincial or Delegate),  
accept your religious profession in the name  
of the Church and of the Congregation.

**185.** The rite fittingly concludes with the recitation of the general intercessions (prayer of the faithful); for these the formula is set out in no. 282.

**186.** Then, if it is the case, the Mass continues as usual.

## **LITURGY OF THE EUCHARIST**

**187.** During the offertory chant some of the religious who have renewed their vows may bring the bread, wine, and water to the altar for the Eucharistic sacrifice.

**188.** The celebrant, after saying, “The peace of the Lord”, gives to each of the religious who have renewed their vows the sign of peace in the usual way or in accordance with the custom of the place or of the religious community. If there are many, he gives the sign of peace to the first, who gives it to the rest.

**189.** After the celebrant has received the Body and Blood of Christ, the religious who have renewed their vows come to the altar to receive communion under both kinds.



**THIRD PART**

**RITUAL OF RELIGIOUS PROFESSION**

**FOR BROTHERS AND SISTERS**



## **CHAPTER I**

### **RITE OF TEMPORARY PROFESSION**

#### **DURING MASS**

**190.** 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, no. 5).

**191.** The Mass may correspond to the liturgy of the day, or the Ritual Mass “For First Religious Profession” may be used, in accordance with the rubrics (see Introduction nos. 9-11). (For the prayers of the Mass see the Roman Missal.)

**192.** It is proper for the Superior who receives the profession of the brothers to preside over the Eucharistic sacrifice.

**193.** The profession ordinarily takes place at the chair; if circumstances so dictate, the chair may be placed in front of the altar. A chair for the Superior who is to receive the sisters’ profession should be prepared in a suitable place in the sanctuary. Seats should be so arranged in the sanctuary for those making profession that the faithful have a complete view of the liturgical rites.

**194.** It is desirable that the paschal candle is placed prominently in the sanctuary. If using candles for the rite of profession, it would be appropriate for those who are going to profess to carry them at the entrance procession, placing them near the paschal candle and retake them for the rite of the profession.

**195.** 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.

**196.** In addition to what is needed for Mass, there should also be ready the Ritual for religious profession and the insignias to be presented.

## **INTRODUCTORY RITES**

**197.** 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 antiphon of the Mass. Those to be professed may fittingly join in the procession, accompanied by the Superior and the Novice Master and Novices Mistress. The brother novices wear the white cassock and the leather belt.

**198.** 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**

**199.** 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 no. 281 (Cf. Introduction, nos. 9-10).
- b) When the Creed is prescribed by the liturgy of the day, it is recited before the general intercessions.

## **RELIGIOUS PROFESSION**

### **Calling or Request**

**200.** After the Gospel the celebrant and the people sit, but those to be professed stand. A few words of introduction could be said. Then, according to choice or as circumstances demand, the deacon or the Novice Mistress and Novice Master call those to be professed by name. They answer:

Here I am, Lord; you have called me.

**201.** The celebrant then questions them in these words:

Dear brothers and sisters,  
at this stage of your life,  
here in the presence of the brothers and sisters  
of the Congregation  
and of your family and friends,  
what do you ask of God and of his holy Church?

The candidates reply together in these words:

We ask for God's merciful love  
and for the grace of serving him more perfectly  
in this religious community.

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

Thanks be to God.

or they express their approval in some other way.

**202.** 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, **N.** and **N.**  
have come to know the Rule of Life and the Constitutions  
of the Congregation  
and we have lived fraternal life among you  
in this period of trial.  
We now ask to be allowed to consecrate ourselves  
to God and his Kingdom,  
making religious profession in this religious Congregation  
of the Sacred Hearts of Jesus and Mary  
and of Perpetual Adoration.

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

**203.** Those to be professed then sit and listen to the homily or address which should develop the scriptural 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

**204.** After the homily or address, those to be professed stand. Some words of introduction could be addressed to the assembly. If candles have been used during the entrance procession, now they are taken up for the examination.

The celebrant questions them on their readiness to dedicate themselves to God and to seek perfect charity, according to the rule or constitutions of the Congregation.

**Celebrant:**

Dear brothers and sisters,  
consecrated to God as you are already  
by water and Holy Spirit,  
do you want now to be united to Him  
by religious profession?

Those who are going to profess answer together:

Yes, I do.

**Celebrant:**

Do you want to enter into the mystery of redemptive love,  
to prefer nothing to the love of Christ,  
to keep chastity, to freely choose poverty  
and to promise obedience,  
so to be consecrated to the Sacred Hearts?

**Those who are going to profess answer together:**

Yes, I do.

**Celebrant:**

Do you want, under the action of the Holy Spirit,  
to give your lives generously serving the people of God  
in the Congregation of the Sacred Hearts,  
living your commitment in community  
as members of a single Congregation  
of brothers and sisters?

**Those who are going to profess answer together:**

Yes, I do.

**Celebrant:**

May God help you to contemplate, live and announce  
his Love, and may God  
who has begun the good work in you bring it to fulfilment.

**All:**

Amen.

Prayer for God's Grace

**205.** The celebrant then prays for God's help. He invites the assembly to pray in silence for a moment:

Let us pray.

All pray for a while in silence. Then the celebrant says one of these prayers:

a) Lord, look with kindness  
upon these sons and daughters of yours, **N.** and **N.**  
who, in the presence of your Church  
desire, by promising to keep the evangelical counsels,  
to consecrate their lives to the Heart of your Son;  
may they find in the Heart of Mary  
the model of faith in your love  
and so, may their way of life glorify you  
and contribute to the salvation of all people.  
Through Christ our Lord.

All:

Amen.

b) Lord, look with kindness  
upon these servants of yours  
who in the presence of your Church  
want to consecrate their lives to you today  
in the family of the Sacred Hearts;  
may this consecration lead them,  
in following your Son  
by the profession of the evangelical counsels,  
to prefer your love above all things  
and may their lives be thus a manifestation  
of your compassionate love.  
Through Christ Our Lord.

All:

Amen.

**Profession**

**206.** Once the prayer is finished, the sister novices approach the Superior one by one, kneel down, and recite the formula of profession.

**“I, N.N., in conformity with the Constitutions approved by the Holy Apostolic See, make for three years, in your hands N., Superior General (N., delegate of the Superior General) the vow of chastity, poverty, and obedience, as a sister of the Congregation of the Sacred Hearts of Jesus and Mary, in whose service I wish to live and to die. In the name of the Father, and of the Son, and of the Holy Spirit. Amen”.**

**207.** Immediately the deacon or other religious brings the book of the Gospels, and the newly professed, placing her hand on it, says:

So help me God and his Holy Gospel.

**208.** The Superior receives the profession with these words:

I, N.N., Superior General, (Provincial or Delegate), accept your religious profession in the name of the Church and of the Congregation.

**209.** After this the newly professed goes to the altar and signs the act of profession. Once finished she returns to her place.

**210.** After finishing the professions of the sisters, the brother novices who are going to profess approach the Superior one by one, kneel down, and recite the formula of profession.

**“I, N.N., in conformity with the Constitutions approved by the Holy Apostolic See, make for three years the vow of chastity, poverty, and obedience, as a brother of the Congregation of the Sacred Hearts of Jesus and Mary, in whose service I wish to live and to die. In the name of the Father, and of the Son, and of the Holy Spirit. Amen”.**

**211.** Immediately the deacon or other religious brings the book of Gospels, and the newly professed, placing his hand on it, says:

So help me God and his Holy Gospel.

**212.** The Superior receives the profession with these words:

I, N.N., Superior General, (Provincial or Delegate), accept your religious profession in the name of the Church and of the Congregation.

**213.** After this the newly professed goes to the altar and signs the act of profession. Once finished he returns to his place.

### Presentation of the Insignia of Religious Profession

**214.** The newly professed sisters receive a cross with the emblem of the Sacred Hearts. The newly professed brothers receive the scapular with the emblem of the Sacred Hearts, unless the Provincial Statutes (Cf. General Statute no. 13) determine something different.

**215.** Before of the giving of the insignias, the celebrant says the following words:

In the Heart of Jesus, beloved Son of the Father,  
we recognize God's love for us.  
In the Heart of the Virgin Mary, the humble servant,  
we find the model of our belief in love  
and of our participation in Jesus' mission.  
The Lord, in his kindness, called you  
on the day of your baptism,  
to let yourselves be led by the Spirit  
and clothed anew in Christ,  
to be witnesses of mercy.  
Make your own the attitudes, choices and tasks  
that led Jesus to the point of having his Heart  
transpierced on the cross.  
May you, sustained by the intercession of the Virgin Mary,  
of Saint Damien of Molokai, Blessed Eustaquio,  
and of the whole Church,  
always maintain yourselves  
at the service of the Gospel.

Next, the Novice Mistress and the Novice Master, and if it is opportune some other religious, give each one of the professed the cross and the scapular. Meanwhile and according to the circumstances the choir sings an appropriate hymn.

### Welcome of the Community

**216.** After the presentation of the insignias, the SS.CC. community welcomes the newly professed with the sign of peace. The professed receive the sign of peace first from the Superiors and then from the rest of the members of the Congregation present in the celebration. Meanwhile an appropriate hymn can be sung.

## Conclusion of the Rite of Profession

**217.** The rite fittingly concludes with the general intercessions (prayer of the faithful). (Cf. no. 282).

### LITURGY OF THE EUCHARIST

**218.** During the offertory chant, some of the newly professed religious may bring the bread, wine, and water to the altar for the Eucharistic sacrifice.

**219.** The celebrant gives the sign of peace to the newly professed religious in the usual way in accordance with the customs of the religious community of the place.

**220.** 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 kinds. Then their parents, relatives, and fellow religious may receive communion in the same way.

## **CHAPTER II**

### **RITE OF PERPETUAL PROFESSION**

#### **DURING MASS**

**221.** It is fitting that the rite of profession by which religious bind themselves 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 the religious life.

**222.** The rite of perpetual profession takes place separately from other rites of profession (see Introduction, no. 8).

**223.** Notice of the day and hour should be given to the faithful ahead of time so that they may attend in greater numbers.

**224.** The Mass is that of the liturgy of the day, or the Ritual Mass “For Perpetual Profession” may be used, in accordance with the rubrics (see Introduction, nos. 9-11). (For the prayer of the Mass see the Roman Missal.)

**225.** 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, with the principal celebrant being the Superior who is going to receive the profession of the brothers.

**226.** Profession ordinarily takes place in the church of the religious community. For pastoral reasons, however, or in order to promote esteem for the religious life, to give edification to the people of God, or to permit larger attendance, the rite may take place in the cathedral, parish church, or some other notable church, as may seem fitting.

**227.** 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.

**228.** 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. Seats should be so arranged in the sanctuary for those making profession, as well as for the Superior who is to receive the sisters' profession, in a suitable way that the faithful may have a complete view of the liturgical rites.

**229.** 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.

**230.** In addition to what is needed for Mass, there should also be ready: a) the Ritual for religious profession b) the insignia of religious profession to be presented.

## **INTRODUCTORY RITES**

**231.** 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 antiphon of the Mass. Those to be professed may fittingly join in the procession. When they come to the sanctuary, all make the customary reverence to the altar and go their places; then Mass continues.

## **LITURGY OF THE WORD**

- 232.** 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 no. 281 (see Introduction, nos. 9-10).
  - b) The Creed is not to be omitted, if it is prescribed by the rubrics of the day.
  - c) The general intercessions in the form customarily used during the celebration of Mass are omitted.

## RELIGIOUS PROFESSION

### Calling or Request

**233.** 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 one of the formators calls those to be professed by name, and they answer:

Here I am, Lord; you have called me.

or they express their approval in some other way.

**234.** The celebrant then questions them in these words:

Dear brothers and sisters,  
at this stage of your life,  
here in the presence of the brothers and sisters of the  
Congregation and of your family and friends,  
what do you ask of God and of his holy Church?

Those who are going to profess reply together in these words:

After having lived several years with you,  
having experienced the religious life  
according to Rule of Life and Constitutions  
of the Congregation  
we ask to dedicate ourselves to God and his kingdom,  
making perpetual profession in this Congregation  
of the Sacred Hearts of Jesus and Mary  
and of Perpetual Adoration.

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

Thanks be to God.

or they express their approval in some other way.

**235.** 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:

Aware of being already consecrated to God  
by the bonds of religious life,  
we ask, Father, to be admitted to the perpetual profession  
in this community of the Sacred Hearts  
for the praise 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

**236.** Those to be professed then sit and listen to the homily or address which should develop the scriptural 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

**237.** After the homily or address, those to be professed stand. The celebrant questions them on their readiness to dedicate themselves to God and to seek perfect charity, according to the rule or constitutions of the Congregation.

The celebrant questions them, saying:

Dear brothers and sisters,  
on the day of your baptism  
you were consecrated to the Lord  
by water and Spirit.  
Do you want now to unite yourself more closely to God  
by perpetual profession?

Those who are going to profess answer together:  
Yes, I do.

**Celebrant:**

According to his Father's design,  
Jesus came to the world to serve  
and to give his life so that we may have life in abundance.  
Do you want to follow him, with a free and joyful heart,  
like Mary's Heart,  
not to prefer anything to the love of Christ,  
to keep chastity, to choose poverty  
and to live in obedience?

**Those who are going to profess answer together:**

Yes, I do.

**Celebrant:**

In communion with the Church, the People of God,  
our religious family has received the mission  
to contemplate, live and announce God's love  
manifested in the Heart of Christ.  
Strengthened with the example and the prayer  
of our brothers Saint Damien and Blessed Eustaquio,  
do you want to participate in our mission?

**Those who are going to profess answer together:**

Yes, I do.

**Celebrant:**

The brothers and sisters of our religious family  
constitute one Congregation,  
with one charism, one mission, one spirituality.  
Do you want, under the action of the Holy Spirit,  
to generously spend your life serving the people of God,  
living your commitments in community  
as members of a single Congregation  
of brothers and sisters?

Those who are going to profess answer together:

Yes, I do.

**238.** At the end of the questions, the celebrant confirms the intention of those to be professed in these words:

Then, I invite you to make your perpetual profession  
to consecrate yourself to the Sacred Hearts.

May God who has begun the good work in you  
bring it to fulfilment on the day of Christ Jesus.

All:

Amen.

### Litany

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

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

The deacon gives the sign to kneel.

Let us kneel.

**240.** 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 community. The rest kneel. During the Easter Season and on all Sundays, all stand except those to be professed.

**241.** Then the cantors sing the litany for the rite of religious profession, all making the responses. In this litany one or other of the petitions marked with the same letter may be omitted. At the appropriate place there may be inserted other petitions to suit the occasion. See an adapted formula in no. 283.





- c) Give to all  
who profess the Gospel counsels  
a fuller share in the work of redemption.  
Lord, we ask you, hear our prayer.
- d) Reward a hundredfold  
the parents of your servants  
for the sacrifice they have made.  
Lord, we ask you, hear our prayer.
- d) Make these servants of yours  
more and more like Christ,  
the firstborn among many.  
Lord, we ask you, hear our prayer.
- e) Give these servants of yours  
the grace of perseverance.  
Lord, we ask you, hear our prayer.
- e) Bless these brothers and sisters of ours,  
your servants,  
make them holy,  
and consecrate them to your service.  
Lord, we ask you, hear our prayer.

Jesus, Son of the living God,

Lord, we ask you, hear our prayer.

Christ, hear us,

Christ, hear us.

Christ, graciously hear us,

Christ, graciously hear us.

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

Lord,  
listen to the prayers of your people  
and 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.  
Through Christ our Lord.

**All:**

Amen.

**The deacon then says:**

Let us rise.

**All stand.**

## Profession

**243.** Once the prayer is finished, those who are going to profess approach the Superior one by one, kneel down, and recite the formula of profession, which they themselves have written out beforehand.

**“I, N.N., in conformity with the Constitutions approved by the Holy Apostolic See, make forever, in your hands N. Superior General (N., delegate of the Superior General) the vow of chastity, poverty, and obedience, as a sister of the Congregation of the Sacred Hearts of Jesus and Mary, in whose service I wish to live and to die. In the name of the Father, and of the Son, and of the Holy Spirit. Amen”.**

244. Immediately the deacon or other religious brings the book of the Gospels, and the newly professed, placing her hand on it, says:

So help me God and his Holy Gospel.

245. The Superior receives the profession with these words:

I, **N.N.**, Superior General, (Provincial or Delegate),  
accept your religious profession in the name  
of the Church and of the Congregation.

246. After this she goes to the altar and signs the act of profession. Once finished she returns to her place.

247. Once the prayer is finished, those who are going to profess approach the Superior one by one, kneel down, and recite the formula of profession, which they themselves have written out beforehand.

**“I, **N.N.**, in conformity with the Constitutions approved by the Holy Apostolic See, make forever the vow of chastity, poverty, and obedience, as a brother of the Congregation of the Sacred Hearts of Jesus and Mary, in whose service I wish to live and to die. In the name of the Father, and of the Son, and of the Holy Spirit. Amen”.**

248. Immediately the deacon or other religious brings the book of Gospels, and the newly professed, placing his hand on it, says:

So help me God and his Holy Gospel.

249. The Superior receives the profession with these words:

I, **N.N.**, Superior General, (Provincial or Delegate),  
accept your religious profession in the name  
of the Church and of the Congregation.

250. After this he goes to the altar and signs the act of profession. Once finished he returns to his place.

**Solemn Blessing or Consecration of the Professed**

**251.** Then the newly professed kneel; the celebrant, with hands extended over them, says the prayer of blessing.

Lord God, creator of the world and Father of mankind,  
we honor you with praise and thanksgiving,  
for you chose a people from the stock of Abraham  
and consecrated them to yourself,  
calling them by your name.  
While they wandered in the wilderness  
your word gave them comfort  
and your right hand protection.

When they were poor and despised,  
you united them to yourself in a covenant of love.  
When they strayed from your friendship  
your mercy led them back to the right way.  
When they sought you,  
your fatherly care looked after them  
until they came to dwell in the land of freedom.

But above all, Father, we thank you  
for revealing the knowledge of your truth  
through Jesus Christ, your Son, our brother.

Born of the Blessed Virgin,  
by dying he ransomed your people from sin,  
and by rising again he showed them the glory  
that would one day be their own.

When he took his place at your right hand,  
he sent the Holy Spirit to call countless disciples  
to follow the evangelical counsels  
and consecrate their lives to the glory of your name  
and the salvation of all mankind.

**Upon the sisters:**

Today it is right  
that your house should echo with a new song of  
thanksgiving  
for these sisters of ours  
who have listened to your voice  
and given themselves over to your holy service.

Lord, send the gift of your Holy Spirit upon your servants  
who have left all things for your sake.  
Father, may their lives reveal the face of Christ your Son,  
so that all who see them may come to know  
that he is always present in your Church.

**Upon the brothers:**

Father, we pray now,  
send your Spirit upon these servants of yours  
who have committed themselves  
with steadfast faith  
to the words of Christ your Son.  
Strengthen their understanding  
and direct their lives by the teaching of the Gospel

**Upon all the newly professed:**

We pray that in the freedom of theirs hearts  
these brothers and sisters may free the hearts of others;  
in helping the afflicted, may they bring comfort to Christ  
suffering in his brothers and sisters;  
may they look upon the world  
and see it ruled by your loving wisdom.  
May the gift they make of themselves  
hasten the coming of your kingdom,  
and make them one at last with your saints in heaven.  
Through Christ our Lord.

**All:**

Amen.

## Presentation of the Insignia of Religious Profession

**252.** After the solemn blessing, the celebrant and the assembly sit. The newly professed sisters receive a ring with the emblem of the Sacred Hearts, as sign of their profession. They approach the celebrant who gives the ring to each one, saying these words:

**N.**, receive this ring  
as a sign of your perpetual consecration  
to the Sacred Hearts of Jesus and Mary,  
that you have just made before God  
and the Christian community gathered here.

The professed replies:

Amen.

and returns to her place.

## Welcome of the Community

**253.** After the presentation of the insignia, the SS.CC. community welcome the newly professed with the sign of peace. Before the sign of peace, one of the Superiors says:

We confirm that you are now one with us  
as members of this religious community  
of the Sacred Hearts,  
sharing all things in common with us now and in the future.

It could be also added:

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

The members of the community manifest their assent, saying:

Amen.

**254.** The newly professed receive the sign of peace first from the Superiors and then from all the members of the Congregation present in the celebration. Meanwhile an appropriate hymn is sung.

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

## **LITURGY OF THE EUCHARIST**

**256.** During the offertory chant, some of the newly professed may bring to the altar the bread, wine, and water for the Eucharistic sacrifice.

**257.** In the Eucharistic prayers, the offering of the professed may be mentioned according to the texts of the Roman Missal.

**258.** The celebrant gives the sign of peace to each of the newly professed in the usual way, or according to the custom of the places or of the religious community.

**259.** 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 kinds. Then their parents, relatives, and fellow religious may receive communion in the same way.

## **CONCLUDING RITE**

**260.** When the prayer after communion has been said, the newly consecrated religious stand before the altar, and the celebrant, facing them, with the hands extended over them and over the people, says:

May God our Father  
bless these brothers and sisters  
whom he has called to follow his Son  
in religious life  
within our Congregation of the Sacred Hearts.

**All:**

Amen.

**Celebrant:**

May he who has called you to follow Christ,  
keep your hearts full of hope and courage  
to contemplate, live and proclaim  
his redeeming love.

**All:**

Amen.

**Celebrant:**

May the Lord help you  
to live your vocation as perpetual adorers  
in peace, simplicity, patience and fraternity,  
giving your life to serve the Church and the world,  
especially the neediest.

**All:**

Amen.

**261. Finally, the celebrant blesses the whole congregation:**

And may almighty God bless all of you,  
who are gathered here for these sacred rites,  
the Father, and the Son, ✠ and the Holy Spirit.

**All:**

Amen.

## **CHAPTER III**

### **RITE FOR RENEWAL OF TEMPORARY VOWS**

**262.** Renewal of vows, which is governed by the general law of the Church and by what is established in article 79 of the brothers Constitutions and article 95 of the sisters Constitutions, may take place during Mass, but it could also take place during a celebration of the Word of God or during the Liturgy of the Hours.

**263.** The rite for the renewal of vows should be conducted with the greatest simplicity, especially if the renewal of the vows is for a year or even for less time.

**264.** Either the Mass corresponding to the liturgy of the day or the ritual Mass “for the renewal of vows” is used, in accordance with the rubrics (see Introduction, nos. 9-11). (For the prayers of the Mass see the Roman Missal.)

**265.** It is proper for the Superior who receives the vows of the brothers to preside over the Eucharistic sacrifice.

**266.** The renewal of vows customarily takes place at the chair. A suitable place in the sanctuary should be prepared for the Superior of the sisters who receives the vows.

### **LITURGY OF THE WORD**

**267.** In the liturgy of the word, all takes place as usual except for the following:

- a) the readings may be taken from the Mass of the day or from the texts set out in no. 281 (see Introduction, nos. 9-10).
- b) When the Creed is prescribed by the liturgy of the day, it is recited before the general intercessions...

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

## **RENEWAL OF VOWS**

### **Prayer for God's Grace**

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

God our Father, 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, we ask you to look with kindness  
upon this family of the Sacred Hearts  
gathered today in your name.  
Grant to our brothers and sisters **N.** and **N.**,  
perseverance to contemplate  
the mystery of the redemptive love of Christ  
and to entrust themselves to the Heart of Mary.  
May this consecration they want to renew  
lead them to prefer your love to all things  
and may their lives be a manifestation  
of your compassionate love.  
Through Christ our Lord.

**All:**

Amen.

**Profession**

270. Once the prayer is finished, the sisters who are going to profess approach the Superior one by one, kneel down, and recite the formula of profession.

**“I, N.N., in conformity with the Constitutions approved by the Holy Apostolic See, renew for (n) years, in your hands N. Superior General (N., delegate of the Superior General) the vow of chastity, poverty, and obedience, as a sister of the Congregation of the Sacred Hearts of Jesus and Mary, in whose service I wish to live and to die. In the name of the Father, and of the Son, and of the Holy Spirit. Amen”.**

271. Immediately the deacon or other religious brings the book of the Gospels, and the newly professed, placing her hand on it, says:

So help me God and his Holy Gospel.

272. The Superior receives the profession with these words:

I, N.N., Superior General, (Provincial or Delegate), accept your religious profession in the name of the Church and of the Congregation.

273. Once the profession of the sisters is finished, the brothers who are going to profess approach the Superior one by one, kneel down, and recite the formula of profession.

**“I, N.N., in conformity with the Constitutions approved by the Holy Apostolic See, renew for (n) years the vow of chastity, poverty, and obedience, as a brother of the Congregation of the Sacred Hearts of Jesus and Mary, in whose service I wish to live and to die. In the name of the Father, and of the Son, and of the Holy Spirit. Amen”.**

**274.** Immediately the deacon or other religious brings the book of the Gospels, and the newly professed, placing his hand on it, says:

So help me God and his Holy Gospel.

**275.** The Superior receives the profession with these words:

I, **N.N.**, Superior General, (Provincial or Delegate),  
accept your religious profession in the name  
of the Church and of the Congregation.

**276.** The rite fittingly concludes with the recitation of the general intercessions (prayer of the faithful); for these the formula is set out in no. 282.

**277.** Then, if it is the case, the Mass continues as usual.

## **LITURGY OF THE EUCHARIST**

**278.** During the offertory chant some of the religious who have renewed their vows may bring the bread, wine, and water to the altar for the Eucharistic sacrifice.

**279.** The celebrant, after saying “The peace of the Lord”, gives to each of the religious who have renewed their vows the sign of peace in the usual way or in accordance with the custom of the place or of the religious community. If there are many, he gives the sign of peace to the first, who gives it to the rest.

**280.** After the celebrant has received the Body and Blood of Christ, the religious who have renewed their vows come to the altar to receive communion under both kinds.

**APPENDIX**

**OTHER TEXTS**

**FOR THE**

**rites of religious profession**



## **281. Selection of Biblical Readings**

The readings indicated here may be found in full in the Lectionary for Ritual Masses.

### **From the Old Testament**

#### **GENESIS**

12: 1-4a                      Go from your country and your kindred.

#### **I SAMUEL**

3: 1-10                      Speak, Lord, for your servant hears.

#### **I KINGS**

19: 4-9a, 11-15a              Stay on the mount before the Lord.

19: 16b, 19-21              Elisha rose up and followed Elijah.

#### **SONG OF SONGS**

2: 8-14                      Arise, my love, and come away.

8: 6-7                      Love is strong as death.

#### **ISAIAH**

44: 1-5                      He will say, "I am the Lord's".

61: 9-11                      I will greatly rejoice in the Lord.

#### **JEREMIAH**

31: 31-37                      A New Covenant.

#### **HOSEA**

2: 14, 19-20                I will espouse you for ever.

### **From the New Testament**

#### **ACTS**

2: 42-47                      All who believed were together and had all things in common.

4: 32-35                      One heart and soul.

#### **ROMANS**

6: 3-11                      Let us walk in newness of life.

12: 1-13                      Present your bodies as a living sacrifice, holy and acceptable to God.

*Other texts*

**1<sup>ST</sup> CORINTHIANS**

1: 22-31                      We preach Christ crucified.  
7: 25-35                      The virgin is anxious about the affairs of the Lord.

**EPHESIANS**

1: 3-14                      God chose us in Christ that we should be holy and blameless before him.

**PHILIPPIANS**

2: 1-4                      Have the same love, being in full accord and of one mind.  
3: 8-14                      I count all things as refuse, in order that I may gain Christ.

**COLOSSIANS**

3: 1-4                      Set your minds on things that are above, not on things that are on earth.  
3: 12-17                      And over all these put on love, which binds everything together in perfect harmony.

**1<sup>ST</sup> THESSALONIANS**

4: 1-3a, 7-12                      This is the will of God, your sanctification.

**1<sup>ST</sup> PETER**

1: 3-9                      Without having seen Jesus Christ, you love him.

**1<sup>ST</sup> JOHN**

4: 7-16                      If we love one another, God abides in us

**REVELATION**

3: 14b; 20-22                      I will eat with him, and he with me.  
22: 12-14, 16-17, 20                      Come Lord Jesus!

**Responsorial Psalms**

**Psalm 23[24]:1-2, 3-4ab, 5-6.**

Lord, this is the people that longs to see your face.

**Psalm 26[27]:1, 4, 5, 8b, 9d & 11**

I long to see your face, O Lord.

**Psalm 32[33]:2-3, 4-5, 11-12, 13-14, 18-19, 20-21**

Happy the people the Lord has chosen to be his own.

**Psalm 33[34]: 2-3, 4-5, 6-7, 8-9**

I will bless the Lord at all times.

**Psalm 39[40]: 2 & 4ab, 7-8a, 8b-9, 10, 12**

Here am I, Lord; I come to do your will.

**Psalm 44[45]: 11-12, 14-15, 16-17**

The Bridegroom is here; let us go out to meet Christ the Lord.

**Psalm 62[63]: 2, 3-4, 5-6, 8-9**

My soul is thirsting for you, O Lord my God.

**Psalm 83[84]: 3-4, 5-6a & 8, 11-12**

How lovely is your dwelling place, Lord, mighty God!

**Psalm 99[100]: 2, 3-4, 5**

Come with joy into the presence of the Lord

## **Alleluia verse and verses before the Gospel**

**PSALM 132: 1**

See how good it is, how pleasant, that brothers and sisters live in unity.

**MATTHEW 11: 25**

Blessed are you, Father, Lord of heaven and earth: you have revealed to little ones the mysteries of the kingdom.

**LUKE 11: 28**

Happy are they who hear the word of God and keep it.

**JOHN 13: 34**

I give you a new commandment: love one another as I have loved you.

**JOHN 15: 5**

I am the vine and you are the branches, says the Lord: those who live in me, and I in them, will bear much fruit.

**2<sup>nd</sup> CORINTHIANS 8: 9**

Jesus Christ was rich but he became poor to make you rich out of his poverty.

*Other texts*

**GALATIANS 6: 14**

My only glory is the cross of our Lord Jesus Christ, which crucifies the world to me and me to the world.

**PHILIPPIANS 3: 8-9**

I count all things worthless but this: to gain Jesus Christ and to be found in him.

**Gospels**

**MATTHEW**

11: 25-30            You have hidden these things from the wise and revealed them to infants.  
16: 24-27            Whoever loses his own life for my sake, will find it.  
19: 3-12              For the sake of the kingdom of heaven.  
19: 16-26            If you would be perfect, go sell what you possess and come, follow me.  
25: 1-13              Behold the bridegroom! Come out to meet him.

**MARK**

3: 31-35             Whoever does the will of God, is my brother, sister, and mother.  
10: 24b-30            We have left everything and followed you.

**LUKE**

1: 26-38              Behold, I am the handmaid of the Lord.  
9: 57-62              No one who put his hand to the plough and looks back is fit for the kingdom of God.  
10: 38-42             Martha received him. Mary has chosen the good portion.  
11: 27-28             Blessed rather are those who hear the word of God and keep it!

**JOHN**

12: 24-26            If a grain of wheat dies, it bears much fruit.  
15: 1-8                Abide in me, and I in you.  
15: 9-17              You are my friends, if you do what I command you.  
17: 20-26             I desire that they also may be with me where I am.

## 282. Intercessions

### Introduction

a) **In the Mass of first profession:**

Our Congregation rejoices in the Lord,  
because these servants desire by their first religious profession  
to give themselves totally  
to the service of Christ and of the Church.

Let us, beloved sisters and brothers, in unity of heart pray  
to God our Father,  
who gives to each the grace of their vocation.

b) **In the Mass of renewal of vows:**

Dear friends (brothers and sisters),  
let us pray to God our Father for his Church,  
for the peace and salvation of the world,  
for our own community,  
and especially for our (brothers) (sisters) (brothers and sisters)  
who have renewed their vows today.

### Intentions

- I.**
- a) For the holy Church of God, that adorned by the virtues of her children she may shine ever more brightly for Christ, her Bridegroom: let us pray to the Lord.
  - b) For our Holy Father, the Pope **N.**, and the other bishops, that by sound teaching and loving care they may be faithful shepherds of God's holy people: let us pray to the Lord.

- II.** a) For the peace and salvation of the world, that all religious may be messengers and servants of the peace of Christ: let us pray to the Lord.
- b) For the good of all people dedicated to the Lord's service, hoping for the things of heaven, that they may spend their days in the cause of human development: let us pray to the Lord.
- c) For all who believe in Christ, that they may authentically hear the voice of God as he invites them all to a life of holiness: let us pray to the Lord.
- III.** a) For all religious, that their way of life may be a sign to all of the future world to come: let us pray to the Lord.
- b) For those who follow the evangelical counsels, that the law of love may shine in their lives, and that like the first disciples they may be one in heart and mind: let us pray to the Lord.
- c) For all religious, that each one, according to the call of God, may increase the holiness of the Church and work to spread God's kingdom: let us pray to the Lord.
- IV.** a) For these (brothers) (sisters) (brothers and sisters) of ours who have today bound themselves more closely to God by religious profession, that in his goodness he may give them a love of prayer, a spirit of penance, and zeal in the apostolate: let us pray to the Lord.
- b) For these (brothers) (sisters) (brothers and sisters) of ours who have today bound themselves more closely to God's service, that their hearts may be filled with generous love for all: let us pray to the Lord.
- c) For those who today make profession of the evangelical counsels, that religious consecration may increase the holiness to which baptism has called them: let us pray to the Lord.

- d) For those who, professing their vows today, seek to follow Christ more closely, that their chastity may show the fruitfulness of the Church, their poverty serve those in need, and their obedience lead the rebellious to accept the gentle rule of Christ: let us pray to the Lord.
- V.** For the Congregation of the Sacred Hearts, for all the brothers and sisters spread all over the world, that they may be faithful to their vocation of contemplating, living and announcing to the world the love of God incarnated in Jesus. Let us pray to the Lord.
- VI.** For the secular branch of the Congregation of the Sacred Hearts, whose members are committed to live the mission and spirit of the Congregation, that their lives be a witness of the love of the Father in families and in society. Let us pray to the Lord.
- VII.** For vocations to religious life and priesthood, that the Lord grant to its Church young people, generous and confident in God's love, so that they offer themselves fully to its service. Let us pray to the Lord.
- VIII.** For all Christ's faithful people, that the whole Church may be the light of the world and the leaven in its midst to renew society by holy living and hidden prayer: let us pray to the Lord.
- IX.** 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.

## Concluding Prayers

a) **In the Mass of the first profession:**

**Celebrant:**

Lord,  
hear the prayers of your people,  
and through the intercession of the Blessed Virgin Mary,  
the Mother of the Church,  
pour forth your Holy Spirit upon these servants of yours  
called to perfection in following Christ  
so that they may fulfil in their whole lives  
the promises they have made today.  
Through Christ our Lord.

**All:**

Amen.

b) **In the Mass of renewal of vows:**

**Celebrant:**

O God, source of all holiness,  
in your goodness hear the prayers of your family,  
and by the intercession  
of the Blessed Virgin Mary, your handmaid,  
pour forth your blessings in abundance  
upon these servants of yours,  
so that with your continued help  
they may fulfil the vows  
your love has inspired them to renew.  
Through Christ our Lord.

**All:**

Amen.

## 283. **Litany of the Saints**

*A formula with saints related to the spirituality of the Congregation.*

Lord, have mercy,	Lord, have mercy.
Christ, have mercy,	Christ, have mercy.
Lord, have mercy,	Lord, have mercy.

Holy Mary, Mother of God and Saint Joseph,	pray for us.
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Saint Michael and all holy Angels of God,	pray for us.
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Saint John the Baptist and Saint Mary Magdalene,	pray for us.
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Saints Peter, Paul, Andrew and John, Apostles of the Lord,	pray for us.
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Saint Caprasius, witness of the Gospel,	pray for us.
--	--------------

Saint Benedict, father of our Rule,	pray for us.
--	--------------

Saints Pachomius and Bernard, builders of community life,	pray for us.
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Saints Gregory, Augustine, Catherine of Siena and Teresa of Jesus, Doctors of the Church,	pray for us.
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Saints Francis, Ignatius and Dominic, religious founders,	pray for us.
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*Other texts*

Saints John of the Cross  
and John of Avila,  
masters of prayer, pray for us.

Saints John (Eudes),  
Louis Marie (Grignon de Monfort),  
and Margaret Mary (Alacoque),  
friends of the Heart of Jesus, pray for us.

Saints Vincent de Paul  
and Francis de Sales,  
masters of charity, pray for us.

Saint John Francis Regis,  
apostle full of zeal, pray for us.

Saint Teresa of the Child Jesus,  
teacher of humility, pray for us.

Saint Damien of Molokai,  
apostle of the lepers, pray for us.

Blessed Eustaquio,  
a blessing for the people, pray for us.

All holy men and women of God  
that have given your lives  
for the proclamation of the Gospel, pray for us.

All holy men and women of God  
that have given your lives  
fighting for justice and peace  
in midst of the poor, pray for us.

All holy men and women of God  
who have served the Gospel  
by educating your children  
and loving your spouse, pray for us.

All holy men and women of God  
who have witnessed to the closeness  
of the Kingdom of God,  
by living the religious life, pray for us.

Lord, be merciful,	Lord, deliver us, we pray.
From all evil,	Lord, deliver us, we pray.
From every sin,	Lord, deliver us, we pray.
From everlasting death,	Lord, deliver us, we pray.
By your Incarnation,	Lord, deliver us, we pray.
By your Death and Resurrection,	Lord, deliver us, we pray.
By the outpouring of the Holy Spirit,	Lord, deliver us, we pray.

Be merciful to us sinners,  
Lord, we ask you, hear our prayer.

That you make the life of your Church fruitful  
through the commitment  
and the mission of your children,  
Lord, we ask you, hear our prayer.

That peace and justice  
become a reality in the entire world,  
especially among children and the poor,  
Lord, we ask you, hear our prayer.

That you guide the life and work of religious  
for the progress of people and justice  
in the world, Lord, we ask you, hear our prayer.

That our consecration call us  
to live the dynamism  
of saving love and fill us with zeal  
for our mission, Lord, we ask you, hear our prayer.

*Other texts*

That young people continue to come forth  
to follow you in religious life  
generously and faithfully,

Lord, we ask you, hear our prayer.

That you bless, sanctify and consecrate  
these our (brothers) (sisters)  
who commit themselves  
to you today (forever),

Lord, we ask you, hear our prayer.

Jesus, Son of the living God,

Lord, we ask you, hear our prayer.

Christ, hear us,

Christ, hear us.

Christ, graciously hear us,

Christ, graciously hear us.

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

Let us pray.

Listen, O Lord, to the supplication of your people  
and, with your grace,  
prepare the heart of your (sons) (daughters)  
(sons and daughters),  
so that the fire of the Holy Spirit  
will fill them with fire and zeal for your Kingdom  
and that like Mary  
they may have a heart totally given to the heart of Jesus.  
Through Christ our Lord.

*All:*

Amen.

*The deacon says:*

Let us rise.

*All stand.*