

MISSIONARIES OF THE COMPANY OF MARY

**THE ORDER
OF RELIGIOUS PROFESSION**



DICASTERIUM DE CULTU DIVINO
ET DISCIPLINA SACRAMENTORUM

Prot. N. 615/20

SOCIETATIS MARLÆ MONFORTANÆ

Instante Reverendo Patre Ludovico Augusto Stefani, Societatis Mariæ Monfortanæ Superiore Generali, litteris die 14 mensis decembris 2020 datis, vigore facultatum huic Dicasterio a Summo Pontifice FRANCISCO tributarum, textum lingua *hispanica, gallica, lusitana, anglica, indonesiana* Ordinis Professionis Religiosæ cum legitimis aptationibus recognitis exaratum, prout in adiecto exstat exemplari, perlibenter probamus.

In textu imprimendo inseratur ex integro hoc Decretum, quo ab Apostolica Sede petita approbatio conceditur.

Eiusdem insuper textus impressi duo exemplaria ad hoc Dicasterium transmittantur.

Contrariis quibuslibet minime obstantibus.

Ex ædibus Dicasterii de Cultu Divino et Disciplina Sacramentorum, die 22 mensis octobris 2022, in memoria sancti Ioannis Pauli II, Papæ.

Arturus Card. Roche
Præfectus

✠ Victorius Franciscus Viola, O.F.M.
Archiepiscopus a Secretis

INTRODUCTION

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.¹ This leads to the grace of Baptism achieving richer results in them.²

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.³ It has raised religious life to the rank of a canonical state and approved a great number of religious institutes and protected them by wise legislation.⁴ For it is the Church that receives the vows of those who make religious profession, begs God's grace for them by its public prayer, puts them in God's hands, blesses them, and unites their offering with the Eucharistic sacrifice.⁵

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,⁶ is a time of testing for both novice and community. Entry into the novitiate should be marked by a rite in which God's grace is sought for the special purpose of the period. This rite should, of its nature, be restrained and simple, celebrated in the presence only of the religious community. It should take place outside Mass.

5. First profession then follows. Through temporary vows 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.⁷

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

It is very fitting that the rite of final profession should take place within Mass, with due solemnity and in the presence of the religious community and the people.⁹

¹ LG, no. 43; PC, no. 1.

² LG, no. 43.

³ LG, no. 43; PC, no. 1.

⁴ LG, no. 45; PC, no. 1.

⁵ LG, no. 45.

⁶ CIC, can. 646.

⁷ PC, no. 17.

⁸ LG, no. 44.

⁹ SC, art. 80

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 presider 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.

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.

MASS FOR THE RITE OF RELIGIOUS PROFESSION

9. When religious profession, and especially final profession, takes place during Mass, it is appropriate to choose one of the Ritual Masses « For Religious Profession » from the Roman Missal or from those approved for each Institute. In the occurrence of the Paschal Triduum, a solemnity, a Sunday in Advent, in Lent, and in Easter, Ash Wednesday, a day in Holy Week or the Octave of Easter, or November 2, the Mass is that of the day; but the special formularies for the professed during the Eucharistic prayer and the final blessing may be retained.

10. Since the Liturgy of the Word for the rite of profession can be an important aid to bringing out the meaning of religious life and its responsibilities, it is lawful, when the Mass « For Religious Profession » may not be used, to take one reading from the special list of readings for the rite of profession. But this may not be done during the Paschal Triduum, on the solemnities, on Sunday of Advent, Lent, and Easter, Ash Wednesday, and during all of Holy Week or the Octave of Easter, on November 2.

11. White vestments are worn for the Ritual Mass « For Religious Profession ».

ADAPTATIONS TO BE MADE BY INDIVIDUAL INSTITUTES

12. The norms governing the rite of initiation (nos. 16-27) are not of obligation unless this is clearly stated (as in the prohibition of having the rite within Mass, no. 17) or the nature of the rite so demands (as in the rule that the rite should be restrained and simple, no. 18).

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.¹⁰

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.¹¹

¹⁰ SC, art. 80.

¹¹ SC, art. 80.

INITIATION INTO RELIGIOUS LIFE

16. 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.
17. It is appropriate that the rite should take place during a special celebration of the Word on the nature of religious life and the spirit of the Institute. It is forbidden to perform the rite of initiation during Mass.
18. The rite is to be very simple and direct, in the presence of the religious community only. The provincial superior or his delegate presides.
19. 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.
20. Ordinarily, the rite may take place in the community chapel.

INTRODUCTORY RITES

21. The rite may appropriately begin with the singing of a psalm or other suitable hymn.
22. Then, after a brief word of greeting, the presider questions the postulants in these or similar words:

Dear brothers, what do you ask from us?

The postulants reply together in these or similar words:

We ask to experience your way of life, in a time of discernment, desiring to follow Christ, Incarnate Wisdom, perfectly, according to the charism of the Montfort Missionaries of the Company of Mary.

The presider replies:

May God, with his Spirit, help you in this discernment, and may Christ, the master of truth, illumine your hearts.

All: Amen.

23. After the questioning, the presider says:

Let us pray.

Lord God, source of every vocation in the Church, listen to the prayer of these sons of yours, who ask to be welcomed into our family so as to serve you in perfect charity; grant that their sharing in our common life may increase fraternal love in us all. Through Christ Our Lord.

All: Amen.

CELEBRATION OF THE WORD OF GOD

24. Suitable texts from Holy Scripture are then read, with appropriate responsories (see nos. 98-161). The following passages are suggested as possible choices: 1Sam 3, 1-10; Acts 4, 32-35; Rev 3, 14b. 20-22; 1Cor 1, 22-31; Mt13, 25-30; Mt 16, 24-27; Jn 12, 24-26.

These readings can be found in full in the *Lectionary for religious professions*.

25. The presider shares some reflections with the postulants and the community in light of what has been heard. He may also read from the *Letter to the Members of the Company of Mary* by St. Louis Marie de Montfort, numbers 1-2, or 3-4; or from the *Montfortian Today*, numbers 68-70.

26. Then each postulant is given a copy of the writings of St. Louis Marie de Montfort with these words:

Get to know the teachings of St. Louis Marie, so that they may accompany your steps during this precious time.

UNIVERSAL PRAYERS

27. The presider invites all to petition the Lord together:

God, our Father, is faithful and always carries out his merciful plans. Let us pray to him in faith so that he may raise up still others who are ready to extend his reign in the world.

R/. Renew, O God, the wonders of your mercy.

Father, you care for your inheritance and you revive us with your abundant rain; choose and gather even more missionaries for the good of your Church. R/.

Father, you provide for the poor and sustain them with your word of eternal life; raise up followers of the Apostles who preach everywhere with great wisdom. R/.

Father, you have chosen the Virgin Mary as the holy mountain of your glory; may all those whom you have called to serve you dwell with you on this exalted mountain. R/.

Father, with the grace of the Spirit you give the joy of responding to your voice; raise up workers of the Gospel who bring it to everyone to glorify your holy name. R/.

Father, at the end of life you grant the reward to your faithful servants; welcome into your house the missionaries who are presented to you accompanied by the Virgin Mary. R/.

Our Father.

Then the presider concludes with the following prayer:

O God, you are the beginning and source of every vocation. Watch over these our brothers, who seek to experience our community life; grant that, through the intercession of St. Louis Marie, they may come to know the plans of your will and strengthen us all in your holy service. Through Christ our Lord.

All: Amen.

CONCLUSION

28. After this the presider entrusts the novices to the care of the novice master, and together with the confreres of the community, greets them, wishing them a fruitful journey. Meanwhile, an appropriate hymn or a canticle of praise is sung.

29. Whenever the choice is made to insert this rite into the celebration of Vespers, it is done in the following way.

The provincial superior or his delegate presides.

The celebration of Vespers proceeds as usual until the short reading. If the rubrics allow, the reading may be selected from the Lectionary (see nos. 98-161). The following are suggested in particular: Acts 4, 32-35; Rev 3, 14b. 20-22; 1Cor 1, 22-31.

After the short reading, the presider questions the postulants with these words:

Dear brothers, what do you ask from us?

The postulants reply together in these words:

We ask to experience your way of life, in a time of discernment, desiring to follow Christ, Incarnate Wisdom, perfectly, according to the charism of the Montfort Missionaries of the Company of Mary.

The presider replies:

May God, with his Spirit, help you in this discernment, and may Christ, the master of truth, illumine your hearts.

All: Amen.

The presider shares some reflections with the postulants and the community in light of what has been heard. He may also read from the *Letter to the Members of the Company of Mary* by St. Louis Marie de Montfort, numbers 1-2, or 3-4; or from the *Montfortian Today*, numbers 68-70.

The celebration continues with the brief responsory and the Cantic of the Blessed Virgin, with the proper antiphon.

At the universal prayers, an intention for those who are beginning the novitiate should be added (before the last intercession for the dead, see below).

The Lord's Prayer and the Concluding Prayer follow.

Then the presider gives each postulant a copy of the writings of St. Louis Marie de Montfort with these words:

Get to know the teachings of St. Louis Marie, so that they may accompany your steps during this precious time.

The presider entrusts the novices to the care of the novice master.

After the blessing, a hymn in praise of the Blessed Virgin Mary may be sung, followed by the dismissal.

Suggested INTERCESSIONS

If they are addressed to the Father:

**Faithful God, who keep your promises to those who place all their trust in you,
--- bless us and support these brothers who want to be a part of the Company of Mary.**

Or:

**Eternal God, who have chosen the Virgin Mary to give to the world the Word made flesh,
--- form through her those called to bring the Gospel to the ends of the earth.**

If they are addressed to the Son:

**Our only Lord and Master, you have chosen the Apostles to continue your mission,
--- grant that many young people will join apostolic life in evangelical poverty.**

Or:

**Eternal Wisdom, who have chosen to become flesh in the womb of the Virgin Mary,
--- reveal to those called to follow you the blessedness of welcoming you in their hearts.**

TEMPORARY PROFESSION DURING MASS

30. 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 (cf. no. 5).

31. The Mass may correspond to the liturgy of the day, or the Ritual Mass « For Religious Profession » may be used. In the case of the Paschal Triduum, a solemnity, a Sunday in Advent, Lent, or Easter, Ash Wednesday, a day in Holy Week, or during the Octave of Easter, or November 2, the Mass is that of the day; but the special formularies for the professed during the Eucharistic prayer and the final blessing may be retained (cf. no. 9).

32. It is proper for the superior who receives the profession to preside over the Eucharistic sacrifice.

33. 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.

34. 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.

In addition to what is needed for Mass, there should also be ready:

- the Order for religious profession;
- the religious habit for the professed;
- the Constitutions of the Missionaries of the Company of Mary;
- the rosaries.

INTRODUCTORY RITES

35. 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 chant of the Mass. Those to be professed may fittingly join in the procession, accompanied by the novice master.

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

36. The readings may be chosen either from the Mass of the day or from the texts suggested by the *Lectionary* (see nos. 98-161).

When the proper Ritual Mass may not be celebrated, a reading can still be chosen from the *Lectionary for religious profession*, except during the Paschal Triduum, on solemnities, on the Sundays of Advent, Lent, Easter, Ash Wednesday, any day of Holy Week or the Octave of Easter, and November 2 (cf. no. 10).

When the Creed is prescribed by the liturgy of the day, it is said after the universal prayers.

RELIGIOUS PROFESSION

Calling

37. After the Gospel, the presider and the people sit, but those to be professed stand. Then, according to the choice or as circumstances demand, the deacon or the novice master calls those to be professed by name. They answer:

Here I am.

38. The presider then questions them in these or similar words:

Dear brothers, 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 faithfully as Montfort Missionaries, dedicated to the proclamation of the Gospel under the guidance of Mary.

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

Thanks be to God.

Homily

39. Those to be professed then sit and listen to the homily, which should develop the scriptural readings and the theme of the gift and the duty of religious profession for the sanctification of those called and for the good of the Church and the whole human family.

Examination

40. After the homily and a brief time of silent meditation, those to be professed stand, and the presider questions them on their readiness to consecrate themselves to God and to practice the perfect charity, according to the Constitutions of our Institute.

The presider questions them, saying:

**My dear brothers,
by water and the Holy Spirit,
in Baptism you have already been**

consecrated to God's service: do you want to unite yourselves more closely to him and his mission by the new and special bond of religious profession?

They answer together:

I am.

The presider continues:

In your desire to be witnesses to the love of Christ do you want to live in chastity for the sake of the kingdom of heaven, embracing a life of voluntary poverty, and offering to God the gift of your obedience?

They answer together:

I am.

The presider continues:

Do you desire to conform yourselves always more closely to Jesus Christ, Living his Gospel in the school of Mary, his holy Mother?

They answer together:

I am.

41. Then the presider confirms their intention in these or similar words:

May Almighty God grant you his grace to fulfil his merciful intent for you through what you resolve.

All: Amen.

Prayer for God's Grace

42. The presider then invites everyone to pray for God's help, saying:

Let us pray.

All pray for a short time in silence.

Then the presider says:

**Lord, look upon these sons of yours who are resolved
to dedicate
their lives to you,
by making profession
of the evangelical counsels
in the presence of your Church today. Mercifully
grant that
their manner of life
may bring glory to your name and further your
loving plan of redemption. We ask this through
Christ our Lord.**

All: Amen.

Profession

43. After the prayer, two professed confreres stand near the presider to act as witnesses. Those to be professed come one by one to the presider and read the formula of profession, written in their own hand.

After his profession, each one places the formula of profession on the altar. Then he returns to his place and remains standing.

Presentation of the Religious Habit, the Constitutions, and the Rosary

44. The presider, assisted by the novice master, presents to each of the professed the cassock and the cincture, saying:

**Receive this religious habit
and keep your heart faithful
to the Lord, who will always take care to clothe you,
watch over you, and protect you.**

The professed responds:

Amen.

Each of the newly professed goes to a suitable place to dress in the religious habit.

45. While the newly professed are dressing in the habit, or after it has been presented to the first two newly professed, the choir sings an antiphon with Psalm 23 or another appropriate chant.

46. Then the newly professed, dressed in their religious habit, come before the presider, who gives each one the Constitutions with these words:

Receive the Constitutions of the Missionaries of the Company of Mary: observe them with fidelity, promptness, and joy, for God alone.

The newly professed responds:
Amen.

47. Then the Rosary of the Blessed Virgin Mary is bestowed with these words:

Receive the Holy Rosary: may it help you in the daily contemplation of the mysteries of Christ, to which Mary, his mother and ours, is intimately associated.

The newly professed responds: **Amen.**

After receiving the Constitutions and the Rosary, he returns to his place.

If the newly professed are many or for another just reason, the presider may say these words once for all:

Receive the Constitutions of the Missionaries of the Company of Mary: observe them with fidelity, promptness, and joy, for God alone.

All the newly professed respond together: **Amen.**

Then he bestows the Rosary of the Blessed Virgin Mary on each one, saying these words only once:

Receive the Holy Rosary: may it help you in the daily contemplation of the mysteries of Christ, to which Mary, his mother and ours, is intimately associated.

The newly professed respond together: **Amen.**

After receiving the Constitutions and the Rosary, he returns to his place.

Universal Prayer

48. The rite of profession is concluded with the universal prayers, which may be prepared on the following model:

**Today our community rejoices in the Lord
because of the religious profession of these brothers of ours,
who intend to commit themselves more fully
to the service of Christ and the Church.
United in heart, we ask God our Father
to bless them and confirm them in their purpose.**

R/. *Lord, hear us.*

**— 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. R/.**

**— That all those consecrated to God,
after the example of the divine Master,
may proclaim the Gospel to the poor,
have a care for the sick, for those worn down, and for the oppressed:
let us pray to the Lord. R/.**

**— For all those consecrated to God,
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. R/.**

**— For our brothers N.N.,
who have today
bound themselves more closely to God by religious profession,
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 yoke of Christ:
let us pray to the Lord. R/.**

**— For all of us here present,
that we may welcome with faith
the invitation of the Master to be perfect**

and that we may bear the authentic fruits of holiness:
let us pray to the Lord. **R/.**

**Receive, O Lord, the prayers of your people,
and through the intercession of the Blessed Virgin Mary, Mother of the
Church, and of Saint Louis Marie de Montfort, pour out your Holy
Spirit on these your sons whom you have called to follow Christ more
closely, so that what they have promised today in their first profession,
may be confirmed by their whole lives.
We ask this through Christ Our Lord.**

All: Amen.

LITURGY OF THE EUCHARIST

49. During the offertory chant, some of the newly professed may bring to the altar the bread, wine and water to be used for the Eucharistic sacrifice.
50. If it seems opportune, the presider gives the sign of peace to each of the newly professed in the usual way.
51. After the presider has received the body and blood of Christ, the newly professed come to the altar to receive communion which may be given to them under both kinds. Then their parents, relatives, confreres and, according to the judgment of the Ordinary, all present may receive communion in the same way.

PERPETUAL PROFESSION DURING MASS

52. It is fitting that the rite of profession by which a religious bind 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 and missionary life.
53. The rite of perpetual profession takes place separately from other rites of profession (cf. no. 8).
54. Notice of the day and hour should be given to the faithful in good time so that they may attend in greater numbers.
55. The Mass is that of the liturgy of the day, or the Ritual Mass « For the Day of Perpetual Profession » may be used, in accordance with the rubrics. In the case of the Paschal Triduum, a solemnity, a Sunday in Advent, Lent, or Easter, Ash Wednesday, a day in Holy Week or during the Octave of Easter, or November 2, the Mass is that of the day; but the special formularies for the professed during the Eucharistic prayer and the final blessing may be retained (cf. no. 9).
56. Where possible, it is preferable that the Mass be concelebrated, with the principal presider being the superior who will receive the profession.
57. 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.
58. Similarly, where religious from two or more institutes wish to celebrate their profession at the same Eucharistic sacrifice, the rite of profession may suitably take place in the cathedral, a parish church, or some other notable church with the Bishop presiding and the superiors of the institutes concelebrating. Those making their profession will pronounce their vows before their respective superiors or delegates.
59. 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.
60. The rite of profession ordinarily takes place at the chair. To enable the faithful to take part more easily, the presider'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.
61. In addition to what is needed for Mass, there should also be ready:
- the Order for religious profession
 - a pen for signing the profession formula

INTRODUCTORY RITES

62. When the people and the confreres 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 chant 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 to their places; then Mass continues.

LITURGY OF THE WORD

63. The readings may be taken either from the Mass of the day or from the texts suggested in the *Lectionary* (see nos. 98-161). When the Mass « For Religious Profession » is not permitted, a reading may be chosen from those suggested in the *Lectionary* for such a Mass, except during the Paschal Triduum, on solemnities, on the Sundays of Advent, Lent, Easter, on Ash Wednesday, or any day of Holy Week or the Easter Octave, and November 2 (cf. no. 9).

When the Creed is prescribed by the liturgy of the day, it is recited before the Eucharistic prayer.

The universal prayers are omitted.

RELIGIOUS PROFESSION

Calling

64. After the Gospel the presider and the people sit, but those to be professed stand. Then, according to the choice or as circumstances demand, the deacon or the superior of the community calls those to be professed by name. They answer:

Here I am.

65. The presider then questions them in these or similar words:

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

The candidates reply together in these words:

**We ask for perseverance
in service to God and neighbour
as Missionaries of the Company of Mary
all the days of our lives.**

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

Thanks be to God.

Homily

66. Those to be professed then sit and listen to the homily 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

67. After the homily and a brief time of silent meditation, those to be professed stand, and the presider questions them on their readiness to dedicate themselves to God and to practice perfect charity, according to the Constitutions of the Missionaries of the Company of Mary.

The presider questions them, saying:

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

They answer:

I am.

The presider continues:

**Are you resolved,
with the help of God, to undertake a life of perfect
chastity, obedience, and poverty chosen for
themselves by Christ our Lord and his Virgin
Mother
and to persevere in it forever?**

They answer:

I am.

The presider continues:

**Are you resolved to strive steadfastly for perfection
in the love of God and of your neighbour by living
the Gospel with all your heart and observing the
Constitutions of the Company of Mary?**

They answer:

I am.

The presider continues:

Are you resolved, with the help of the Holy Spirit, to spend your whole life in proclaiming the Gospel of Jesus Christ, with the maternal support of the Virgin Mary?

They answer:

I am.

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

As the Father who never fails us, may God bring to fulfilment the work he has begun in you until the day of Christ Jesus.

All:

Amen.

Litany

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

**Dearly beloved brothers
and sisters, let us humbly pray
to God the almighty Father,
the giver of every gift,
that he may bless and strengthen the holy purpose
which he himself has inspired in these his sons.**

70. The deacon, outside of Sundays and Easter Time, gives the sign to kneel:

Let us kneel.

The presider kneels at his chair. Those to be professed prostrate themselves or kneel. The rest kneel. During the Easter Season and on all Sundays, all stand except those to be professed.

71. Then the cantors sing the litany for the rite of religious profession, all making the responses. In this litany one or the other of the petitions marked with the same letter may be omitted. At the appropriate place there may be inserted invocations of saints especially venerated in our religious family or by the faithful in the place where the celebration occurs; other petitions may be added to suit the occasion.

Lord, have mercy

Or:

Kyrie, eleison

Christ, have mercy

Or:

Christe, eleison

Lord, have mercy

Or:

Kyrie, eleison

Lord, have mercy

Or:

Kyrie, eleison

Christ, have mercy

Or:

Christe, eleison

Lord, have mercy

Or:

Kyrie, eleison

Holy Mary, Mother of God

Saint Michael

Holy Angels of God

Saint John the Baptist

Saint Joseph

Saint Peter and Saint Paul

Saint John

All you holy Apostles and Evangelists

Saint Mary Magdalene

All holy disciples of the Lord

pray for us

pray for us

pray for us

pray for us

pray for us

pray for us

pray for us

pray for us

pray for us

pray for us

Saint Stephen

Saint Lawrence

Saint Agnes

All holy martyrs

pray for us

pray for us

pray for us

pray for us

Saint Basil

Saint Augustine

Saint Benedict

Saint Boniface

Saint Bernard

Saint Francis

Saint Dominic

Saint Ignatius of Loyola

Saint Vincent de Paul

Saint John Bosco

Saint Catherine of Siena

Saint Teresa of Jesus

pray for us

pray for us

pray for us

pray for us

pray for us

pray for us

pray for us

pray for us

pray for us

pray for us

pray for us

pray for us

**Saint Louis Marie de Montfort
Saint John Paul II
Blessed Marie Louise of Jesus
All holy men and women of God**

**pray for us
pray for us
pray for us
pray for us**

**Lord, be merciful
From all evil
From every sin
From everlasting death**

**Lord, save your people
Lord, save your people
Lord, save your people
Lord, save your people**

**By your Incarnation
By your Death and Resurrection**

Lord, save your people

By the outpouring of the Holy Spirit

Lord, save your people

Lord, save your people

Be merciful to us sinners

Lord, 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, 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, hear our prayer

**b) By the life and labour of all religious
promote the welfare of all people.**

Lord, hear our prayer

**b) Lead all men and women
to the fullness of the Christian life.**

Lord, 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, hear our prayer**

**c) Give to all who profess the Gospel counsels
a fuller share in the work of redemption.**

Lord, hear our prayer

**d) Reward a hundredfold
the parents of your servants
for the sacrifice they have made.**

Lord, hear our prayer

**d) Make these servants of yours
who today consecrate themselves to you,
more and more like Christ, the Good Shepherd.**

Lord, hear our prayer

**e) Grant these brothers of ours to be everywhere
the sweet fragrance of Christ.**

Lord, hear our prayer

**e) Give these servants of yours
the grace of perseverance in their commitment
to a life consecrated to mission.**

Lord, hear our prayer

**e) Bless these brothers of ours,
make them holy,
and consecrate them to your service.**

Lord, hear our prayer

Jesus, Son of the living God

Lord, hear our prayer

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

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

72. Then the presider alone rises and says, with extended arms:

**Lord, listen to the prayers of your people; prepare
the hearts of your servants for consecration to your
service. By the grace of the Holy Spirit purify them
from all sin and set them on fire with your apostolic
love. Through Christ our Lord.**

All:

Amen.

73. The deacon then says:

Let us rise.

All stand.

Profession

74. After the litany, two professed confreres stand near the presider's chair to act as witnesses.

Those to be professed come, one by one, to the presider and read the formula of profession, which they themselves have written out in their own hand beforehand (cf. *Montfortian Today* 151).

75. Then the newly professed may fittingly go to the altar, one by one, to place on it the formula of profession, where they sign the document of profession upon the altar itself. After this, each goes back to his place.

76. Afterward, the newly professed may stand and sing an antiphon or another chant expressing the spirit of self-giving and joy, for example:

**Uphold me, Lord, according to your promise that I may live; and let me not
bring to nothing all my hope.**

Or:

**I am all yours, and all that I have is yours,
O loving Jesus, through Mary your holy mother.**

Solemn Blessing or Consecration of the Professed

77. Then the newly professed kneel; the presider with hands extended over them says the prayer of blessing, using one of the formulas which follow.

I

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

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

**Foremost among them all stands Mary,
the ever-virgin daughter of Zion.
From her pure womb was born Jesus Christ,
your eternal Word,**

the Saviour 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.
We ask this through Christ our Lord.**

All: Amen.

II

**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 Baptism
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;
others forego marriage for the sake of your 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 you now,
send your Spirit upon these servants of yours
who have committed themselves
with steadfast faith
to the words of Christ your Son
in the footsteps of Saint Louis Marie de Montfort.**

**Totally devoted to you in love,
may they care for the needs of the Church
and be generous in serving your holy people.**

**Always available to you,
may they be ready, like the Apostles,
to bear everything with Christ and through Christ.**

**Abandoning themselves to your providence,
may they be true sons of the Virgin Mary,
lovingly entrusted to her mother care.**

**You who carry in your heart
the names of those consecrated
to your service,
give to these your beloved servants
the grace of fraternal love,
the joy of fidelity,
strength and courage in daily trials.
When their earthly pilgrimage is ended,
may they taste the blessedness of rest
in the heavenly Jerusalem.
We ask this through Christ our Lord.**

All: Amen.

Sign of Peace

78. After the blessing of the professed, the newly professed rise. Then the presider declares the perpetual membership of the newly professed in the Institute, saying:

**Dearly beloved brothers,
you are now part of the family
of the Missionaries of the Company of Mary. As a
sign that henceforth all will be in common among us
let us exchange a fraternal sign of peace.**

Each newly-professed exchanges a sign of peace with the presider and all the professed confreres, while the choir and people sing Psalm 132 with the antiphon:

Behold, how good it is, how pleasant, that brothers live in unity.

Or another appropriate chant may be sung.

79. The newly professed return to their places and the Mass continues with the offertory chant.

LITURGY OF THE EUCHARIST

80. During the offertory chant, some of the newly professed may bring to the altar the bread, wine, and water for the Eucharistic sacrifice.
81. In the Eucharistic prayers, the offering of the professed may be mentioned according to the texts indicated in the Roman Missal.
82. If it seems opportune, the presider gives the sign of peace to each of the newly professed in the usual way.
83. After the presider 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 confreres and, according to the dispositions of the Ordinary, all present may receive communion in the same way.

CONCLUDING RITE

84. When the prayer after communion has been said, the newly professed stand before the altar, and the presider, facing them with arms extended over them and the people, may say one of the following:

I

The presider:

May God, who is the source of all good intentions, enlighten your minds and strengthen your hearts. May he help you to fulfil with steadfast faith all you have promised.

All:

Amen.

May the Lord enable you to travel in the joy of Christ as you follow along his way, and may you gladly share each other's burdens.

All:

Amen.

The presider:

May the love of God unite you and make you a true family, praising his name and showing forth Christ's love.

All:

Amen.

The presider:

And may the blessing of almighty God, the Father, and the Son + and the Holy Spirit, come down on you and remain forever with all of you who have participated to these sacred celebrations.

All:

Amen.

II

The presider:

May God, who raises up people of his right-hand to bring about his merciful plans, bless and protect you always.

All:

Amen.

The presider:

May Christ, Eternal and Crucified Wisdom, teach you to be witness of his Gospel each day.

All:

Amen.

The presider:

May the Holy Spirit, who came down upon the Apostles when they were together with Mary in the Upper Room, keep alive in you the fire of mission.

All:

Amen.

The presider:

And may the blessing of almighty God, the Father, and the Son + and the Holy Spirit, come down on you and remain forever with all of you who have taken part in this sacred liturgy.

All:

Amen.

RENEWAL OF VOWS DURING MASS

85. Renewal of vows, which is governed by the general law of the Church or by our Constitutions, may take place during Mass.

86. The rite for the renewal of vows should be conducted with the greatest simplicity.

87. 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 the case of the Paschal Triduum, a solemnity, a Sunday in Advent, Lent, or Easter, or on Ash Wednesday, a day during Holy Week and during the Easter Octave, or on November 2, the Mass is that of the day (see Introduction, no. 9).

88. It is proper for the superior who receives the renewal of vows to preside over the Eucharistic sacrifice.

LITURGY OF THE WORD

89. The readings may be taken either from the Mass of the day or from the texts suggested in the *Lectionary* (see nos. 98-161). When the Mass « For Religious Profession » is not permitted, a reading may be chosen from those suggested in the *Lectionary* for such a Mass, except during the Paschal Triduum, on solemnities, on the Sundays of Advent, Lent, Easter, on Ash Wednesday, any day of Holy Week or the Easter Octave, and on November 2 (cf. no. 9).

When the Creed is prescribed by the liturgy of the day, it is recited after the universal prayers.

90. 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

91. After the homily and a brief period of silent meditation, the presider prays for God's help, in these or similar words:

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

All pray for a time in silence.

Then the presider says:

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

All:

Amen.

Renewal of Profession

92. After the prayer, two perpetually professed members of the community stand near the presider to act as witnesses. Those who are to renew their profession come, one by one, to the presider and read the formula of profession. Afterwards, they place the formula of profession on the altar.

Universal prayers

93. The rite fittingly concludes with the recitation of the universal prayers. The prayers may be based on the following model, from which may be chosen those prayers considered most appropriate, or others may be properly prepared.

**Dear beloved brothers,
let us pray to God the Father for his holy Church,
for the peace and salvation of the world,
for our missionary family
and for these brothers
who today have renewed their vows.**

R/. Lord, hear us.

**— For our Holy Father Pope N. and all the Bishops:
that faithful to their apostolic ministry
they may nourish with the Word
and guide with attentive love
all of Christ's flock.
Let us pray to the Lord. R/.**

— 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. **R/.**

— For our brothers **N.N.:**
that their religious consecration
may bear authentic fruits of holiness and zeal
for a renewed evangelization.
Let us pray to the Lord. **R/.**

— For our brothers **N.N.:**
that in their chaste, poor and obedient lives
they may show forth the fruitfulness of the Church,
be friends and helpers of the poor,
and attract those who are far off
to the sweet yoke of Christ.
Let us pray to the Lord. **R/.**

— For all of us here present:
that by our prayers and example,
we may be light and leaven of the world,
in the footsteps of Saint Louis Marie de Montfort.
Let us pray to the Lord. **R/.**

Lord God, source of all holiness,
give ear to the prayers of this family consecrated to you, and through
the intercession of the blessed Virgin Mary, our Mother and Queen,
bles and protect these sons of yours,
that, with your help, they may faithfully fulfil
what they have promised through your grace.
Through Christ Our Lord.

All: Amen.

LITURGY OF THE EUCHARIST

94. 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.

95. If it is opportune, the presider gives to each of the religious who have renewed their vows the sign of peace in the usual way.

96. After the presider has received the body and blood of Christ, the religious who have renewed their profession come to the altar to receive communion, which may be given under both kinds.

ON THE TWENTY-FIFTH OR FIFTIETH ANNIVERSARY OF RELIGIOUS PROFESSION

97. On days when there occur none of the celebrations listed in nos. 1-11 of the « Table of liturgical days », the Mass « On the twenty-fifth or fiftieth anniversary of religious profession » from the Roman Missal may be celebrated, with readings taken from the Lectionary for religious professions.

When this Mass is not permitted, a reading may be chosen from those suggested in the Lectionary for religious professions, provided there do not occur any of the celebrations included in nos. 1-9 of the « Table of liturgical days ».

BIBLICAL READINGS

These readings are found in their entirety in the *Lectionary for religious professions*.

READINGS FROM THE OLD TESTAMENT

- [98] Gn 12, 1-4a
Leave your country and your family.
The Lord said to Abram ...
v. 4a until So Abraham went as the Lord told him.
- [99] 1 Sam 3, 1-10
Speak, Lord, for your servant is listening.
During the time young Samuel was minister to the Lord ...
- [100] 1 Kings 19, 4-9a.11-15a
Go out and stand on the mountain before the Lord.
Elijah went a day's journey into the wilderness ...
v. 9 until There he came to a cave, where he took shelter. v. 15 until near Damascus.
- [101] 1 Kings 19, 16b.19-21
Then he left and followed Elijah as his attendant.
The Lord said to Elijah, "You shall anoint Elisha ...
- [102] Song of Songs 2, 8-14
Arise, my beloved, my beautiful one and come!
The sound of my lover! Here he comes ...
- [103] Song of Songs 8, 6-7
Stern as death is love.
Set me as a seal upon your heart ...
- [104] Is 44,1-5
One shall say "I am the Lord's."
Hear then, O Jacob ...
- [105] Is 61, 9-11
I rejoice heartily in the Lord.
Thus says the Lord: Their descendants shall be renowned among the nations ...
- [106] Jer 31, 31-37
A new covenant
The days are coming, says the Lord ...
- [107] Hosea 2, 16. 21-22
I will espouse you to me forever.
Thus says the Lord: I will allure her ...

RESPONSORIAL PSALMS

- [108] *Psalm 24: 1-2, 3-4ab, 5-6*
R. Lord, this is the people that longs to see your face.
- [109] *Psalm 27: 1, 4, 5, 8b-9abc, 9d, and 11*
R. I long to see your face, O Lord.
- [110] *Psalm 33: 2-3, 4-5, 11-12, 13-14, 18-19, 20-21*
R. Blessed the people the Lord has chosen to be his own.
- [111] *Psalm 34: 2-3, 4-5, 6-7, 8-9*
or *10-11, 12-13, 14-15, 17 and 19*
R. I will bless the Lord at all times.
Or:
R. Taste and see the goodness of the Lord.
- [112] *Psalm 40: 2 and 4ab, 7-8a, 8b-9, 10, 12*
R. Here am I, Lord: I come to do your will.
- [113] *Psalm 45: 11-12, 14-15, 16-17*
R. The bridegroom is here; let us go out to meet Christ the Lord.
- [114] *Psalm 63: 2, 3-4, 5-6, 8-9*
R. My soul is thirsting for you, O Lord my God.
- [115] *Psalm 84: 3, 4, 5-6a and 8a, 11, 12*
R. How lovely is your dwelling place, Lord, mighty God!
- [116] *Psalm 100: 2, 3, 4, 5*
R. Come with joy into the presence of the Lord.

READINGS FROM THE NEW TESTAMENT

- [117] *Acts 2, 42-47*
All who believed were together and had all things in common.
The brothers and sisters devoted themselves to the teaching of the Apostles ...
- [118] *Acts 4, 32-35*
The community of believers was of one heart and mind.
The community of believers was of one heart and mind ...
- [119] *Rom 6, 3-11*
So that we too might live in newness of life.
Brothers and sisters: Are you unaware that we who were baptized into Christ Jesus ...
- [120] *Rom 12, 1-13*
Offer your bodies as a living sacrifice, holy and pleasing to God.
I urge you, brothers and sisters, by the mercies of God ...

- [121] 1 Cor 1, 22-31
We proclaim Christ crucified.
 Brothers and sisters: Jews demand signs and Greeks look for wisdom ...
- [122] 1 Cor 7, 25-35
A virgin is anxious about the things of the Lord.
 In regard to virgins, I have no commandment from the Lord ...
- [123] Eph 1, 3-14
God chose us in Christ to be holy and without blemish before him in love.
 Blessed be the God and Father of our Lord Jesus Christ ...
- [124] Phil 2, 1-4
Being of the same mind, with the same love.
 Brothers and sisters: If there is any encouragement in Christ ...
- [125] Phil 3, 8-14
I consider them so much rubbish, that I may gain Christ.
 Brothers and sisters: I even consider everything as a loss ...
- [126] Col 3, 1-4
Think of what is above, not of what is on earth.
 Brothers and sisters: If you were raised with Christ ...
- [127] Col 3, 12-17
Over all these put on love, that is, the bond of perfection.
 Brothers and sisters: Put on, as God's chosen ones ...
- [128] 1 Thess 4, 1-3. 7-12
This is the will of God, your holiness.
 Brothers and sisters, we earnestly ask and exhort you
 3 up to your holiness.
- [129] 1 Peter 1, 3-9
Although you have not seen him, you love him.
 Blessed be the God and Father of our Lord Jesus Christ ...
- [130] 1 Jn 4, 7-16
If we love one another, God remains in us.
 Beloved, let us love one another ...
- [131] Rev 3, 14b. 20-22
I will dine with him and he with me.
 The Amen, the faithful and true witness ...
- [132] Rev 22, 12-14.16-17.20
Come Lord Jesus!
 I, John, heard a voice saying to me: "Behold, I am coming soon ...

ALLELUIA VERSE AND VERSE BEFORE THE GOSPEL

- [133] **Psalm 133, 1**
Behold, how good it is, and how pleasant,
when brothers and sisters dwell as one.
- [134] **Mt 11, 25**
Blessed are you, Father, Lord of heaven and earth,
you have revealed to little ones the mysteries of the
Kingdom.
- [135] **Cf. Mt 19, 28.29**
You who have given up everything for the sake of my
name will receive a hundred times more, and will inherit
eternal life.
- [136] **Cf. Mt 25, 1.6**
Keep the lamp of faith burning
and enliven the flame of love:
Behold the bridegroom! Come out to meet him!
- [137] **Cf. Lk 11, 27.28**
Blessed are those who hear the word of God
and observe it.
- [138] **Lk 11, 28**
Happy are they who hear the word of God
and keep it.
- [139] **Jn 14, 23**
Whoever loves me will keep my word, says the Lord,
and my Father will love him and we will come to him.
- [140] **Jn 15, 5**
I am the vine. you are the branches, says the Lord:
Whoever remains in me and I in him will bear much fruit.
- [141] **2 Cor 8, 9**
Jesus Christ became poor although he was rich,
so that by his poverty you might become rich.
- [142] **Cf. Gal 2, 19a-20a**
I have been crucified with Christ;
yet I live, no longer I, but Christ lives in me.
- [143] **Gal 6, 14**
May I never boast except in the cross of our Lord Jesus
Christ, through which the world has been crucified to me and I to the world.

[144] Cf. Phil 3, 8.9
I consider all things so much rubbish
that I may gain Christ and be found in him.

[145] Cf. 2 Thess 2, 14
God has called us through the Gospel
to possess the glory of our Lord Jesus Christ.

GOSPEL

[146] Mt 5, 1-12a
Blessed are you ... Rejoice and be glad.
When Jesus saw the crowds ...

[147] Mt 11, 25-30
*You have hidden these things from the wise and the
learned and you have revealed them to the childlike.*
At that time Jesus answered: ...

[148] Mt 16, 24-27
Whoever loses his life for my sake will find it.
Then Jesus said to his disciples ...

[149] Mt 19, 3-12
For the sake of the kingdom of heaven.
Some Pharisees approached Jesus, and tested him ...

[150] Mt 19, 16-26
If you wish to be perfect, go and sell what you have and follow me.
A young man approached Jesus and said ...

[151] Mt 25, 1-13
Behold the Bridegroom! Come out to meet him!
Jesus told his disciples this parable:
The kingdom of heaven will be like ten virgins ...

[152] Mk 3, 31-35
Whoever does the will of God is my brother and sister and mother.
The mother of Jesus and brothers arrived ...

[153] Mk 10, 24b-30
We have given up everything and followed you.
Jesus said to his disciples, "Children ...

[154] Lk 1, 26-38
"Behold, I am the handmaid of the Lord."
The angel Gabriel was sent from God ...

- [155] Lk 9, 57-62
No one who sets a hand to the plow and looks to what was left behind is fit for the kingdom of God.
As Jesus and his disciples were proceeding on their journey ...
- [156] Lk 10, 38-42
Martha welcomes him. Mary has chosen the better part.
Jesus entered a village ...
- [157] Lk 11, 27-28
Happy are they who hear the word of God and keep it.
While Jesus was speaking, a woman from the crowd called out ...
- [158] Jn 12, 24-26
If a grain of wheat dies, it produces much fruit.
Jesus said to his disciples: Amen, amen, I say to you ...
- [159] Jn 15, 1-8
Remain in me, as I remain in you.
Jesus said to his disciples: "I am the true vine ...
- [160] Jn 15, 9-17
You are my friends if you do what I command you.
Jesus said to his disciples: "As the Father loves me, so I also love you. ...
- [161] Jn 17, 20-26
I wish that where I am, they also may be with me.
Jesus raised his eyes to heaven and said "Holy Father, I pray not only for these ...

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