

VIII. FOR RELIGIOUS PROFESSION

The Masses on the day of first profession, on the day of perpetual profession, and on the day of the renewal of vows may be used, with the color white or a festive color, on days when Ritual Masses are permitted.

All the prayers given for a man may be adapted for a woman, with the necessary change of gender; in addition those expressed in the plural form, may be used for individuals, with a necessary change to the singular.

1. FOR FIRST RELIGIOUS PROFESSION

Entrance Antiphon

Cf. Ps 40 (39): 8-9

Behold, I come, O Lord, that I may do your will.
O my God, I have vowed it,
and your law lies deep within me (E.T. alleluia).

The Gloria in excelsis (Glory to God in the highest) is said.

Collect

O Lord, who have inspired these our brothers (sisters)
with the resolve to follow Christ more closely,
grant them, we pray,
a blessed end to the journey they now begin,
so that they may be found worthy to offer you
a perfect gift of loving service.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Prayer over the Offerings

Receive, O Lord, we pray,
the oblations and prayers we offer you
as we celebrate the beginnings of religious profession,
and grant that the first fruits of your servants
may be transformed by your grace into a plentiful harvest.
Through Christ our Lord.

Proper Preface (pp. 1210-1212).

Communion Antiphon

Mk 3: 35

Whoever does the will of God
is my brother and sister and mother, says the Lord (E.T. alleluia).

Prayer after Communion

May the mysteries we have received
fill us with joy, O Lord,
and grant that by their power
these your servants may faithfully fulfill
the duties of the religious life they have begun
and may offer you willing service.
Through Christ our Lord.

2. FOR PERPETUAL PROFESSION

A

Entrance Antiphon

Cf. Ps 122 (121): 1-2

I rejoiced when they said to me:
Let us go to the house of the Lord.
Now our feet are standing
within your gates, O Jerusalem (E.T. alleluia).

The Gloria in excelsis (Glory to God in the highest) is said.

Collect

O God, who willed that the grace of Baptism
should flourish in these your servants,
so that they might strive to follow more closely
in the footsteps of your Son,
grant, we pray,
that, constantly seeking evangelical perfection,
they may add to the holiness of your Church
and increase her apostolic zeal.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

The Creed is said in accordance with the rubrics; the Universal Prayer is omitted.

Prayer over the Offerings

Receive the gifts and intentions of your servants, O Lord,
and confirm in your love
those who profess the evangelical counsels.
Through Christ our Lord.

Preface: Religious life as service of God through the imitation of Christ.



V. The Lord be with you. **R.** And with your spir-it.



V. Lift up your hearts. **R.** We lift them up to the Lord.



V. Let us give thanks to the Lord our God. **R.** It is right and just.



 It is truly right and just, our duty and our sal-va-tion, al-ways and



 everywhere to give you thanks, Lord, holy Father, almighty and e-



 -ter-nal God, through Christ our Lord. He is the unblemished



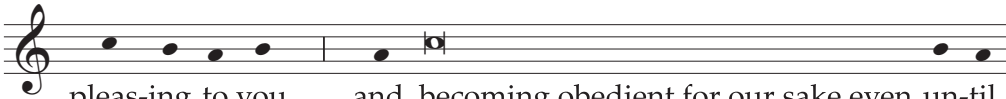
 flower, who sprang from the root of the Vir-gin and declared the



 pure of heart bless-ed, teaching by his way of life the sur-



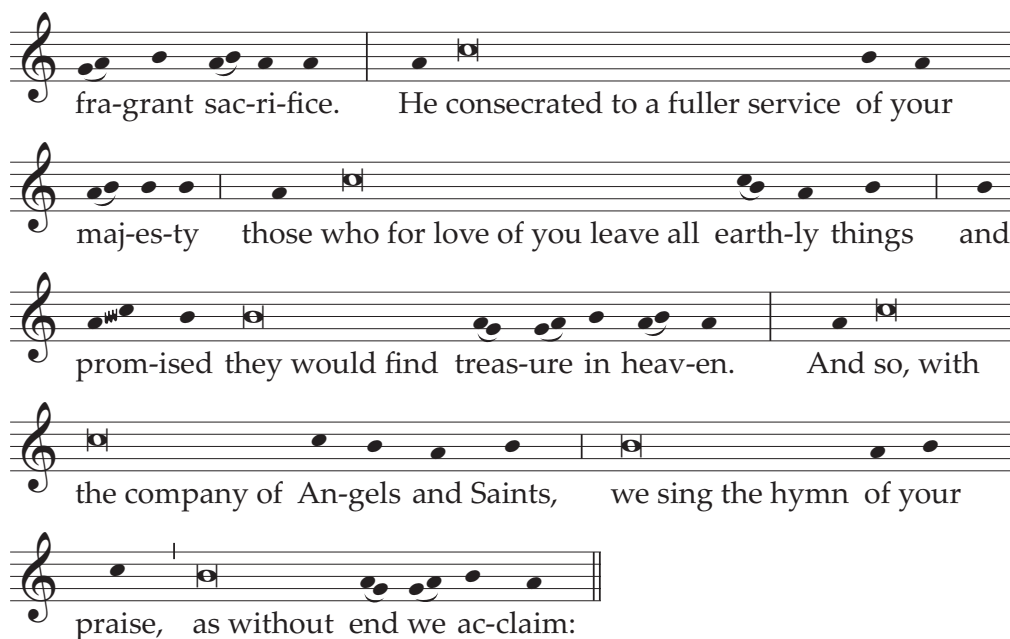
 -pas-sing worth of chas-ti-ty. He chose always to hold fast to what is



 pleas-ing to you and, becoming obedient for our sake even un-til



 death, he willingly offered him-self to you as a perfect and a



fra-grant sac-ri-fice. He consecrated to a fuller service of your
maj-es-ty those who for love of you leave all earth-ly things and
prom-ised they would find treas-ure in heav-en. And so, with
the company of An-gels and Saints, we sing the hymn of your
praise, as without end we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .

Text without music:

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, our duty and our salvation,
 always and everywhere to give you thanks,
 Lord, holy Father, almighty and eternal God,
 through Christ our Lord.

He is the unblemished flower,
 who sprang from the root of the Virgin
 and declared the pure of heart blessed,
 teaching by his way of life the surpassing worth of chastity.

He chose always to hold fast to what is pleasing to you
 and, becoming obedient for our sake even until death,
 he willingly offered himself to you
 as a perfect and a fragrant sacrifice.

He consecrated to a fuller service of your majesty
 those who for love of you leave all earthly things
 and promised they would find treasure in heaven.

And so, with the company of Angels and Saints,
 we sing the hymn of your praise,
 as without end we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

In the Eucharistic Prayers, the oblation of the professed is appropriately commemorated according to the following formulas:

For Men:

a) In Eucharistic Prayer I, the proper form of the Hanc igitur (Therefore, Lord, we pray) is said.

**Therefore, Lord, we pray:
 graciously accept this oblation of our service,
 and of these your servants,
 which we make to you on their profession day;
 sanctify this offering in your mercy,
 so that those who by your gift
 have dedicated their lives to you today
 may, at the glorious coming of your Son,
 be admitted to the joy of the eternal Pasch.
 (Through Christ our Lord. Amen.)**

b) In the intercessions of Eucharistic Prayer II, after the words and all the clergy, the following is added:

**Be mindful also, Lord, of these brothers,
who have dedicated themselves today
to your perpetual service,
and grant that they may always raise
their hearts and minds to you
and glorify your name.
Remember also our brothers and sisters . . .**

c) In the intercessions of Eucharistic Prayer III, after the words the entire people you have gained for your own, the following is added:

**Strengthen in their holy resolve, O Lord,
these your servants,
who today have bound themselves to you perpetually
in the sacred bonds of religious profession,
and grant that they may show forth in your Church
the new and eternal life
purchased for us by Christ's redemption.
Listen graciously to the prayers of this family . . .**

d) If the proper Preface is not used, Eucharistic Prayer IV may be said; in its intercession, after the words to the praise of your glory, a commemoration of the professed may be inserted in this way:

**Therefore, Lord, remember now
all for whom we offer this sacrifice:
especially your servant **N.** our Pope
and **N.** our Bishop,
the whole Order of Bishops,
and all the clergy.
Be mindful also of these brothers,
who consecrate themselves to you more closely today
by perpetual profession,
those who take part in this offering,
those gathered here before you,
your entire people,
and all who seek you with a sincere heart.
Remember also
those who have died in the peace of your Christ . . .**

For Women:

a) In Eucharistic Prayer I, the proper form of the *Hanc igitur* (Therefore, Lord, we pray) is said.

**Therefore, Lord, we pray:
graciously accept this oblation of our service,
and of these your servants,
which we make to you on their profession day;
sanctify this offering in your mercy,
so that they who by your gift
have today united themselves more closely to your Son
may hasten gladly to meet him
when he comes in glory at the end of time.
(Through Christ our Lord. Amen.)**

b) In the intercessions of Eucharistic Prayer II, after the words and all the clergy, the following is added:

**Be mindful also, Lord, of these sisters,
who have left all things for your sake
in order to find you in all things
and, forgetful of themselves, to look to the needs of all.
Remember also our brothers and sisters . . .**

c) In the intercessions of Eucharistic Prayer III, after the words the entire people you have gained for your own, the following is added:

**Strengthen in their holy resolve, O Lord,
these your servants,
who seek to follow your Christ in faithful devotion,
giving a witness of evangelical life and of fraternal love.
Listen graciously to the prayers of this family . . .**

d) If the proper Preface is not used, Eucharistic Prayer IV may be said; in its intercession, after the words to the praise of your glory, a commemoration of the professed may be inserted in this way:

**Therefore, Lord, remember now
all for whom we offer this sacrifice:
especially your servant **N.** our Pope
and **N.** our Bishop,
with the whole Order of Bishops,
and all the clergy.
Be mindful also of these sisters,
who today have consecrated themselves to you perpetually
by a sacred pledge,
those who take part in this offering,
those gathered here before you,
your entire people,
and all who seek you with a sincere heart.
Remember also
those who have died in the peace of your Christ . . .**

Communion Antiphon

Gal 2: 19-20

I am crucified with Christ
yet I live, no longer I,
but Christ lives in me (E.T. alleluia).

Prayer after Communion

**Having received with reverence the divine mysteries,
we humbly beseech you, O Lord,
to inflame with the fire of the Holy Spirit these your servants,
bound to you now by an act of sacred offering,
and to admit them for ever to the company of your Son.
Who lives and reigns for ever and ever.**