



**PEDAGOGICAL ORIENTATIONS
FOR THE USE OF THE
SS.CC. RITUAL OF PROFESSION**

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

Rome, 2012

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PRESENTATION

The Congregation for the Sacraments and Divine Worship has approved our Ritual for profession (Prot. 157/10/L, April 13, 2011). This is the text of the ritual that we will use in the Congregation to prepare and celebrate the rite of religious profession.

These “**Pedagogical Orientations**” are meant as a help for understanding better the “SS.CC. Ritual of Profession” and for preparing appropriate celebrations.

A bit of history

After the General Chapters of 1819 and 1824, in which the brothers and sisters completed and improved their respective Constitutions, the Good Father presented a petition to Pope Leo XII requesting their approval. The chapters also asked that the “Ceremonial” for admission of novices and profession of vows be submitted for the Pope’s approval. The first complete Ceremonial of the Congregation was presented by Fr. Coudrin to the Holy See in June 1825 during his trip to Rome. The document, in which he presented the petition, was signed on October 20, 1824 and was a fruit of the General Chapter of that year.

Thus the Congregation had its Ceremonial approved by Pope Leo XII on September 27, 1825. It was a Ceremonial for the reception of the habit, profession of temporary vows, perpetual vows, renewal of vows, the Chapter of Faults and the blessing of the red mantle (for adoration). It is interesting to note that the formula is identical for the brothers and for the sisters with the sole exception of the blessing of the veil, which appears both in the reception of sister novices and the sisters’ profession of vows. The profession formula is essentially the same that we continue to use today.

Promulgated at the same time as the Constitutions, the ceremonial took effect with the Circular letter of February 11, 1826. The Ceremonial, along with the Rules, Constitutions and Statutes, was published in Troyes in 1826.¹ There was an edition for the brothers and another for the sisters.

¹ “Cérémonial, Règles, Constitutions et Statuts de la Congrégation des Sacrés Cœurs de Jésus et de Marie, et de l’Adoration perpétuelle du Très Saint Sacrement de l’Autel”, Troyes, V. André, Imprimeur-Libraire de l’Évêché, 1826.

The Founder himself tells us the method followed and the purpose intended:

We preferred to choose those prayers that could best encourage devotion to the Sacred Heart of Jesus and the most Sweet Heart of Mary. From those prayers that were formerly in use in other Congregations we have also taken those most adapted to the purpose of our Society, adding only those that indicated that we are especially and forever consecrated to the Sacred Heart of Jesus and the most Holy Heart of Mary.

Our principal purpose is to promote the devotion of the brothers and sisters of our Congregation.

We desired that our novices, in the very ceremony of their reception, realize that zeal should direct their minds, that charity should inflame their hearts, that fervour should enkindle their prayer and that submission must accompany all their acts.

We also wanted to caution our professed, that throughout their lives they must be fervent in psalmody, persevering in adoration and reparation for the insults inflicted on the Divine Majesty, and compassionate toward the afflictions of the Heart of Jesus and the sorrows of the Heart of Mary. Thus recalling the prayers used in the blessing of the habit, each time they put it on, they might be renewed in the spirit of their vocation.²

That ceremonial was used for many years in both branches, until the Roman Ritual of Profession was published (1970). The Decree of approval of the Roman Ritual emphasized that religious institutes were to adapt it to their own spirituality “*taking into account that the ritual of profession should express the nature and spirit of each religious family, they can adapt this Ritual so that it clearly manifests their own character*”.³ That adaptation is what has been approved on April 13, 2011. In general, it maintains the structure of the Roman Ritual, while introducing SS.CC. accents and nuances in the questioning of the candidates, the giving of symbols, gestures of welcome, in some prayers and, of course, in the formula of profession itself.

What we wanted was to have a profession ritual which would help us celebrate religious profession as a consecration to the Sacred Hearts.⁴ We wanted a ritual which manifests and strengthens our identity, promotes communion and encourages us in our mission. The same motivations that

² LEBP 988.

³ From the Decree of the Sacred Congregation for Worship approving the Roman Ritual of religious profession (February 2, 1970).

⁴ Cf. Constitutions 13 (Brothers) and Constitutions 13 (Sisters).

the Good Father expressed in his petition in 1824 continue to be valid for us today.

The Ritual, which has been approved, is a ritual for the whole Congregation that involves being attentive to the reality of the two branches, brothers and sisters, and to the variety of cultures in the places where the Congregation is present. The unity of the Congregation is something we give attention to right from the time of initial formation. In fact there are novitiates where the brother and sister novices receive formation in the Congregation's history and spirituality together. In different places it is already the usual practice for brothers and sisters to celebrate first profession, final profession and sometimes renewal of vows together. For that reason the Ritual has three chapters: one for celebrations of the brothers, another for celebrations of the sisters and a third for celebrations together.

A Ritual that has to be Studied and Understood

In order to better understand and use our Ritual, we present some general orientations, as well as some other elements, that can complete it and adapt it to the different situations in which it will be used.

Every celebration calls for preparation that is attentive and detailed. What is being celebrated is a gift of God which has to be received responsibly. The preparation should take into account the deep sense of what is being celebrated and try to promote the active participation of all. At the same time we have to be attentive to all the elements that go into an authentic celebration, even those which can appear to be but details.

The order of the parts has great importance as an expression of the dynamic of the celebration. Every gift comes from God. He is always the one who takes the initiative. For that reason the celebration always begins with the Liturgy of the Word, it continues with the scrutiny or questioning in which the person gives voice to his response, then the grace of God is implored in the litany and it culminates with the formula of profession and the blessing of the professed, which combines the response and mediating acceptance of the Church. The bestowal of the insignia, liturgically secondary, is the external and visible expression of the very fact of the consecration.

Along with these elements which form the structure of the celebration, we have to prepare other elements that facilitate a more active participation: songs, directions, participation aides for the assembly, distribution of

spaces, movements by the different ministers etc. Including these materials in order to encourage participation does not mean that the ritual books are not to be used; on the contrary, we now have our own approved Ritual of SS.CC. profession. This book is to be used in the celebration, especially by the president of the celebration. The same goes for the use of the Missal. It is better to avoid using loose papers or folders.

The responsibility to prepare the celebrations well falls on the formators, the novices who are being professed, and when applicable, the liturgical team in each place. This is team work which must be coordinated and which, as far as possible, involves all, including the one who will preside at the celebration. Team work makes it highly desirable that someone fulfil the service of "Master of Ceremonies" to ensure adequate supervision and integration of the whole ceremony.

In order to improve future celebrations, a good evaluation after the ceremony is recommended.

What is contained in the ritual is what has been approved officially by the Church. It would be well to remember that there are elements of the celebration that are more flexible, when for instance, the Ritual says, "in these or similar words". These allow a greater adaptation to the specific situation. In every celebration it will be necessary to write directions, choose songs, prepare the prayer of the faithful etc. However, the prayers and scrutinies are to be used as they have been approved. Not only is their usage a sign of fidelity to the Church, it is also communion with the whole Congregation.

I. RITE OF INITIATION INTO THE RELIGIOUS LIFE

SOME GENERAL ORIENTATIONS

1. It is appropriate that those who are going to begin their novitiate actively participate in the preparation of the celebration.
2. The rite should be brief and conducted with the greatest simplicity. According to the “Introduction” in the Ritual it is forbidden to celebrate the rite of initiation during Mass. It may be part of a celebration of the Word of God or in the Liturgy of the Hours.
3. It is a celebration reserved to the religious community; however, members of the immediate family of the novices could be invited.
4. The structure of the celebration could be as follows:
 - A. Initial Rites:
 - Entrance song and greeting of the presider.
 - Questioning by the presider and response of those beginning the novitiate.
 - Prayer.
 - B. Celebration of the Word of God:
 - Readings and psalms.
 - Homily.
 - C. Conclusion of the Rite:
 - Prayer of the faithful.
 - Our Father.
 - Final Prayer.
 - Giving of symbols.
 - Salve Regina.

SUGGESTIONS FOR SOME PARTS OF THIS RITE

Response of those beginning the novitiate

5. Instead of using the formulas presented in the Ritual, it would be possible to do it individually (if the group is not too numerous). They could also share what their experience in the postulancy meant for them.

Giving of symbols

6. It is important to maintain the simplicity of this celebration, as well as to avoid anything that would make it like religious profession.

For that reason it would be more appropriate that in the places where there is the custom for the newly entering novices to make “resolutions”, that this be done in a different celebration from that of the initiation to religious life, perhaps after the retreat to begin the novitiate.

7. Some communities give the **Rule of Life** at the beginning of the postulancy, because this will be the object of study and reflection during that period.
8. It seems more appropriate at the beginning of religious life to give the **Constitutions**, which will be studied and meditated on during the novitiate.
9. The Superior, or the Novice Master/Mistress, gives them individually, if the group is not too numerous, saying these or similar words:

Receive the Constitutions of our Congregation.

**They teach us the way to live the Gospel
as the Holy Spirit inspired our Founders,**

Marie Joseph Coudrin and Henriette Aymer.

Receive them with an attitude of faith.

**Make every effort through study and meditation
to know them.**

May they be for you a guide

**to discover and learn to live our vocation and mission
as religious of the Sacred Hearts.**

10. A **cross** could also be given. If another cross will be given during religious profession, as is the case with the sisters (and could be in some provinces of brothers according to the Provincial Statutes) the two crosses should be different in some way. The one given at this point could be smaller or of lesser value.

The one presiding or someone else can introduce it with these or similar words:

- a) **Our Founder, the Good Father, said: “My poor children will always be children of the cross so as to be more perfectly children of the Heart of our Good Master”.**⁵ The mystery of God’s love culminates in the cross of Christ. The cross gives meaning to suffering and to our whole life as “children of the Sacred Hearts”. It is a sign of our intimate union with Jesus, the “servant of the Lord” and of its importance in living the charism and mission of the Congregation. Wear this cross with dignity and respect, sharing God’s love with all whom you meet.
- b) **During the novitiate you are going to discover, with your brothers and sisters of the Congregation, how to follow Jesus and witness to his love. Receive this cross, may it constantly remind you of how much he loves us and may it guide you on the journey we are to take with him, of serving and offering our life, so that the world may have life and have it in abundance.**
11. Another symbol that can be given is what in some communities is called “a life notebook”. That can also be introduced by some words that explain its meaning as tool to be used during the time of novitiate.

⁵ November 14, 1803, Good Father wrote to Fr. Isidore David and community in Mende (LEBP I.141).

II. RITE OF TEMPORARY PROFESSION

DURING MASS

SOME ORIENTATIONS AND SUGGESTIONS

12. It is important to take into account the directives given by the Ritual in the “Introduction,” in particular that this be a celebration “*without special solemnity*” (no. 5). It is perpetual profession that is celebrated with solemnity.
13. It is appropriate that those who are going to make profession, helped by their formators, participate in preparing the celebration by studying the Ritual and these “Pedagogical Orientations” and coming to a deeper understanding of the meaning of the rites they are going to experience.
14. Usually it is the Superior, who is going to receive the vows, who presides at the celebration. If it is a profession of the sisters, or also when brothers and sisters make profession together, a place should be prepared in the sanctuary for the Superior of the sisters who will receive their vows.
15. The symbols that will be given should be placed somewhere near the sanctuary.
16. There are some hymns that have a certain tradition in the Congregation. It would be good to use them at an appropriate point in the celebration.

SUGGESTIONS FOR OTHER PARTS OF THIS RITE

Entrance Rite

17. Before the entrance song, the rite can begin with some introductory words, which explain the sense of the celebration and invite everyone to participate actively.

18. Once the people and the religious community have assembled, and after everything is well prepared, the procession moves through the church toward the altar, while the choir, alternating with the assembly, sings the introit of the Mass. The procession is organized in the usual way⁶ and it is recommended that those to be professed, the Novice Master and/or Mistress, and when applicable, the sister Superior, who will receive the vows, participate.
19. It might be appropriate to have the paschal candle in a prominent place in the sanctuary. If candles are to be used for the rite of profession, it would be appropriate that those who will make profession bear them lit in the entrance procession, placing them near the Pascal candle and taking them up for the rite of profession at the moment of the questioning.
It could be that a brother or sister still has the candle used in their baptism. It would be very meaningful if that were used in this celebration.

Call or Request

20. It could be helpful for the assembly if there were some comments introducing this part of the rite.
21. The Ritual does not provide for intervention of the novice Master/Mistress regarding the discernment of those who are to be consecrated. This discernment has already been done before and the respective Superiors are those who have accepted the novices to the profession. Here it is to simply manifest the call and the request of those who are going to be professed. Remember that religious profession is different in nature from the ministerial ordinations where the one ordaining is other than those who petition the Bishop to ordain.

⁶ In general the procession is done in the following way.

Before beginning to process toward the altar to begin the Eucharist the thurifer presents the thurible to the one who presides so that he can put in the incense.

Then the entrance procession begins in this order: thurifer, cross lifted high with two candle bearers on either side, then the other ministers, the deacon (if there is one), who carries the Book of the Gospels, lifting it up (if there is no deacon it can be carried by an instituted acolyte or lector); then the concelebrants two by two and the presider alone. At the end of the procession are the master of ceremonies, the ministers of the book, miter and crosiers (if a bishop presides). When the procession arrives at the altar, the thurifer goes to the left and gives the thurible to the presider to incense the altar and cross. The candles are placed as appropriate. As a general norm, acolytes who carry something do not reverence or genuflect on arriving at the altar. The Book of the Gospels is placed on the altar closed.

Examination

22. Some words introducing the assembly to this part of the rite may be helpful. The speaker invites those present, through attentive listening to prayerfully witness the exchange. Commentaries ought not to be too obvious, too long nor burden the celebration. Some comments could be included in the printed materials given to the assembly.
23. If candles are used, they are retaken at this point.

Profession

24. In the tradition of the Congregation profession is made kneeling before the Superior who receives the vows. The sisters' formula expressly adds, "into your hands N.". Once the formula is read,⁷ the deacon or another brother brings over the Gospel book (which normally is on the ambo, the place from which the Word of God is proclaimed) and holds it open so that the one making profession can say, "So help me God and his holy Gospel".

Then the Superior accepts the profession with appropriate words. After that, the newly professed gets up and goes to the altar to sign the act of profession.

25. If candles are used, it is handed to someone during the profession rite and then it is taken back and it remains lit until all have made profession. Before receiving the symbol(s) of profession the candles are extinguished and they are once more placed near the Paschal candle.
26. First profession is for three years, in accord with Articles 79 of the Brothers' Constitutions and 90 of the Sisters'.

Presentation of the insignia of the profession

27. The brothers receive the **scapular** with the emblem of the Sacred Hearts. In the entrance procession, they wear the white tunic and leather belt.

⁷ The formula of profession found in Article 17 of the Brothers' Constitutions and in Article 12 of the Sisters' was first included in the "Cérémonial, Règles, Constitutions et Status de la Congrégation des Sacrés Cœurs de Jésus et de Marie, et de l'Adoration perpétuelle du Très Saint Sacrement de l'Autel", Troyes, 1826, p. 19.

In Provinces where the Statutes determine that habit is not to be used, giving a cross with the emblem of the Sacred Hearts may be meaningful.

28. The sisters are given a **cross** with the Sacred Hearts.
29. This part of the celebration can be introduced with these or similar words:

**As a sign of consecration
you will wear this habit (and)/ this cross,
which bears an image of the hearts of Jesus and Mary,
as a sign of consecration.
In baptism you were clothed with Christ,
now in profession you are consecrated
in a special way to his Heart.
(The white scapular is a sign that you are entrusted to
Mary.)⁸
The emblem of the Sacred Hearts will remind you
day by day, what you have professed.**

Then there is the oration and after it the Novice Master and/or Mistress, and/or another religious, gives the scapular and the crosses to the new professed to put them on.

Welcome by the community

30. For the sign of welcome, it can be meaningful that the SS.CC. religious brothers and sisters, who participate in the celebration, come up to the sanctuary and form a semi-circle. The newly professed go to each one to receive the sign of welcome, beginning with the Superiors. Once the sign of welcome is finished, the semi-circle breaks up and everyone goes back to his/her place.

This is not the moment for the newly professed to give the sign of peace to their family; it is to signify the passing to a new family. The

⁸ On Christmas night 1800, at the end of Mass, Father Coudrin blessed a white mantle. Cf. Gabriel de la Barre, Mem. 75: "Then our Reverend Father blessed the White mantle that the zealots wear as a sign of consecration to Mary. It had been made according to the model that she herself had shown to our Mother".

Temporary Profession

newly professed can give the sign of peace to their family, members of the secular branch, friends... later, at the time of the sign of peace during the Eucharist. Similarly, the “congratulations” will be given at the end of the celebration; here it is a rite of the reception by the religious community.

General Intercessions

- 31.** In the Appendix of the Ritual are offered some examples of intercessions. It is appropriate to pray for: 1) the universal church and its pastors; 2) for the governments and the peace of the world; 3) for those who have been professed; 4) for the Congregation; 5) for the youth and vocations; 6) for the poor and suffering; and 7) for the assembly.

Thanksgiving

- 32.** The most appropriate time for the newly professed to offer a prayer of thanksgiving, or something similar, would be after the silence and the post-communion prayer and before the final blessing. It is recommended that what they say be brief.

Final Blessing

- 33.** For the Mass of temporary profession, there is no solemn blessing at the end. That is reserved to the Mass of perpetual profession.

III. RITE OF PERPETUAL PROFESSION DURING MASS

SOME ORIENTATIONS AND SUGGESTIONS

34. It is important to take into account what is indicated by the Ritual in the “Introduction,” in particular where it says that *“the rite of final profession should take place within Mass, with due solemnity”* (no. 6).
35. Given the different nature of the two, celebration of perpetual profession and temporary profession in the same liturgy is to be avoided. The “Preliminary notes” says that *“the celebration of several rites within the same liturgical service is to be absolutely excluded”* (no. 8).
36. It is appropriate that those who are going to make profession, helped by their formators, participate in preparing the celebration by studying the Ritual and these “pedagogical orientations” and coming to a deeper understanding of the meaning of the rites they are going to experience.
37. Usually it is the Superior, who is going to receive the vows, who presides at the celebration. If it is a profession of the sisters, or also when brothers and sisters make profession together, a place should be prepared in the sanctuary for the Superior of the sisters who will receive their vows.
38. The symbols that will be given should be placed somewhere near the sanctuary.
39. There are some hymns that have a certain tradition in the Congregation. It would be good to use them at an appropriate point in the celebration.

SUGGESTIONS FOR OTHER PARTS OF THIS RITE

Entrance Rite

40. Before the entrance song, the rite can begin with some introductory words, which explain the sense of the celebration and invite everyone to participate actively.
41. Once the people and religious community have assembled, and after everything is well prepared, the procession moves through the church toward the altar, while the choir, alternating with the assembly, sings the introit of the Mass. The procession is organized in the usual way⁹ and it is recommended that those to be professed, their formators and, when applicable, the sister Superior, who will receive the vows, participate.
42. It might be appropriate to have the paschal candle in a prominent place in the sanctuary. If candles are to be used for the rite of profession, it would be appropriate that those who will make profession bear them lit in the entrance procession, placing them near the Pascal candle and taking them up for the rite of profession at the moment of the interrogation.
It could be that a brother or sister still has the candle used in their baptism. It would be very meaningful if that were used in this celebration.

Call or Request

43. Some words introducing the assembly to this part of the rite may be helpful. The speaker invites those present, through attentive listening to

⁹ In general the procession is done in the following way.

Before beginning to process toward the altar to begin the Eucharist the thurifer presents the thurible to the one who presides so that he can put in the incense.

Then the entrance procession begins in this order: thurifer, cross lifted high with two candle bearers on either side, then the other ministers, the deacon (if there is one), who carries the Book of the Gospels, lifting it up (if there is no deacon it can be carried by an instituted acolyte or lector); then the concelebrants two by two and the presider alone. At the end of the procession are the master of ceremonies, the ministers of the book, miter and crosiers (if a bishop presides). When the procession arrives at the altar, the thurifer goes to the left and gives the thurible to the presider to incense the altar and cross. The candles are placed as appropriate. As a general norm, acolytes who carry something do not reverence or genuflect on arriving at the altar. The Book of the Gospels is placed on the altar closed.

prayerfully witness the exchange. Commentaries ought not to be too obvious, too long nor burden the celebration. Some comments could be included in the printed materials given to the assembly.

44. As was indicated for temporary profession, the Ritual does not provide for an intervention by the formators expressing their thought on the discernment of the ones making profession. That discernment has already been done previously and the respective Superiors have accepted the brother/sister for perpetual profession. What is done here is a simple manifestation of the call and the petition of those who are going to make profession. It is good to remember that religious profession is by nature different from ordained ministry.

Examination

45. It could be helpful to say something introducing the assembly to this part of the rite, inviting those present to witness listening attentively and praying to God for those who are to be professed.
46. If candles are used, they are retaken at this point.

Litany

47. It can be introduced briefly inviting the assembly to pray with the saints and indicating whether it will be said standing or kneeling, according to the liturgical feast.
48. In the list of saints, the patrons of those making profession can be included.
49. It must be remembered that because there is the Litany there are not general intercessions as usual.

Profession

50. In the tradition of the Congregation profession is made kneeling before the Superior who receives the vows. The sisters' formula expressly adds, "into your hands N.". Once the formula is read,¹⁰ the deacon or

¹⁰ The formula of profession found in Article 17 of the Brothers' Constitutions and in Article 12 of the Sisters' was first included in the "Cérémonial, Règles, Constitutions et Status de la Congrégation des Sacrés Cœurs de Jésus et de Marie, et de l'Adoration perpétuelle du Très Saint Sacrement de l'Autel", Troyes, 1826, p. 19.

another brother brings over the Gospel book (which normally is on the ambo, the place from which the Word of God is proclaimed) and holds it open so that the one making profession can say, “So help me God and his holy Gospel”.

Then the Superior accepts the profession using appropriate words. After that, the one who has made profession gets up and goes to the altar to sign the act of profession.

If candles are used, it is handed to someone during the profession rite and then it is taken back and it remains lit until all have made profession. Before receiving the symbol(s) of profession the candles are extinguished and they are once more placed near the Paschal candle.

Presentation of the insignia of profession

51. In the profession of sisters, once the prayer of blessing is finished, the newly professed receive a **ring** with the emblem of the Sacred Hearts.

Welcome by the Community

52. This is a gesture to manifest that those who have professed are definitely incorporated to the Congregation. This would be the moment for them to ratify the membership of the newly professed. For the sign of welcome, it can be meaningful that the SS.CC. religious brothers and sisters in **perpetual** vows, who participate in the celebration, come up to the sanctuary and form a semi-circle. The newly professed go from one to another to receive the sign of welcome, beginning with the Superiors. Once the sign of welcome is finished, the semi-circle breaks up and everyone goes back to his/her place.

This is not the moment for the newly professed to give the sign of peace to their family; let us remember that it is to signify the definitive passing to the Congregation. The newly professed can give the sign of peace to their family, SS.CC. brothers and sisters in temporary vows, members of the secular branch, friends... later, at the time of the sign of peace during the Eucharist. Similarly, the “congratulations” will be given at the end of the celebration; here it is a rite of the reception by the religious community. This moment is a rite of welcome into the religious community.

Thanksgiving

- 53.** The most appropriate time for the newly professed to offer a prayer of thanksgiving, or something similar, would be after the silence and the post-communion prayer and before the final blessing. It is recommended that what they say be brief.

- 54.** Offered here is a “solemn blessing,” which can be used for personal prayer. It is not included in the rite of profession approved by the Holy See. It could be used in a private celebration of the community.

**Father most holy,
we praise you and give you thanks.**

**From the very beginning
you have always done what is good for humankind.
When we turn from you,
you do not abandon us but offer us a covenant.
You are the faithful God, who is patient and merciful.¹¹**

**In the fire of your love,¹²
you reveal to Moses, your friend,
that you hear the cry of your suffering people.
You are the God of tenderness and mercy,
whose Heart is wounded by everything
that destroys humanity and creation.**

**You so love the world, Father most holy,
that in the fullness of time
you sent your only Son
to be our savior and our Lord¹³**

¹¹ The theme of fidelity is found throughout the Bible. It is one of the dimensions of the faith of our Founders, who often spoke of Providence, or about the God “who has taken us by his hand” (Circular Letter of April 14, 1817).

¹² Ex 3: 1-15. God to Moses: “I have seen the suffering of my people...”

¹³ This paragraph takes a part from Eucharistic Prayer IV, inspired by Jn 3: 16.

**He was conceived by the Holy Spirit
and born of the Virgin Mary, your humble servant.
Always open to your will,
she faithfully accompanied her Son
from his birth to his cross.
You wanted her heart
to be the model of a heart
that listens and gives itself to your love.**

**In Jesus Christ we find everything!¹⁴
Sharing our human condition,
caring for the poor and the little ones,
he came among us as one who serves
and gives his life for all.¹⁵**

**He loved us to the very end,¹⁶
to death on the Cross, his Heart pierced.¹⁷
By his wounds we are healed.¹⁸
Risen from the dead, he opens the way to life,
freedom and joy for all who believe in him.**

**Father most holy, now
nothing can separate us from your love!¹⁹
By your Holy Spirit
you never cease to call men and women
in every generation
to follow Christ in the religious life.**

¹⁴ From the first Rule written by the Good Father, LEBP, 2197.

¹⁵ Mk 10: 45. Reference to Christ servant, that in his passion he places us “to the service of the SS.CC.”.

¹⁶ Jn 13: 1.

¹⁷ Jn 19: 34.

¹⁸ Is 53: 5 and Psalm 2. The image of the suffering servant, which is at the heart of our vocation.

¹⁹ Rom 8: 32-39 and the letter of the Good Father, LEBP I.192.

**Out of love, they choose to prefer nothing to him²⁰
and to place their lives at the service of others.
And now, Father most holy,
look with kindness upon these brothers (and)/ sisters
By their religious profession,
they offer themselves to you
with all their heart forever.²¹**

**We ask you to anoint them
with your Spirit of fire and love,
so that with the sisters, brothers and laity
of their religious family
they may listen to Jesus Christ,
meek and humble of heart,²²
and conform their lives to his
so as to be always one with him.²³**

**May their lives be hidden with Christ in you.²⁴
May he dwell in their hearts
and may they be rooted in his love.
And thus may they be committed ever more deeply
to contemplate, live and proclaim your love
revealed in the Hearts of Jesus and Mary.²⁵**

**By your grace may they
persevere in their consecration to the Sacred Hearts,
united to them “without spot or blemish”
and may they be faithful to their vocation
as perpetual adorers.**

²⁰ Rule of Saint Benedict no. 5: 2.

²¹ Reference to the words of the Founder, on his death bed, renewing the total offering of his life (Bernard Couronne ss.cc. « Petite Vie du BP » Ed. Desclée de Brouwer, Paris, 1997, pp. 218 et 235).

²² Mt 11: 29.

²³ Constitutions no. 3.

²⁴ Col 3: 3. This text is used in a prayer of the old rite of profession after the prostration under the funeral pall. It reminds us that in baptism we are incorporated into the death of Christ in order to rise with him.

²⁵ Constitutions, no. 2.

**By the grace of your Holy Spirit,
give them always²⁶
prudence and simplicity,
gentleness and wisdom,
seriousness and kindness,
discretion and freedom.**

**May they burn with charity
and may they love only you.
May they seek to glorify
you with a pure heart,
and holy body.**

**God ever faithful,
be their delight, their joy and their love;
be their consolation in sorrow,
their light in the midst of doubt,
their recourse in the face of injustice.
In trials, be a source of patience.**

**In poverty, be their treasure.
In privation, be their nourishment.
In sickness, be their health.**

**In you they possess everything,
since they prefer you above all others.
May they one day hear
the voice of Christ inviting them to share his joy
and take their place with him in his Kingdom.**

**Through Jesus Christ, our Lord and God,
who lives and reigns with you
in the unity of the Holy Spirit, one God
forever and ever. Amen.**

²⁶ Here begins the part of the text directly inspired by the rite of profession of the Founders.

IV. RITE FOR THE RENEWAL OF TEMPORARY VOWS

SOME SUGGESTIONS

- 55.** It is important to take into account the indications given in the Ritual as well as the variety of texts offered. This celebration is to be very sober and simple.
- 56.** It is appropriate that those who are going to make profession, helped by their formators, participate in preparing the celebration by studying the Ritual and these “Pedagogical Orientations” and coming to a deeper understanding of the meaning of the rites they are going to experience.
- 57.** Usually it is the Superior, who is going to receive the vows, who presides at the celebration. If it is a profession of the sisters, or also when brothers and sisters are going to renew profession together, a place should be prepared for the Superior of the sisters who will receive their vows (in the sanctuary if the rite takes place within the Mass).
- 58.** There are some hymns that have a certain tradition in the Congregation. It would be good to use them at an appropriate point in the celebration.

V. ORIENTATIONS FOR THE COMMUNAL RENEWAL OF VOWS

59. In accord with what is said in no. 7 of the “Introduction” of the Profession Ritual, the liturgical rite contained in that Ritual is only used for the renewal of vows that has juridical value.
60. However, number 7 of the “Introduction” continues saying, *“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. 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”*.
61. Our communities have the tradition of renewing vows at least once a year. The sisters’ Statute 1 says, *“We renew our vows as a community at least once a year on a feast of the Church or of the Congregation”*. In like manner, the brothers’ Statute 2 reads, *“The communitarian renewal of vows takes place at least once a year, on the date, which is most convenient for each Province”*.
62. Some dates on which the renewal is traditionally done are the Solemnity of the Nativity (anniversary of the Founders’ first vows), the Presentation of the Lord (February 2), the anniversaries of the deaths of the Founders, as well as at provincial retreats, assemblies or jubilee celebrations.
63. The renewal can be done at some point during the Liturgy of the Hours, during a celebration of the Word, at some point during communal Adoration, or even during Mass.

64. When it is done during the Mass, an appropriate time is before the Offertory.

Communal Renewal

65. The celebrant can introduce the rite with appropriate words.
66. Then the celebrant invites the community to ask God's help in silence. All pray in silence for some moments. Then the celebrant says:

**Lord, we ask you to look with kindness
upon this family of the Sacred Hearts
gathered today in your name.
We know that the vocation we have received
is a gift from you.
Grant us your grace to persevere in our mission
to contemplate, live and announce to the world
the mystery of your redeeming love incarnate in Jesus.
May Mary, associated in a singular way with this mystery,
intercede for us.
Through Christ Our Lord.**

All:

Amen.

67. Then all together recite the formula of profession:

“I, N.N., in conformity with the Constitutions approved by the Holy Apostolic See, renew the vow of chastity, poverty, and obedience, as a (brother) (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”.

Renewal on an anniversary

68. If it is a renewal of vows on the occasion of the anniversary of religious life (Cf. Proper orations for the Mass in the Roman Missal), the celebrant can introduce the rite with these or similar words:

**Brothers and sisters,
the Holy Spirit has led this/these brothers/sisters
along diverse paths to enter the Congregation
in order to follow Jesus here.
N. and N. out of love for Him,
you committed yourselves to follow him
by your religious profession, (n) years ago.
In our religious family, we live our profession
as “a consecration to the Sacred Hearts of Jesus and Mary”.
Now as you renew your vows,
we pray to God with you
that he renew you in the grace of your vocation
and help you enter more deeply, with Jesus and Mary,
into the plan of the Father to save the world by love.**

69. Then the jubilarians recite the formula of profession.

“I, N.N., in conformity with the Constitutions approved by the Holy Apostolic See, renew the vow of chastity, poverty, and obedience, as a (brother) (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”.

70. The celebrant then invites all to prayer and says a prayer such as the following:

**God our Father,
we give you thanks for the faithfulness of your love,
which is the source of our faithfulness.**

**As Mary, your humble servant, and
with these brothers/sisters who celebrate their jubilee,
we bless you for all the treasures of mercy and love
that you have given us in the Heart of your son.
In this celebration they proclaim your wonders
and once more they surrender themselves to you in love.
May your Spirit renew them in their vocation
to contemplate, live and announce your love
manifested in the Hearts of Jesus and Mary,
so that together we may witness to you forever.
Through Our Lord Jesus...**

- 71.** *An appropriate song can then be sung to accompany the offertory of the Mass, if the renewal is celebrated during the Eucharist.*