

**RITE
OF
RELIGIOUS
PROFESSION**

SOCIETY OF ST FRANCIS DE SALES

RITE
of
RELIGIOUS
PROFESSION

English translation from the Official Italian Edition



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DIREZIONE GENERALE OPERE DON BOSCO

Prot. n. 87/1107

THE RECTOR MAJOR

The “Rite of Religious Profession” of the Salesian of Don Bosco, the result of deep and attentive work, will serve to preserve for the future the resolutions of the communal gesture of fidelity made by all of us on 14 May 1988, during the Centenary of the death of the Founder.

The Constitutions of the Society of St Francis de Sales declare that every confrere, called by the Lord and enriched by him with personal gifts, looks on the act of Profession as a sign of a special covenant with God. It is one of the highest options he can make as a conscious believer. It brings with it graces and assistance which sustain him in his daily efforts and guide him in following the Gospel way that leads to Love.

The celebration of Profession is a commitment made publicly before the Church; it concerns the whole of the People of God. For this reason the Vatican Council II asked that an appropriate Ritual for Profession should be prepared, leaving to each religious Congregation, in the context of the “lex orandi”, the elaboration of its own adaptation to reflect its particular charisma.

The text which I now promulgate – prepared with love and intelligence by a Commission of experts appointed by me for the purpose and duly approved by the Congregation for Divine Worship and the Discipline of the Sacraments – is faithful to both the desire of Vatican II for renewal and the sound Tradition of our own particular characteristics. The redrafting of the contents has affected the prayer texts, the Lectionary and the details of the rite. The language used, while retaining its simplicity, is intended to combine the liturgical mystery with the salesian charisma, in such a way that the strict relationship between “lex credendi”, “lex orandi” and “lex vivendi” will emerge with greater force.

Another point to notice is the unity of thought in the text linking the various parts: from the lengthy Introduction, which provides a dense doctrinal synthesis, through the other chapters down to the solemn celebration of perpetual Profession, endorsed in the ritual indications and in the texts for the 25th and 50th Anniversaries.

For us therefore, the “Ritual” is a valuable aid for our fidelity, permeated by an updated liturgical pedagogy in line with the requirements of our specific vocation; in this respect it appears as a prized and competent guide for celebrations, for shedding light on formation, and for the animation of our daily life. The “Ritual” in fact is an invitation, through the liturgical action itself, to make of life a liturgy, as lived and testified by Don Bosco our great model.

Today, 24 May 1989, the Solemnity of Mary Help of Christians, I officially promulgate the new “Rite of Religious Profession” of the Salesians of Don Bosco, and implore at the same time the maternal protection of the Mother of God and of the Church on all the professed.

This “Ritual” replaces the preceding texts and from now on becomes the norm laid down for all the Society of St Francis de Sales. This edition should be considered the ‘editio tipica’, and form the basis of translations into other languages.

Fr Egidio Viganò
Rector Major

Rome, 24 May 1989
Solemnity of Mary Help of Christians



CONGREGATIO DE CULTU DIVINO
ET DISCIPLINA SACRAMENTORUM

Prot. N. 813/89

SOCIETATIS S. FRANCISCI SALESII

Instante Reverendissimo Domino Ludovico Fiora, Societatis S. Francisci Salesii Procuratori Generali, litteris die 13 decembris 1989 datis, vigore facultatum huic Congregationi a Summo Pontifice IOANNE PAULO II tributarum, interpretationem anglicam textus proprii Ordinis Professionis Religiosae, prout exstat in adnexo exemplari, perlibenter probamus seu confirmamus.

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

Contrariis quibuslibet minime obstantibus.

Ex aedibus Congregationis de Cultu Divino et Disciplina Sacramentorum, die 31 ianuarii 1990, in celebratione Sancti Ioannis Bosco.

✠ Eduardus Card. Martinez
Praefectus

✠ Ludovicus Kada
Archiep. tit. Thibicensis
a Secretis



SACRED CONGREGATION FOR DIVINE WORSHIP

Prot. n. 200/70

DECREE

The rite of religious profession, by which men and women consecrate themselves to God through the evangelical counsels, has been revised in the light of the Constitution on the Sacred Liturgy. The Church has always greatly valued the life of religious dedication, and from earliest times has provided sacred rites for religious profession, thus enhancing its dignity. In order to achieve greater unity, simplicity and dignity, the Fathers of the Second Vatican Council decreed in the Constitution on the Sacred Liturgy that rites of religious profession and of renewal of vows should be prepared for use during Mass, unless otherwise prescribed by particular rule (no. 80).

In observance of this decree, the Consilium for the Implementation of the Constitution on the Sacred Liturgy has prepared this rite of religious profession. The rite has been approved by the apostolic authority of Pope Paul VI, who incorporated it in the Roman Ritual and ordered its publication. The sacred Congregation for Divine Worship now promulgates it by express command of the Holy Father.

Episcopal conferences or, where appropriate, combined commissions of countries with a common language, should arrange for accurate translations of this rite into the vernacular, in consultation with the conferences of major religious superiors.

Since the rite of profession should express the spirit of the religious family, each institute should adapt the rite so as to bring out its own character. These adaptations should be presented as soon as possible for confirmation by this Congregation.

Anything to the contrary notwithstanding.

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

✠ Benno Cardinal Gut
Prefect

✠ A. Bugnini
Secretary

**INTRODUCTION
TO THE RITE
OF
RELIGIOUS
PROFESSION**

INTRODUCTION

NATURE AND VALUE OF RELIGIOUS PROFESSION

1. Called by God, “through the infinite power of the Holy Spirit which works so marvellously in the Church”, many of the faithful dedicate themselves through religious profession to the “perfect worshipping of God” and to the “pursuit of perfect charity”¹. In this way they commit themselves to follow Christ the Lord more closely by the observance of the evangelical counsels which indicate “in the Church the form of life which the Son of God made his own when he came into the world to do the will of the Father, and which he proposed to the disciples who followed him”².

2. Religious profession, by providing a glimpse of the depth of the Church’s response to Christ her bridegroom, is a gift she “has received from her Lord, and which with his help she safeguards and passes on”³ to bring to completion the covenant established in the sacraments of initiation, and hence to foster in a unique way the love of God and neighbour⁴.

Baptism and religious life

3. Through Baptism in fact is realized in the baptized person a consecration which, by virtue of the Holy Spirit, inserts him visibly in the plan of salvation which the Father has brought about in Christ, and makes of him a person offered to God. Religious profession “is deeply rooted in the baptismal consecration of which it is a fuller expression”⁵, and “gathers more abundant fruit from it”⁶; and so it constitutes “a more thoroughgoing consecration to the service of God”, making the professed person over to God in a “new and special way”⁷.

¹ Vatican II, Dogmatic Constitution on the Church, *Lumen Gentium*, n. 44; *ibid.* Decree on renewal of religious life, *Perfectae Caritatis*, n. 1.

² *Lumen Gentium*, n. 44.

³ *Ibid.* n. 43

⁴ cf. *ibid.* n. 45

⁵ *Perfectae Caritatis*, n. 5

⁶ *Lumen Gentium*, n. 44

⁷ *Ibid*

On this reality is founded the sacramental configuration to the crucified and risen Christ, bringing about that continual rebirth (cf. *Gal* 6,15; *Rom* 6,4) which prompts the religious to a free and ever more complete imitation of Christ; to a total and joyful donation for the life of the Church in her pilgrimage in time, in line with a plan for the integral promotion of man.

Confirmation and religious life

4. Through the sacrament of Confirmation the gift of the Spirit works on the baptized person enabling him to give himself according to the uniqueness of his concrete identity and the original nature of his personal life in the service of the Church, for the expansion of God's kingdom and in order that the building of the earthly city may be always founded on the Lord and be directed to him⁸.

Religious profession realizes in an eminent way the royal, prophetic and priestly consecration which makes of the religious an ever more spiritual man, in so far as he is careful - in harmony and joint action with the Spirit - to transform everyday realities into a liturgy of praise celebrated in spirit and truth in the most diverse circumstances, according to the power of the Spirit which brings optimism and a sense of true freedom, "that of the children of God"⁹.

The Eucharist and religious profession

5. The ritualistic and communion dimension of the religious profession reaches its highest point in the Eucharist. The christian response to the gift which the Lord unceasingly makes of his divine life finds in such profession its most lofty expression in so far as it retraces analogically the sacrifice of Christ.

By profession in fact the religious offers himself for the benefit of all humanity, so that through Christ and in Christ he may reach the Father; he transforms his own life into Christ so as to transfigure the whole universe (cf. *1 Cor* 15, 27-28); he deepens his communion with Christ so as to be ever more "Church" in communion with his fellow men (cf. *1 Cor* 12,27; *Acts* 4,32); he lives his self-oblation in a constant attitude of thanksgiving, of remembrance, of epiclesis, of intercession and of praise of God, as he journeys with the Church towards the fullness of the encounter with Christ.

⁸ Cf. *ibid.* n. 46

⁹ *Perfectae Caritatis*, n. 14

A path towards perfect charity

6. Religious profession therefore is like a luminous sign which manifests to all believers the supreme need for the heavenly goods already present in this age; it bears witness to the new and eternal life which we have acquired through the redemptive work of Christ; it is a prelude to future resurrection and the reality of new heavens and a new earth¹⁰; and it brings to fulfilment the original baptismal and ecclesial vocation, perfecting it a little each day.

7. In this connection “the pursuit of perfect charity by means of the evangelical counsels, while being a very clear symbol of the heavenly kingdom”¹¹, contributes also to the fuller realization of the human person: by purifying the heart, the evangelical counsels render the individual freer and more available to the demands of the Kingdom; by keeping alive the fervour of charity they urge him to conform himself to the obedient, poor and virginal way of life which Christ the Lord chose for himself and which was embraced also by his Virgin Mother.

In this way, by offering himself completely to God, the religious cooperates spiritually in the building of human society, so that those who build it may not labour in vain¹².

God’s action

– in the Church

8. “From the very beginning of the Church there were men and women who set out to follow Christ with greater freedom and to imitate him more closely, by practising the evangelical counsels; they led lives dedicated to God, each in his own way”¹³ for the good of their fellow men.

– in St John Bosco

9. Through the motherly intervention of Mary, the Holy Spirit raised up St John Bosco to contribute to the salvation of youth

By forming within him the heart of a father and teacher, the Spirit made him capable of total self-giving for the most delicate and precious part of human society¹⁴.

¹⁰ *Lumen Gentium*, n. 44

¹¹ *Perfectae Caritatis*, n. 1

¹² Cf. *Lumen Gentium*, n. 46

¹³ *Perfectae Caritatis*, n. 1

¹⁴ Cf. Constitutions of the Society of St Francis de Sales, n. 1

By leading him to give life to various apostolic enterprises, first among them the Society of St Francis de Sales, the Spirit prolongs in time his apostolic project: to be in the Church signs and bearers of the love of God for young people, especially those who are poor¹⁵, for the building of “a more just world and one of greater brotherhood in Christ”¹⁶; he contributes in this way to building up the Church as the Body of Christ so that she may continue to appear to the world as the “universal sacrament of salvation”¹⁷.

– *in the Salesian Society*

10. On this account the salesian recognizes in religious profession the grace of the Father who consecrates him through the gift of his Spirit and sends him out to be an apostle of the young, following Christ and working with him for the building of the Kingdom in a single movement of love towards God and his fellow men - which realizes the apostolic mission in the fraternal community based on the practice of the evangelical counsels¹⁸.

11. Holy Mother Church, with the authority entrusted to her by God, receives - through the Rector Major - the vows of those who make the profession; she asks divine aid and grace for them in her public prayer, commends them to God and bestows on them a spiritual blessing, associating their self-offering with the sacrifice of the Eucharist¹⁹.

The whole life of the salesian becomes dedicated in this way to God’s service, and this constitutes a special consecration deeply rooted in that of baptism²⁰; from this consecration stems the apostolic mission, just as the Father “consecrated” the Son and “sent him into the world” (*Jn* 10,36).

For a single unified project

12. ‘Consecration’ and ‘mission’ appear therefore as mutually inseparable elements permeating each other: consecration involves the whole life of the apostolic religious, and the mission characterizes the entire existence of the religious apostle.

Apostolic consecration expresses the action of the Father who consecrates through the gift of his Spirit²¹: through the actions of the Church he blesses the

¹⁵ Cf. *ibid*, n. 2

¹⁶ *Ibid*, n. 7

¹⁷ Cf. Vatican II: *Sacrosanctum Concilium*, n. 5; *Lumen Gentium*, n. 48; *Gaudium et Spes*, n. 45. Cf. also Constitutions SFS, n. 6.

¹⁸ Cf. Constitutions SFS, n. 3

¹⁹ Cf. *Lumen Gentium*, n. 45. Cf. also Roman Ritual, Rite of Religious Profession: *Introduction*, n. 2.

²⁰ Cf. *Perfectae Caritatis*, n. 5

²¹ Cf. Constitutions SFS, n. 3

confrere, and undertakes to protect, guide and help him each day so that he may progress in the evangelical way of life he has professed.

In this way the divine action pervades the person of the salesian religious who, in response to the Father's call, offers himself totally to him, so that his whole existence becomes a 'consecrated life'.

RITES WHICH ACCOMPANY THE VARIOUS STEPS IN THE SALESIAN RELIGIOUS LIFE

13. The apostolic consecration of the salesian reaches its fullness in perpetual profession.

The steps which mark the progressive consecrating action on the part of God, and the offering of his own life on the part of the individual religious are these: the novitiate, first profession, renewal of profession and perpetual profession.

Since each of the rites accompanying these steps has its own special character, each demands a celebration of its own. The celebration of several rites in the same liturgical action is therefore to be completely avoided²².

The novitiate

14. The life of the Society of St Francis de Sales begins with the novitiate. This is arranged so that the novices may get a better knowledge of the divine vocation according to the charisma of St John Bosco, try out the salesian style of life and mould mind and heart according to this spirit, and at the same time give to the director of novices and his collaborators the possibility of discerning and verifying their intentions and suitability²³.

This canonical period begins with the rite of "admission to the religious life" (cf. chap. I): by this the novices manifest their desire, "seek God's grace for the special purpose of this period"²⁴, and are entrusted to the director of novices who will be their guide.

The novitiate ends with the first profession.

²² Rite of Religious Profession: *Introduction*, n. 8

²³ Cf. CIC, 646, 652

²⁴ Rite of Religious Profession: *Introduction*, n. 4

The first profession

15. With the first profession the novices express to God the donation of themselves for the benefit of the young, with the explicit intention of making this donation definitive at some future date.

The rite, which generally takes place during the Eucharist but should nevertheless remain simple in character²⁵, entails the following items (cf. chap. II):

- a) the presentation of those to be professed and, after the homily, a dialogue between them and the Superior concerning the obligations they are about to freely assume;
- b) the prayer for those to be professed;
- c) the profession of the candidates and their acceptance by the Superior;
- d) the meaningful rite of the bestowing of the cassock in the case of those intending to proceed to the priesthood, or of a distinctive sign for the lay confreres - according to local custom and dispositions; and the presentation of the book of the "Constitutions and Regulations of the Society of St Francis de Sales";
- e) the prayer of the faithful.

The renewal of profession

16. The period of temporary vows, which includes particular stages of various kinds in the process of formation, is characterized by the rite of "renewal of profession" (cf. chap. III). This is very simple in structure, and for this reason can be easily inserted into the celebration of the Eucharist, or into a celebration of Morning or Evening Prayer, or into a liturgy of the Word. This simplicity should be reflected also in the style of the celebration, of which the characteristic elements are:

- a) a prayer for those who are about to renew their profession;
- b) the renewal of profession by the candidates and their acceptance by the Superior;
- c) the prayer of the faithful.

²⁵ Cf. *ibid*, n. 5

The perpetual profession

17. At the end of the time required by the Church and the Congregation, the confrere makes the perpetual profession. This ritualistic step marks a particularly solemn event that takes place within the celebration of the Eucharist which is the highest expression of the covenant between God and man (cf. chap. IV).

The parts of the rite are:

- a) the calling of the candidates, or their request, expressing the motives for which they intend to offer themselves definitively to God in the Salesian Society;
- b) the homily based on sacred texts which explains the significance of the religious life and the obligation to which it gives rise for the salesian mission and the sanctification of the confrere;
- c) the dialogue between the Superior and those to be professed concerning their free and deliberate donation of themselves to God for the benefit of the young;
- d) the litanies, in which prayer is offered to God, and the intercession of the Blessed Virgin Mary and all the saints is invoked;
- e) the possible presentation of the lighted candle, with its symbolic baptismal and paschal significance, which illustrates the mystery of offering and covenant which takes place in the perpetual profession;
- f) the profession, made in the presence of witnesses and the People of God;
- g) the solemn blessing or consecration of the perpetually professed, by which the Church endorses through the liturgical consecration their religious profession, and asks the Father for abundant gifts of the Holy Spirit for the professed;
- h) the acceptance of the professed into the Salesian Society by an appropriate gesture;
- i) the presentation of the cross, the symbol of perpetual salesian profession.

Moments of renewed fidelity

18. Called as he is to carry out a particular apostolic mission lived by his community as a following of the obedient, poor and chaste Christ²⁶, the salesian takes earnest care to persevere and “excel still more in the life to which God has called him, for the increase of the holiness of the Church, to the greater glory of the one and undivided Trinity, which in Christ and through Christ is the source and origin of all holiness”²⁷.

²⁶ Cf. Constitutions SFS, n. 3

²⁷ *Lumen Gentium*, n. 47

Particular moments for the consolidation of this purpose are:

- a) the renewal of profession at the end of the annual retreat (cf. Appendix III);
- b) the silver and golden jubilee celebrations of religious profession (cf. chap. V), as times of praise and blessing, of gratitude and supplication, and of fraternal joy.

19. Participation in the individual celebrations will be fuller and more conscious if the principal persons involved (those making their profession, the principal celebrant, the various animators, etc.) make the Ritual the object of their individual and communal study, so that the celebration of the sacred mysteries may be efficacious and related to life, and may permeate it with deep spirituality.

Mass formularies

20. “Since the Eucharist is the sacrament of sacraments”²⁸, the rite of religious profession finds its most suitable place in the eucharistic celebration²⁹; in this way is made more evident the gift of grace “which flows from the paschal mystery of the passion, death and resurrection of Christ; from this source all sacraments and sacramentals draw their power”³⁰.

Choice of prayer texts

21. When the rite is inserted in the celebration of the Eucharist, it will be well to use one of the ritual Masses “for religious profession” (cf. chap. V) with their proper readings (cf. n. 25 and chap. VI).

These formularies can be used on any day, with the exception of Holy Week, the days within the Easter octave, solemnities, the Sundays of Advent, Lent and Paschal Time, Ash Wednesday and the Commemoration of all the faithful departed³¹.

In any case use should be made of the special embolism in the eucharistic prayer for perpetual profession and the formula for the solemn blessing at the end of the celebration.

²⁸ Roman Missal, *Principles and Norms*, n. 326

²⁹ Cf. *Sacrosanctum Concilium*, n. 80

³⁰ *Ibid.*, n. 61

³¹ Cf. Roman Missal, *General Norms for the Liturgical Year and Calendar*, n. 59: “Table of liturgical days according to their order of precedence” (nn. 1-4)

The Lectionary for professions

22. “Sacred scripture is of the greatest importance in the celebration of the liturgy”³², because it is in listening to God’s word that the Church is built up and grows, and the covenant between God and his people becomes ever fuller and more complete³³.

In fact, “the many riches contained in the one word of God are admirably brought out in the different kinds of liturgical celebrations and liturgical assemblies. This takes place as the unfolding mystery of Christ is recalled during the course of the liturgical year, as the Church’s sacraments and sacramentals are celebrated, or as the faithful respond individually to the Holy Spirit working within them. For then the liturgical celebration, based primarily on the word of God and sustained by it, becomes a new event and enriches the word itself with new meaning and power”³⁴.

23. The liturgy of the Word, duly adapted to the rite of profession, acquires great importance and plays a decisive role for bringing out the meaning of religious life and its responsibilities³⁵.

This principle explains the wide choice of readings for the different celebrations of profession (cf. chap. VI). Readings are suggested for each rite, but these are merely for guidance purposes; a better adaptation can be made by those who, after lengthy and mature consideration, decide on the choice of the various elements for each celebration.

24. The main themes characterizing the Lectionary are those which are at the basis of religious life in general, and of the salesian charisma in particular: the theme referring to the figure of the Good Shepherd who helps, heals, teaches and calls men to follow him; the theme of becoming “little” and poor as a condition for a joyful response to his call; the theme of active commitment to the building of the Kingdom; the theme of the gift of God and of his anticipating love, which transforms man in his inmost being; the theme of fidelity to vocation; the beatitudes of the Gospel, etc.

It is the experience of the old and new people of Israel which is continually put forward because it is an experience of the saving dialogue always taking place between God and man. This is why in the celebration of the Eucharist there is no place within the liturgy of the Word for other non-biblical readings.

³² *Sacrosanctum Concilium*, n. 24

³³ Cf. Roman Missal, Lectionary: *Introduction*, n. 7

³⁴ *Ibid.*, n. 3

³⁵ Cf. Rite of Religious Profession: *Introduction*, n. 10

Choice of biblical readings

25. On solemnities and Sundays there are three readings; on other days there are normally only two: in this case the first reading is taken from either the Old Testament (except in paschal time) or from those suggested before the Gospel.

If it is decided not to use the formulary of the ritual Mass “for religious profession” (cf. n. 21 above), a reading may be chosen from among those suggested in the Lectionary for professions.

The prayer of the faithful

26. The prayer of the faithful or universal prayer is one of those elements of the celebration which offers greater scope for creativity, and as such should be given due importance, without however forgetting its own function and structure³⁶.

Its function is to express the prayer of the assembly which, in exercising its own priestly function, responds to the word of God by interceding for all mankind.

The structure should respect the succession of the intentions which are ordinarily:

- a) for the needs of the Church;
- b) for public authorities and the salvation of the world;
- c) for those oppressed by any need;
- d) for the local community.

Nevertheless in the case of the celebration of profession the succession of intentions will be more broadly adapted to the particular circumstance, as can be seen from the examples suggested for the rite of first profession (cf. chap. II).

Towards a fullness of life in Christ

27. With the celebration of religious profession and its renewal, the salesian proclaims his own faith; he gives thanks to God for the freedom with which Christ has set him free (cf. Gal 4,31) and continues to lead him on by the gift of his love; he offers his own life as a spiritual sacrifice (cf. Rom 12,1), for the praise of God’s glory and the benefit of youth; and with Mary’s guidance he moves faithfully towards Christ, the Lord of time and history.

³⁶ Cf. Roman Missal, *General Instruction*, nn. 45-47; Lectionary: *Introduction*, nn. 30-31.

28. In this way the salesian brings to its fullness the grace of the baptismal covenant, the gift of the Spirit which endorses and enlivens the sense of sharing the table of the Body and Blood of Christ; he lives Penance as the place for the taking up again and deepening of his consecrated life; he looks upon Matrimony as the event, on a par with religious consecration, which manifests Christ's indissoluble unity with his Church; he sees the priesthood as a visible prolongation of the ministry of Christ the Good Shepherd, who generates and unifies the life of the people of God; he celebrates the sacrament of Anointing as a victory over the limitations of sickness in the configuration of the suffering Christ who attains to glory through the way of the cross.

29. Making also of his life a path of conforming to the obedient, poor and chaste Christ, the religious prolongs the paschal mystery in his own existence by means of the liturgical year and the Liturgy of the Hours.

From a contemplation of the events from the first coming of Christ right down to his final return, through the rhythm of Sundays, the particularly significant liturgical periods and the principal feasts, the salesian follows once again with the Church the paschal journey, and relives the mystery of total donation to his Lord, making of his life "a time of salvation in hope"³⁷.

Finally, with the Liturgy of the Hours he extends to the various moments of the day his purpose of self-donation which he celebrates in the eucharistic mystery, giving thanks in everything.

30. Enlightened and supported by Christ, the Good Shepherd, the salesian religious is immersed in a formative process of maturing which will last all his life³⁸. It is a process which he carries out under the constant guidance and assistance of the Virgin Mary, Mother of the Church and Help of Christians³⁹.

As "principal patroness of the Salesian Society and "Teacher of wisdom", she helps him "to love as Don Bosco did"⁴⁰; as a Model of pastoral love, she is a shining star in the work of evangelization and human advancement⁴¹.

Because of "her unique place in the history of salvation", Mary is continually present in the life and prayer of the salesian "as the one who believed, who helps and who infuses hope", as the one who "leads us to the fullness of our offering to the Lord and gives us courage for the service of our brethren"⁴².

³⁷ Constitutions SFS, n. 89

³⁸ Cf. *ibid*, n. 98

³⁹ Cf. *ibid*, n. 8

⁴⁰ *Ibid*, nn. 9, 92, 84 respectively

⁴¹ Cf. *ibid*, n. 92; and PAUL VI, Apostolic exhortation on evangelization in the modern world, *Evangelii Nuntiandi*, n. 82.

⁴² Constitutions SFS, nn. 92, 34, 92 respectively

CHAPTER I

ADMISSION
TO
RELIGIOUS
LIFE

Chapter I

ADMISSION TO RELIGIOUS LIFE

31. *At the end of the period of immediate preparation for the novitiate¹, on the day laid down for its canonical beginning, the aspirants to the religious life join in prayer with the community receiving them to ask from God the help they need².*
32. *This encounter is to be restrained and confined to the essentials. It should take place in the presence of the religious community only, who may be joined by those who have guided the aspirants in the development of their vocation; the rite should have a simple and familiar tone. A suitable setting is the place where the community usually meets together³.*
33. *The prayer should be inserted at an opportune moment in a brotherly assembly. It comprises the manifestation and acceptance of the free desire of the aspirants to begin the novitiate, listening to the word of God, common prayer, and the entrustment of the novices to the Director⁴. It should never take place during the celebration of the Eucharist⁵, or during Morning or Evening Prayer.*
34. *In some provinces the beginning of the novitiate coincides with the ending of the retreat; in this case the present rite may be adapted to the circumstances, provided that the succession of the various elements be preserved.*
35. *Any expression should be avoided in the rite which might seem to restrict the freedom of the novices or distort the true sense of the novitiate as a time of trial⁶.*
36. *The rite of accepting the novices will normally be presided over by the Provincial or Vice-Provincial, or by the Rector of the community in which the year of novitiate takes place.*

¹ Cf. Constitutions SFS, n. 109; cf. also CIC, can. 642

² Cf. Roman Ritual, *Rite of Religious Profession*, ch. I, n. 16

³ Cf. *ibid*, nn. 18, 20.

⁴ Cf. Constitutions SFS, nn. 110, 112; cf. also CIC, can. 652, §3.

⁵ Cf. Roman Ritual, *Rite of Religious Profession: Introduction*, n. 4; chap. I, n. 17.

⁶ Cf. *ibid*, n. 19.

ACCEPTANCE

37. *The rite begins with a suitable psalm or hymn, sung standing by all. Then the Superior makes the sign of the cross and greets those present:*

S. Grace and peace be with you, brothers.

R. And also with you.

Or

S. The grace of our Lord Jesus Christ be with you all.

R. And also with you.

Or one of the greetings from the rite for Mass.

If it be thought desirable, the Superior may briefly present the significance, purpose and structure of the prayer.

38. *All sit. The Superior addresses the aspirants in these or similar words:*

S. Dear brothers, you have begun to know something of Don Bosco and his spiritual Family and have had a certain experience of salesian community and apostolic life.

Entry to the novitiate marks the beginning of a deeper experience which will enable you to gain a better knowledge of your vocation, live our style of life, and form your minds and hearts according to Don Bosco's spirit; and it will also allow those in charge of your formation to verify your intentions and suitability.

And so I ask you: What are your deep desires and the motives for your request?

39. *Each aspirant stands, and may respond by reading a text he has prepared; or all together (or one in the name of all of them) may say:*

We ask to acquire a better knowledge of the salesian religious life by living with you. We think in fact that God our Father, after giving us life and the gift of faith, is now inviting us to follow his Son more closely, in Don Bosco's spirit, through the total gift of ourselves.

We come therefore to learn and experience this undivided love which brings Christ to the young and the young to Christ, to follow with you the evangelical path traced out in

the Constitutions of the Salesian Society.

We ask to be supported in our commitment by the word, example and help of this community.

S. May the Lord enlighten you and strengthen you in your holy desire; and before you listen to his Word, that will be your light and support in the task you are today beginning, let us invoke God, our merciful Father.

40. *All stand and pray for a short time in silence. Then the Superior says:*

**S. Holy Father,
you inspire and bring to fulfilment
every holy desire;
hear the prayer we make to you
for these your sons
who ask to be accepted in the Salesian Society
so as to approach young people
with the heart of Christ
and the educational method of Don Bosco,
and grant that their sharing in our common life
may lead us all to grow in brotherly love.
Through Christ our Lord.**

R. Amen.

CELEBRATION OF THE WORD

41. *All sit. One or more suitable passages from holy Scripture are read, chosen from those given in the Lectionary (cf. especially nn. 228, 230, 231, 239, 240, 241, 247, 249, 250, 253, 257, 259, 262, 264, 265, 272, 278, 281, 283), interspersed with responsorial psalms.*

On this occasion, since it is not a liturgical celebration, there may also be a non-biblical reading (e.g. some words of Don Bosco, articles of the "Constitutions", or other reading); but the reading of the Gospel should always have pride of place.

42. *Then the Superior, drawing on the sacred text, illustrates some of the characteristics of salesian religious life and the purpose of the novitiate year as apprenticeship to the religious life.*

PRAYER OF THE FAITHFUL

43. *After a pause for personal reflection, all rise. The Superior invites all present to pray, using these or similar words:*

S. Let us pray to God our Father that he may strengthen these brothers of ours who today set out to follow Jesus our Teacher and Lord.

We entrust them to the motherly protection of Mary Help of Christians, of Saint John Bosco and all our saints whom we call upon in faith on this so important day.

After a few moments of personal prayer, some members of the community express suitable intentions to which all make a response, in singing if possible.

44. *The Superior concludes with the Our Father followed by one of the following prayers:*

**S. O God, the source of every vocation,
accept the desires of these our brothers
who wish to experience the salesian religious life;
grant that they may come
to the knowledge of your will and designs,
and strengthen them in your service.
Through Christ our Lord.**

R. Amen.

Or:

**S. God, our Father,
you call each one to holiness by different paths;
hear the prayers of your sons
who seek to enter the Salesian Society,
so as to be in the Church
signs and bearers of the love of God for the young;
enlighten them with your radiance,
and support them by your strength
in this new experience of life.
Through Christ our Lord.**

R. Amen.

ENTRUSTMENT OF THE NOVICES TO THEIR DIRECTOR

45. *The Superior then officially presents the novices to the one who will guide them as their Director in this particular phase of the deepening of their motivations for their option, the verifying of their suitability for the salesian vocation, and their guidance towards the complete donation of themselves to God.*
46. *If it be thought opportune, the Superior may invite each novice by name to approach the Director, and with a suitable gesture or words (e.g. by placing his hands in those of the Director) manifest his intention to place himself completely under the guidance of the one who coordinates and animates all the formative action of the novitiate.*
47. *Especially when the novices come from different provinces there may be inserted here the exchange of some gesture of friendship among all present, to express reciprocal acceptance and welcome, and the intention to follow the new path in a spirit of brotherhood.*
48. *At this point, if it be the custom, the novices may be given the holy Scriptures, or a book of ecclesial or salesian spirituality suitable and meaningful for the the novitiate phase, but not the Constitutions. These will be presented to them at a later stage (cf. n. 51); the gesture should be simple in form, and accompanied by appropriate words.*

CONCLUSION

49. *The Superior may conclude this moment of prayer and fellowship with the following blessing:*
 - S. May God, the Father of all consolation,
bless you with every blessing from heaven,
and grant you the gift of true wisdom
during your novitiate.
May he enable you to follow with joy
the narrow way of the Cross you have chosen
so as to serve Christ in the young.
May he fill you with faith, hope and charity
so that, guided by the Spirit**

**and sustained by the motherly help of Mary,
you may attain eternal joy.**

Through Christ our Lord.

R. Amen.

**S. And may the blessing of almighty God,
Father, Son ✠ and Holy Spirit,
come down upon you, and remain with you for ever.**

R. Amen.

50. *The ceremony ends with a hymn of praise and thanksgiving, e.g. the Salve Regina, the canticle of the Virgin Mary (Magnificat), or a hymn to St John Bosco.*
51. *When some time has passed since the beginning of the novitiate, and if possible on a day of some significance, the director or another Superior will present to the novices the text of the Constitutions and Regulations, so that they may begin to study and assimilate them. This should be done in a simple and restrained form within some spiritual encounter, because the official presentation will take place during the rite of first profession.*
52. *According to local custom and decisions, at some time during the novitiate the cassock is given to those who intend to continue to the priesthood, and a distinctive medal to candidates who intend to become lay Salesians. For the structure and content of the rite, cf. Appendix I, nn. 288-299.*

CHAPTER II

TEMPORARY PROFESSION

TEMPORARY PROFESSION

53. *Religious profession constitutes the goal of the whole formative process of the novitiate: ordered of its nature to perpetual profession, it gives meaning to the commitment to get to know, assimilate and acquire internal conviction as regards the content of salesian formation, realized especially during the time of novitiate under the spiritual guidance of the Director (cf. chap. I, nn. 45-46).*
54. *At the end of the novitiate, if the candidate has made the personal decision to give himself completely to God in the salesian life and is considered suitable for living this vocation, he makes the temporary profession, thus submitting himself – in line with the Church's pedagogical experience – to a necessary further verification of his practical capacity for self-donation.*
55. *The moment of profession is immediately preceded by a retreat: this concludes a first stage of initiation to the religious life, accomplished through contact with the word of God, a deeper life of faith and a loving knowledge of God, and through a first acquaintance with the theology of the salesian religious life.*
56. *The rite of first profession can take place during Mass (A: cf. nn. 59-86); or during Morning or Evening Prayer (B: cf. nn. 87-96); or in a liturgy of the Word (C: cf. n. 97).
Because of the aspect of simplicity associated with temporary profession, the celebration should be on the reserved side in its elements and expressions of participation.*
57. *In the case of a confrere unable to take part in the celebration through illness, the rite will be adapted to the situation, keeping in mind that – in addition to what is required by canon law¹ – the essential elements are: the presence of two witnesses (cf. n. 73); the interrogation or dialogue concerning commitment (cf. n. 71); the prayer for the one making his profession (n. 72); the formula of profession (n. 72) and the acceptance by the Superior (nn. 73-75).*
58. *If there is only one candidate for profession, the singular form is used.*

¹ Cf. CIC, can. 655, 656.

A – DURING MASS

59. *When the rite takes place during the celebration of the Eucharist, the Mass to be said is the ritual Mass “for first profession” (cf. chap. V, nn. 177-183), with proper readings (cf. n. 65), except in Holy Week, the days of the Easter octave, a solemnity, a Sunday of Advent, Lent or Paschal time, Ash Wednesday, or the Commemoration of all the faithful departed. In these cases the Mass of the day is used.*
When the ritual Mass is said, the liturgical colour is white.
60. *Normally the president at the eucharistic celebration is the Superior who receives the religious profession. If a bishop presides, the indications given in the Caeremoniale Episcoporum (cf. nn. 748-768) concerning perpetual profession should be observed; in this case the Superior who receives the professions concelebrates with the bishop and other priests present.*
61. *The rite of profession takes place at the chair; if circumstances so dictate, the chair may be placed in front of the altar at the appropriate time. Seats should be so arranged in the sanctuary for those making profession that the faithful may be able to participate better in all the liturgical rites.*
62. *It is fitting that it should be the Director, at the end of the mandate entrusted to him at the beginning of the novitiate, who calls the professed by name and presents them in suitable terms to the Superior and the assembly.*
63. *In addition to what is needed for Mass, there should also be ready:*
— *the Ritual for religious profession;*
— *a suitable small table, with the documents to be signed by the newly professed and witnesses;*
— *the cassock or other sign, according to local custom and decisions, and the distinctive sign for the lay confreres, if these have not been presented earlier (cf. chap. I, n. 52, and Appendix I, nn. 288-299);*
— *the book of the “Constitutions and Regulations” to be given to the newly professed, together with the commemorative medal.*

RITE OF INTRODUCTION

64. *When the religious community and the faithful have gathered together, and everything has been duly prepared, the procession moves towards the altar while the assembly sings the entrance hymn.*

Those who are to be professed take part in the procession, led by their Director.

On reaching the sanctuary, all venerate the altar and take the places allotted to them. The Mass proceeds in the normal manner.

LITURGY OF THE WORD

65. *On solemnities and Sundays there are three readings; on other days there are normally only two, chosen either from the proper Lectionary (especially nn. 228, 229, 230, 231, 236, 238, 239, 241, 242, 245, 246, 248, 249, 250, 253, 254, 256, 258, 259, 260, 264, 267, 269, 272, 275, 276, 277, 284, 296), or from the Mass of the day (cf. n. 49 above); in paschal time all the readings are taken from the New Testament.*

When it is preferred not to use the formulary of the ritual Mass, one reading can be chosen from those given in the Lectionary for professions (cf. Introduction, n. 25).

RITE OF PROFESSION

Calling or request

66. *After the Gospel all sit. The Director calls by name those who are to be professed, introducing them in the following or similar words:*

D. We are happy to be able to present these brothers who wish to give themselves to God by religious profession in the Salesian Society.

They are:

*Each one is called by name, and responds: **Present.***

The Director may conclude the calling ceremony with some brief words of presentation of the candidates to the whole assembly.

67. *The Superior then questions them in these or similar words:*

S. My dear brothers (sons), what do you ask of God and of his holy Church?

R. We ask for God's merciful love and for the grace to dedicate ourselves wholly to him and to his Kingdom by religious profession in the Salesian Society.

68. *Instead of this reply, the candidates – especially if they are few in number – may express their intentions with other formulations prepared by themselves, and so manifest their motives for choosing to offer themselves to God by professing the Constitutions of the Salesian Society.*
-

S. May God, who has shown his love for the Church and the Congregation by inspiring you to make this holy decision, help you to bring it to fulfilment and sustain you with his grace.

The assembly replies:

R. Thanks be to God.

69. *Or, instead of the question from the Superior, after the presentation by the Director, one novice in the name of all may address the Superior in these or similar words:*

By God's help, we (N. and N.) have learned to know the salesian Rule of life and have spent this period of novitiate in brotherhood.

We now humbly ask of you, Father, that we may dedicate ourselves to God and his Kingdom by religious profession in the Salesian Society.

S. Thanks be to God. May he who is calling you to be part of the Salesian Society grant you to bring your decision to fulfilment by the support of his grace, and make you signs and bearers of his love for the young.

The assembly replies:

R. Thanks be to God.

Homily

70. *All sit. The Superior develops the scriptural readings and explains the significance and value of the gift of God and the Church, and the obligations stemming from religious profession as regards the salesian mission and path to sanctification.*

Examination or dialogue concerning commitment

71. *After the homily and a brief period of silent reflection the candidates stand; the Superior questions them about their free donation of themselves to God and their fellow men in these words:*

**S. My dear sons (brothers),
by water and the Holy Spirit
you have already been consecrated to God's service.
Are you resolved to unite yourselves more closely to him by
religious profession?**

They answer:

I am.

**S. During the novitiate you have become imbued with the
spirit of the Salesian Society through study and the practice
of our Constitutions.
Are you resolved to grow in the perfect love of God and of
your fellow men by practising this gospel way of life and
endeavouring to make daily progress in it?**

They answer:

I am.

**S. For us Salesians living and working together is a
"fundamental requirement and a sure way of fulfilling our
vocation".
Are you resolved to live henceforth in common with the
brothers the Lord gives you, and together with them spend
your life generously in the service of God's people, as
apostles of the young, and especially the poorer ones among
them?**

They answer:

I am.

**S. To follow Christ as Don Bosco did, you need a heart that is
free, generous and responsible.
Are you resolved to offer to God the gift of your obedience,
to embrace voluntary poverty, and to live in chastity for the
Kingdom of heaven?**

They answer:

I am, with God's grace.

- S. May he who has begun in you this evangelical project help you – through the intercession of Mary Help of Christians – to live it in all its fullness: by the grace of Jesus Christ our Lord.**

All reply:

Amen.

Prayer for those being professed

- 72.** *All rise. The Superior invites the assembly to pray together, using the following or similar words:*

- S. Let us pray to God, the Father of infinite kindness, that he may assist these our brothers in their holy resolve.**

(All spend some moments in silent prayer)

Father, look kindly on our brothers (N. and N.), who today, in the presence of your Church, offer themselves to you by religious profession; grant that the witness of their lives may be a continuous act of love for you and a most precious gift to be offered to the young. Through Christ our Lord.

All reply:

Amen.

Profession

- 73.** *Two perpetually professed religious stand near the Superior to act as witnesses.*

Those to be professed come one by one, accompanied by their parents if this be thought suitable, before the Superior and read the formula of profession (cf. Appendix II, n. 300).

74. *If the candidates are numerous, the formula given in Appendix II, n. 302 may be used; or all may read the first part of the formula together:*

**God my Father,
 You consecrated me to yourself
 on the day of my baptism.
 In response to the love of the Lord Jesus your Son,
 who calls me to follow him more closely,
 and led by the Holy Spirit
 who is light and strength,
 with complete freedom
 I offer myself totally to you.
 I pledge myself
 to devote all my strength
 to those to whom you will send me,
 especially to young people who are poorer;
 to live in the Salesian Society
 in communion of spirit and action with my brothers,
 and in this way to share in the life
 and mission of your Church.**

Then each one continues individually:

**And so, in the presence of my brothers
 and before Fr N. N. , Rector Major
 of the Society of St Francis de Sales
 (or before Fr. . . . who takes the place
 of the Rector Major
 of the Society of St Francis de Sales),
 although it is my intention to offer myself to you
 for all my life,
 in accordance with the Church's dispositions
 I N. N. make the vow for . . . year(s)
 to live obedient, poor and chaste,
 according to the way of the Gospel
 set out in the salesian Constitutions.
 Father, may your grace,
 the intercession of Mary Help of Christians,
 of St Joseph, of St Francis de Sales,**

**and of St John Bosco,
together with the assistance of my brother salesians
keep me faithful day by day.**

The Superior responds:

**In the name of the Church and the Salesian Society,
I welcome you among the Salesians of Don Bosco
as a confrere committed by temporary vows.**

75. *The Superior then embraces each of the newly professed (or makes some other meaningful gesture), as a sign of welcome and acceptance in the Congregation; each one then goes to the appointed place to sign the declaration concerning the profession. Signing it on the altar itself is reserved for perpetual profession.*

Presentation of the insignia of religious profession

76. *If such an arrangement has been foreseen, at this point the Superior gives the cassock to those who are proceeding towards the priesthood, and the distinctive sign to the lay confreres.
The rite is simple and restrained in form.*
77. *The Superior says, in presenting the cassock:*

**S. Receive this cassock
and keep your heart faithful to the Lord
who has acknowledged you before all
by this sign of witness and service.**

Each one answers:

Amen.

If necessary, the newly professed may withdraw to some suitable place to put on the cassock. If the rite is prolonged a well chosen hymn may be sung.

78. *In presenting the distinctive sign to the lay confreres, the Superior says:*
- S. Receive this sign of the salesian brother:
let it remind you of your donation to God,
your bond with the Salesian Society
and your commitment to the service of the young.**

79. *The Superior then gives to each one the book of the "Constitutions and Regulations", saying:*

S. Receive the Rule of our Society:

it is a way that leads to Love.

See that you translate it into a living testimony:

it will be for you a source of light on your way,

a cause of joy even in carrying the cross,

a gift of peace for those whom you meet;

and remember that the Lord will judge you

on the love with which you have lived it.

Each one answers:

Amen.

If the newly professed are numerous, the Superior may say the formula once only for all, and then give to each one the book and souvenir medal together, while the assembly sings psalm 18 or 23 or part of psalm 118, or some other suitable hymn.

Prayer of the Faithful

80. *The Superior invites the assembly to pray, in the following or similar words:*

S. Today our community rejoices at the first profession of our brothers who are giving themselves to the service of Christ and the Church in the Salesian Society;

in union of heart we make our prayer to God our Father, from whom comes the gift of vocation.

After a period of silence, the deacon or a reader presents some intentions chosen from among the following, or specifically prepared for the occasion; to each invocation the assembly responds with a sung (if possible) refrain.

81. *I a) For God's holy Church: that, made bright by the evangelical life of these her sons, she may shine ever more before Christ and men of goodwill, we pray to the Lord.*

b) For our Holy Father Pope . . . , and for all the bishops: that they may be faithful to their apostolic ministry, nourish all God's people by the word, and guide them with solicitous love, we pray to the Lord.

- II For the Rector Major and all the Superiors: that they may be a sign of the love of Christ who serves, and promote in the community entrusted to them a true family spirit, we pray to the Lord.**
- III a) For peoples' well-being: that all those who are dedicated to God's service, in their assiduous seeking after eternal goods, may constantly foster plans for man's integral advancement, we pray to the Lord.**
- b) For the young, to whom the salesian mission is principally and primarily addressed: that they may find in the Church and in society the response to their expectations, and efficacious help for growth in their human and christian identity, we pray to the Lord.**
- IV a) For men and women religious: that in the faithful dedication of their lives they may experience the joy of being an eloquent sign of the future kingdom, we pray to the Lord.**
- b) For those who profess the evangelical counsels: that they may be shining examples of brotherly love, and like the first disciples of Jesus be one in heart and soul, we pray to the Lord.**
- V For the parents of these our brothers: that the Lord may repay with the abundance of his blessing their generosity in giving their sons to the Church and the Salesian Society, we pray to the Lord.**
- VI a) For our brothers who are today giving themselves to God by religious profession: that the Holy Spirit may imbue them with an ardent pastoral charity permeated with loving kindness, optimism and joy, we pray to the Lord.**
- b) For those who are today dedicating themselves more decisively to the divine service: that the Spirit of the Lord may give them growth in the pastoral charity that will lead them to seek souls and serve God alone, we pray to the Lord.**

c) For those who wish to follow Christ more closely through religious profession: that with ready obedience they may be a sign in the world of complete docility to God; happy in their poverty they may promote the cause of the poor and be their friends and models; faithful in their chastity they may love God and their fellow men with undivided heart, we pray to the Lord.

VII a) For our dead confreres: that their generous service may be rewarded with joy and full communion in our Father's home in heaven, we pray to the Lord.

b) For the dead parents of Salesians: that the Lord may reward their labours and the gift they made of their sons to God, and may welcome them into the unclouded joy of his peace, we pray to the Lord.

VIII For all here present: that we may respond with faith to the invitation of the Master to be perfect as our heavenly Father is perfect, and may come bearing the fruits of holiness to attain the fullness of Christ and be together one day in the heavenly Jerusalem, we pray to the Lord.

82. *At the end the Superior concludes with these words:*

**S. Father, hear the prayers of your people
and renew the gift of the Holy Spirit
to these your sons
whom you have called to follow Christ
according to the apostolic project
of St John Bosco;
may what they promise today
in their first profession
be brought to its fullness in Christ the Lord
who lives and reigns for ever and ever.**

All respond:

Amen.

LITURGY OF THE EUCHARIST

83. *While a suitable hymn is sung, the deacon and acolytes prepare the altar; some of the newly professed or their parents may bring the bread, wine and water for the eucharistic sacrifice.*
84. *If it seems opportune, the celebrant gives the sign of peace in the usual way to each of the newly professed if they are near the altar.*
85. *After the celebrant 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, fellow religious and, if opportune, all present at the celebration may receive communion in the same way.*

CONCLUDING RITES

86. *The celebration may be concluded with a solemn blessing; in this case, after the newly professed have come before the altar, the Superior, with hands extended over the people, invokes upon them and on all the assembly the Lord's blessing in the following words:*
- S. May God, who inspires and brings to fulfilment every holy desire, protect you always by his grace, that you may faithfully live the obligations of your vocation.**
- R. Amen.**
- S. May he make of you, for all your confreres and especially for the young, a sign and witness of his love, in accordance with the project of St John Bosco.**
- R. Amen.**
- S. Through the intercession of Mary, Help of Christians and Mother of the Church, may he make perfect in heaven the bond of charity which has united you on earth to Christ his Son.**
- R. Amen.**

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

B - DURING MORNING OR EVENING PRAYER

87. *In particular cases, when it is not possible to celebrate Mass, the rite of first profession may be inserted in Morning or Evening Prayer. For the choice of the various parts (hymn, psalmody, reading, invocations and intercessions) the indications of the calendar of the local Church should be observed. For the things to be prepared, cf. n. 63 above.*
88. *Except on Sundays, solemnities, feasts and obligatory memorials, the weekdays of Lent and Holy Week, the octaves of Easter and Christmas, and weekdays from 17 to 24 December², the following may be chosen:*
- a) *a suitable hymn;*
 - b) *appropriate psalms and bible canticles (with due care to maintain the arrangement proper to the Liturgy of the Hours (psalm, canticle, psalm for Morning Prayer; two psalms and a canticle for Evening Prayer);*
 - c) *a non-gospel reading taken from the Lectionary for professions;*
 - d) *invocations and intercessions modelled on those given in the Ritual.*

Introduction

89. *The celebration begins with the invocation, sung if possible: **O God, come to our aid... , Glory be to the Father... , Alleluia** (except in Lent). Before the invocation or before the hymn, it is fitting that the one presiding, or some other suitable person, should explain briefly to those present the significance of the celebration and its structure, so that all may the more easily take part in it.*

Psalmody

90. *It will be well to facilitate the praying of the psalms in forms best suited to the circumstances and the understanding of the participants by appropriate brief introductions and the use of singing³.*

² Cf. General Instruction on the Liturgy of the Hours, n. 247.

³ Cf. *ibid*, nn. 110-124; 267-284.

Reading of the word of God

91. *When the rank of the feast permits, a reading can be chosen from the Lectionary for professions; by tradition the Gospel is not read in the Liturgy of the Hours, because "the whole of it is read each year during Mass"⁴.*
92. *In the Easter season the reading is always taken from the New Testament.*

Rite of profession

93. *After the reading, the responsory is omitted and everything proceeds as when the rite is celebrated during Mass:*
- *calling or request: cf. nn. 66-69;*
 - *homily: cf. n. 70;*
 - *interrogation: cf. n. 71;*
 - *prayer for those being professed: cf. n. 72;*
 - *profession: cf. nn. 73-75;*
 - *presentation of the insignia: cf. nn. 76-79.*

Gospel canticle

94. *When the book of the "Constitutions and Regulations" and the souvenir-medal have been presented, there follows the Cantic of Zechariah (Benedictus) or the Cantic of the Virgin Mary (Magnificat), during which the altar may be incensed.*

Invocations or intercessions

The invocations of Morning Prayer or the intercessions of Evening Prayer are introduced either with the formulary of the day or as indicated at n. 80 above.

In the prayer intentions due attention should be paid to the particular circumstance (cf. n. 81).

The series of intentions concludes with the Our Father, followed by the prayer of the day or that proper to the rite (cf. n. 82).

Conclusion

96. *The celebration may conclude with the solemn blessing (cf. n. 86), and with a hymn to the Virgin Mary or to St John Bosco.*

⁴ Ibid, n. 144.

C – IN A CELEBRATION OF THE WORD

97. *When the rite of first profession takes place within a liturgy of the Word, the celebration is arranged as follows (for the items to be made ready cf. n. 63 above):*

— *introduction: opening hymn, sign of the cross and greeting by the Superior who presides, brief explanation of the significance and structure of the celebration, and prayer (the collect of the Mass “for first profession” may be used: cf. chap. V, n. 178);*

— *hearing of the Word: two or three readings are read according to circumstances (cf. n. 65 above); they are then explained and given practical application in the homily;*

— *rite of profession: everything takes place as indicated above in nn. 66-82; it should be remembered that in the prayer of the faithful (cf. n. 81) the series of intentions ends with the Our Father, followed by the prayer (cf. n. 82);*

— *conclusion: the celebration may conclude with the solemn blessing (cf. n. 86), and with a hymn to the Virgin Mary or to St John Bosco.*

CHAPTER III

**RENEWAL
OF
PROFESSION**

RENEWAL OF PROFESSION

98. *The first profession began a longer and more complex period of formation for the confrere: that of temporary profession. It is a period of commitment not closed in on itself, but felt and lived with a view to perpetual profession.*
For this reason “the confrere, with the help of the community and a spiritual guide”, endeavours to make progress as a lay salesian or as a candidate for the priesthood¹ in the process of his human, christian and religious formation, so as to make himself ready for his full consecration by God in the Salesian Society.
99. *Renewal of profession is a step in the process of progressive integration between faith, culture and life, similar to that of the post-novitiate, and is directed to the fostering of the personal synthesis between his own activities and the characteristic values of the salesian vocation², which is realized especially during the period of practical training.*
100. *Renewal of temporary profession takes place at the end of the period for which the profession was made. The precise date on which profession expires is the day after the date on which it was made. It is permissible however to make the renewal on the date itself, anticipating the canonical date by one day.*
101. *The rite may be celebrated either during Mass (A: cf. nn. 104-118), or within Morning or Evening Prayer (B: cf. nn. 119-128), or in a liturgy of the Word (C: cf. n. 129).*
The celebration should be marked by the greatest simplicity and restraint as regards both its elements and the style of participation.
102. *In the case of a confrere unable to take part in the celebration through illness, the rite will be adapted to the situation, keeping in mind that – in addition to what is required by canon law³ – the essential elements are: the presence of two witnesses (cf. n. 110); the prayer of intercession (n. 109) and the formula of profession with the acceptance by the Superior (nn. 110-112).*
103. *If there is only one candidate for the renewal of profession, the singular form is used.*

¹ Constitutions SFS, n. 113.

² Cf. *ibid*, nn. 113-115.

³ Cf. CIC, can. 657.

A – DURING MASS

- 104.** *When the rite takes place during the celebration of the Eucharist, the Mass to be said is the ritual Mass “for renewal of profession” (cf. chap. V, nn. 184-189), with proper readings (cf. n. 107), except in Holy Week, the days of the Easter octave, a solemnity, a Sunday of Advent, Lent or Paschal time, Ash Wednesday, or the Commemoration of all the faithful departed. In these cases the Mass of the day is used.*
When the ritual Mass is said, the liturgical colour is white.
- 105.** *It is fitting that the Superior who receives the renewal of profession should preside at the eucharistic celebration.*
- 106.** *In addition to what is required for Mass there should be ready:*
— *the Ritual for religious profession;*
— *a suitable table with the documents to be signed to testify that the profession has taken place.*

LITURGY OF THE WORD

- 107.** *On solemnities and Sundays there are three readings; on other days there are normally only two, chosen either from the proper Lectionary (especially nn. 230, 236, 241, 245, 246, 247, 249, 254, 255, 258, 264, 266, 267, 269, 275, 276, 278, 279, 284, 285), or from the Mass of the day (cf. n. 49 above); in paschal time all the readings are taken from the New Testament. When it is preferred not to use the formulary of the ritual Mass, one reading can be chosen from those given in the Lectionary for professions (cf. Introduction, n. 25).*
- 108.** *After the Gospel the Superior gives the homily. He develops the scriptural readings and explains the significance and value of the gift of God and the Church, and the obligations stemming from religious profession as regards the salesian mission and path to sanctification.*

RITE OF PROFESSION

Prayer

- 109.** *After the homily and some moments of silent reflection, the Superior invites the assembly to prayer in the following words.*

S. Dear brothers,
 aware as we are that perseverance is a gift of God,
 let us make our common prayer to God our Father for
 these brothers who are already part of our Society,
 and who today renew their profession in the presence
 of the Church.

(All pray for a time in silence)

S. Holy Father,
 look upon these our brothers (*N. and N.*),
 whom in your mysterious and loving designs
 you have called to respond
 with the pastoral charity of St John Bosco
 to the urgent needs of today's youth:
 grant that they may persevere faithfully
 on the path on which they have set out
 with such great enthusiasm.
 Through Christ our Lord.

All respond:

Amen.

Renewal of profession

- 110.** *Two perpetually professed religious stand near the Superior to act as witnesses.
 Those to be professed come one by one, accompanied by their parents if this be thought suitable, before the Superior and read the formula of profession (cf. Appendix II, n. 300).*
- 111.** *If the candidates are numerous, the formula given in Appendix II, n. 302 may be used; or all may read the first part of the formula together:*

God my Father,
 You consecrated me to yourself
 on the day of my baptism.
 In response to the love of the Lord Jesus your Son,
 who calls me to follow him more closely,
 and led by the Holy Spirit

**who is light and strength,
with complete freedom
I offer myself totally to you.
I pledge myself
to devote all my strength
to those to whom you will send me,
especially to young people who are poorer;
to live in the Salesian Society
in communion of spirit and action with my brothers,
and in this way to share in the life
and mission of your Church.**

Then each one continues individually:

**And so, in the presence of my brothers
and before Fr N. N., Rector Major
of the Society of St Francis de Sales
(or before Fr... who takes the place
of the Rector Major
of the Society of St Francis de Sales),
although it is my intention to offer myself to you
for all my life,
in accordance with the Church's dispositions
I N. N. make the vow for ... year(s)
to live obedient, poor and chaste,
according to the way of the Gospel
set out in the salesian Constitutions.
Father, may your grace,
the intercession of Mary Help of Christians,
of St Joseph, of St Francis de Sales,
and of St John Bosco,
together with the assistance of my brother salesians
keep me faithful day by day.**

The Superior responds:

**In the name of the Church and the Salesian Society,
I welcome you among the Salesians of Don Bosco
as a confrere committed by temporary vows.**

112. *The Superior then embraces each of the newly professed (or makes some other meaningful gesture), as a sign of welcome and acceptance in the Congregation; each one then goes to the appointed place to sign the declaration concerning the profession. The more significant act of signing it on the altar itself is reserved for perpetual profession.*

Prayer of the faithful

113. *The Superior invites the assembly to pray, in the following or similar words:*

S. Today our community rejoices at the profession of our brothers who are renewing their dedication to Christ and the Church in the Salesian Society; in union of heart we make our prayer to God our Father, from whom comes the gift of vocation.

114. *After a period of silence, the deacon or a reader presents some intentions chosen and suitably adapted from among those given in chap. II, n. 81; to each invocation the assembly responds with a sung (if possible) refrain.*

115. *At the end the Superior concludes with these words:*

S. Accept, Father, the prayers of your people and confirm the gift of the Holy Spirit on these your sons whom you have called to follow Christ so as to be signs and bearers of your love for the young; may the offering of their life, which today they renew by profession, may be brought to fulfilment in the day of Christ the Lord who lives and reigns for ever and ever.

All respond:

Amen.

LITURGY OF THE EUCHARIST

- 116.** *While a suitable hymn is sung, the altar is prepared; some of those who have renewed their profession bring up the bread, wine and water for the eucharistic sacrifice.*
- 117.** *If it seems opportune, the celebrant may exchange the sign of peace in the usual way with each of the newly professed if they are near the altar.*
- 118.** *After the celebrant 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.
Their parents, relatives, fellow religious and, if opportune, all present at the celebration may receive communion in the same way.*

B – DURING MORNING OR EVENING PRAYER

119. *When the renewal of profession takes place during Morning or Evening Prayer, the choice of the various parts (hymn, psalmody, reading, invocations and intercessions) is governed by the indications of the calendar of the local Church.
For the things to be prepared, cf. n. 106 above.*
120. *Except on Sundays, solemnities, feasts and obligatory memorials, the weekdays of Lent and Holy Week, the octaves of Easter and Christmas, and weekdays from 17 to 24 December⁴, the following may be chosen:*
- a) *a suitable hymn;*
 - b) *appropriate psalms and bible canticles (with due care to maintain the arrangement proper to the Liturgy of the Hours (psalm, canticle, psalm for Morning Prayer; two psalms and a canticle for Evening Prayer);*
 - c) *a non-gospel reading taken from the Lectionary for professions;*
 - d) *invocations and intercessions modelled on those given in the Ritual.*

Introduction

121. *The celebration begins with the invocation, sung if possible: **O God, come to our aid... , Glory be to the Father... , Alleluia** (except in Lent).
Before the invocation or before the hymn, it is fitting that the one presiding, or some other suitable person, should explain briefly to those present the significance of the celebration and its structure, so that all may the more easily take part in it.*

Psalmody

122. *It will be well to facilitate the praying of the psalms in forms best suited to the circumstances and the understanding of the participants by appropriate brief introductions and the use of singing⁵.*

⁴ Cf. General Instruction on the Liturgy of the Hours, n. 247.

⁵ Cf. *ibid*, nn. 110-124; 267-284.

Reading of the word of God

123. *When the rank of the feast permits, a reading can be chosen from the Lectionary for professions; by tradition the Gospel is not read in the Liturgy of the Hours, because "the whole of it is read each year during Mass"⁶. In the Easter season the reading is always taken from the New Testament.*
124. *After the reading the Superior gives the homily. Starting from the sacred text that has been proclaimed, he recalls the significance and value of the gift given by God and the Church, and the obligations arising from religious profession as regards the salesian mission and the road to sanctification.*

Rite of profession

125. *When the homily is finished, the responsory is omitted and everything proceeds as when the rite is celebrated during Mass:*
— *prayer: cf. n. 109;*
— *renewal of profession: cf. nn. 110-112.*

Gospel canticle

126. *After the signing of the document, there follows the Cantic of Zechariah (Benedictus) or the Cantic of the Virgin Mary (Magnificat), during which the altar may be incensed.*

Invocations or intercessions

127. *The invocations of Morning Prayer or the intercessions of Evening Prayer are introduced either with the formulary of the day or as indicated at n. 113 above.*
In the prayer intentions due attention should be paid to the particular circumstance (cf. n. 114).
The series of intentions concludes with the Our Father, followed by the prayer of the day or that proper to the rite (cf. 115).

Conclusion

128. *When the prayer is finished, the Superior blesses the assembly; the rite concludes with a hymn to the Virgin Mary or to St John Bosco.*

⁶ *Ibid*, n. 144.

C – IN A CELEBRATION OF THE WORD

129. *When the renewal of profession takes place within a liturgy of the Word, the celebration is arranged as follows (for the items to be made ready cf. n. 106 above):*

— *introduction: opening hymn, sign of the cross and greeting by the Superior who presides, brief explanation of the significance and structure of the celebration, and prayer (the collect of the Mass “for the renewal of profession” may be used: cf. chap. V, n. 185);*

— *hearing of the Word: two or three readings are read according to circumstances (cf. n. 107 above); they are then explained and given practical application in the homily;*

— *rite of profession: everything takes place as indicated above in nn. 109-115; it should be remembered that in the prayer of the faithful (cf. chap. II, n. 81) the series of intentions ends with the Our Father, followed by the prayer (cf. chap. II, n. 82);*

— *conclusion: the celebration may conclude with the blessing, and with a hymn to the Virgin Mary or to St John Bosco.*

CHAPTER IV

PERPETUAL PROFESSION

PERPETUAL PROFESSION

130. *At the end of the suitable period of immediate preparation required by the Church and the Congregation and made concrete in a sufficiently long experience, passed in recollection and prayer, the confrere who – in the judgement of the competent Superiors – has attained the spiritual and salesian maturity needed for so important an option, makes the perpetual profession¹.*
131. *Perpetual profession is the solemn and definitive consecration in a loving encounter between the Lord who calls and the disciple who responds by giving himself totally to God and to his brothers and sisters; it is the endorsement of the “mystery of the baptismal covenant”².*
132. *As a fuller and more intimate expression of baptism, perpetual profession constitutes the fundamental and definitive option of the life and freedom of the salesian, and is at the same time the response to a specific consecration on the part of God through the ministry of the Church.*
133. *Hence the ritual moment of perpetual profession becomes an event which becomes unique and exclusive.
Its unique nature calls for a particularly solemn celebration: though with due care to avoid anything not in keeping with religious poverty³, through its various elements the rite should clearly manifest the supreme importance of the definitive covenant made between God and the religious. Its exclusive nature means that other forms of profession (temporary, renewals, etc.) cannot be included in the same celebration.*
134. *The rite takes place during a celebration of the eucharist; in exceptional cases recourse may be had to the ritual structures B (celebration during Morning or Evening Prayer) and C (celebration during a liturgy of the Word) presented in the “Rite of first profession” (cf. chap. II), bearing in mind that the essential elements – in addition to those required by canon law⁴ – are: the presence of two witnesses (cf. n. 158); the dialogue concerning commitment (nn. 151-152); the litany (nn. 153-155); the formula*

of profession; the solemn blessing or consecration (nn. 161-164) and the sign of acceptance (n. 165).

- 135.** *These same elements, in addition to what is required by canon law⁵, should be kept in mind also when adapting the rite for a confrere who is prevented by sickness from taking part in the common celebration. In the case of a confrere who is seriously ill, if time allows for the celebration in a single rite of the profession, anointing of the sick and reception of Viaticum, the indications given in Appendix IV (nn. 309-314) should be followed.*
- 136.** *The time chosen for the profession should preferably be a Sunday, a solemnity of the Lord or the Virgin Mary, or that of St John Bosco, or the feast of St Francis de Sales or of other saints particularly venerated in the Salesian Family. The faithful and members of the Salesian Family of the neighbourhood should be informed in good time of the date and time of the celebration, so that they may participate in large numbers and join with the local and provincial religious community⁶.*
- 137.** *The Mass to be said is the ritual Mass "for perpetual profession" (cf. chap. V, nn. 190-200), with proper readings (cf. n. 145), except in Holy Week, the days of the Easter octave, a solemnity, a Sunday of Advent, Lent or Paschal time, Ash Wednesday, or the Commemoration of all the faithful departed. In these cases the Mass of the day is used. The proper embolisms in the eucharistic prayer (cf. chap. V, n. 196) and the solemn blessing (cf. nn. 172-173) should always be used. When the ritual Mass is said, the liturgical colour is white.*
- 138.** *As far as possible the Mass should be concelebrated by all the priests present, with the Superior who receives the profession presiding. Normally the profession should take place in one of our own churches. For pastoral reasons, or to present the excellence of the religious life and foster the participation of the people of God, it may be useful or fitting (according to the circumstances) to carry out the rite in the Cathedral or parish church, or in some other prominent church.*
- 139.** *If the bishop presides, the indications given in the Caeremoniale Episcoporum (cf. nn. 748-768) should be observed; in this case the Superior who receives the professions concelebrates with the bishop and other priests present.*

140. *The rite of profession takes place at the chair; if circumstances so dictate, the chair may be placed in front of the altar at the appropriate time. Seats should be so arranged in the sanctuary for those making profession that the faithful may be able to participate better in all the liturgical rites.*
141. *In addition to what is needed for Mass, there should also be prepared:*
 — *the Ritual for religious profession;*
 — *the candles for the symbolic gesture, if it is performed;*
 — *the paschal candle close to the ambo, if the profession takes place in paschal time;*
 — *the documents to be signed and witnessed, as evidence that the profession has taken place.*
 — *the crosses.*
142. *If there is only one candidate for profession, the singular form is used.*

RITE OF INTRODUCTION

143. *When the religious community and the faithful have gathered together, and everything has been duly prepared, the procession moves towards the altar while the assembly sings the entrance hymn.
 Those who are to make the perpetual profession take part in the procession.*
144. *The procession is led by the thurifer (with smoking thurible), followed by the processional cross accompanied by two acolytes with lighted candles; next come those to be professed, the deacon (or in his absence the Reader), carrying the Book of the Gospels, the concelebrating priests and the Superior who is to preside at the celebration.
 On reaching the sanctuary, after the veneration and possible incensation of the altar, all take the places allotted to them. The Mass proceeds in the normal manner.*

LITURGY OF THE WORD

145. *On solemnities and Sundays there are three readings; on other days there are normally only two, chosen either from the proper Lectionary (especially nn. 231, 232, 233, 236, 237, 240, 242, 246, 248, 254, 255, 256, 260, 261, 263, 264, 265, 267, 268, 269, 270, 271, 274, 275, 277, 278, 280, 284, 286), or from the Mass of the day (cf. n. 137 above); in paschal time all the readings are taken from the New Testament.
 When it is preferred not to use the formulary of the ritual Mass, one*

reading can be chosen from those given in the Lectionary for professions (cf. Introduction, n. 25).

RITE OF PROFESSION

Calling or request

146. *After the Gospel all sit. The Deacon or one of the confreres calls by name those who are to be professed, in the following or similar words:*

Today we are particularly happy to be able to present these brothers who, in response to God's call, wish to give themselves to the Lord by perpetual profession in the Salesian Society.

They are: ...

Each one responds: **Present**

147. *The Superior may then address the candidates in these words:*

S. My dear brothers (sons), what do you ask of God and of his holy Church?

**R. We ask to serve God for all our lives
in the Salesian Society
so as to bring to fulfilment
our baptismal consecration.**

148. *Instead of this reply, the candidates – especially if they are few in number – may express their intentions with other formulations prepared by themselves, and so manifest their motives for choosing to offer themselves definitively to God by professing the Constitutions of the Salesian Society.*

**S. May God our Father,
who by the sacraments of baptism and confirmation
has bestowed on you the gift of new life
through the power of his Spirit,
grant that you may attain
full conformity to Christ
through the special covenant
he is making with you today.**

The assembly replies:

R. Thanks be to God.

149. *Or, instead of the question from the Superior, one candidate in the name of all may address the Superior in these or similar words:*

By God's help, in these years we (N. and N.) have lived in fraternal and apostolic communion, continuing the process of growth in the following of Christ, in accordance with the project of Don Bosco. We now humbly ask of you, Father, that we may offer ourselves to God for ever by professing the Constitutions of the Salesian Society.

- S. Thanks be to God. May he who has given you new life by rebirth from water and the Holy Spirit, grant you to walk always in newness of life, together with your brothers and the young whom you meet on your way.**

The assembly replies:

- R. Thanks be to God.**

Homily

150. *All sit. The Superior develops the scriptural readings and explains the significance and value of the gift of God and the Church, and the obligations stemming from religious profession as regards the salesian mission and path to sanctification.*

Examination or dialogue concerning commitment

151. *After the homily and a brief period of silent reflection the candidates stand; the Superior questions them about their willingness to freely and definitively offer themselves to God and their fellow men in these words:*

S. My dear sons (brothers), for several years you have now lived the apostolic consecration proper to our Society. Are you resolved to make your donation perfect by committing yourself definitively for your whole life?

- R. I am so resolved, because I believe that the faithful love of God is calling me to this life and will be the guarantee of my perseverance.**

- S.** We salesians have been raised up by God to be in the Church signs and bearers of his love for the young. Are you resolved to spend all your strength for them, and especially for the poorer ones?
- R.** I am, so that there may be realized in me a new life of total dedication, modelled on that of the Good Shepherd who makes conquests through meekness and self-giving.
- S.** To live and work together is for us salesians a fundamental requirement of our life as consecrated persons. Are you resolved to live definitively in communion of mind, heart and work with all the members of the Salesian Society, in Don Bosco's spirit of pastoral charity?
- R.** I am, so as to manifest to the world that God's design is to unite all men in his plan of love, and to fulfil the apostolic mission entrusted by the Holy Spirit to the sons of Don Bosco.
- S.** Christ the Lord and Mary his mother chose for themselves a life of obedience, poverty and chastity for the Kingdom of heaven. Are you resolved, by God's grace, to make the same choice, and for ever?
- R.** Yes, I am so resolved, that Christ the Lord may be my sole Master and my highest good, and the Virgin Mary my helper who inspires hope.
152. *In place of the preceding interrogation, the following may be used:*
- S.** My dear sons (brothers), the grace of God our Father has consecrated you through the gift of his Spirit and has sent you to be apostles of the young. Are you now resolved to offer yourselves definitively to God?
- R.** I am, so as to be able to follow Christ and work with him for the building of the Kingdom.
- S.** The Lord directed Don Bosco to the young, and especially the poorer ones among them, as the first and principal beneficiaries of his mission.

Are you resolved to realize the mission of our Founder for the service of youth, by the generous offering of your time, health and personal endowments?

R. I am so resolved, so as to be in the Church a witness to the inexhaustible love of the Son of God.

S. To live and work together is for us salesians a fundamental requirement and a sure way of fulfilling our vocation; this is why we come together in communities.

Are you resolved to share everything in a family spirit with the brothers with whom you live, and to remain in communion with all the members of our Society?

R. I am, so that I may become for them too a sign of love and builder of unity.

S. Our aim is to follow the chaste and poor Christ, who redeemed and sanctified men by his obedience.

Are you resolved to offer definitively to God our Father the complete availability of your obedient, poor and chaste life after the example of Christ and Mary his Mother?

R. Yes, with the grace of God I am so resolved, so that I may adhere totally to him, the one loved above all things, with Mary as my Guide and Teacher.

Litany

153. *All rise. The Superior invites the assembly to pray together, in the following words:*

S. Let us bless the most holy Trinity for the gift manifested in these our brothers who, after dying to sin and being reborn to new life through baptism, are offering themselves definitively to God by perpetual profession, so as to live more fully and radically the grace of their baptism.

And now let us beseech the Father that, through the intercession of the Virgin Mary and all the Saints, he may pour out his blessing on these his sons, who are called to follow Christ in the way of evangelical perfection according to the

apostolic plan of St John Bosco, and may confirm them in the special covenant he is establishing with them today.

The candidates kneel or prostrate themselves. The assembly too kneels to pray, unless the profession takes place on a Sunday or during paschal time when all, except the candidates, may remain standing during the singing of the Litany.

- 154.** *In the list of the saints the names may be added of the patrons of the country or the district, of the province, and of those saints whose names are borne by the candidates.*

In the last part of the Litany one only of the proposed alternatives should be chosen.

The Litany is intoned by the deacon, by the choir or by some other suitable person.

Lord, have mercy	Lord, have mercy
Christ, have mercy	Christ, have mercy
Lord, have mercy	Lord, have mercy
Holy Mary, Mother of God	pray for us
Saint Michael	pray for us
Holy angels of God	pray for us
Saint John the Baptist	pray for us
Saint Joseph	pray for us
Saints Peter and Paul	pray for us
Saints Andrew and John	pray for us
All holy Apostles and Evangelists	pray for us
Saint Mary Magdalen	pray for us
All holy Disciples of the Lord	pray for us
Saints Stephen and Laurence	pray for us
Saints Perpetua and Felicity	pray for us
Saint Agnes	pray for us
Blessed Aloysius Versiglia	pray for us
Blessed Callistus Caravario	pray for us
All holy Martyrs of Christ	pray for us
Saint Basil	pray for us
Saint Augustine	pray for us
Saint Benedict	pray for us
Saint Bernard	pray for us
Saint Francis	pray for us

Saint Dominic	pray for us
Saint Ignatius of Loyola	pray for us
Saint Francis de Sales	pray for us
Saint Vincent de Paul	pray for us
Saint John Bosco	pray for us
Saint Catherine of Siena	pray for us
Saint Teresa of the Child Jesus	pray for us
Saint Mary Domenica Mazzarello	pray for us
Saint Dominic Savio	pray for us
Blessed Laura Vicuna	pray for us
Blessed Michael Rua	pray for us
All Saints and Blessed of the Salesian Family	pray for us
All you saints of God	pray for us
Lord, be merciful	Lord, save your people
From all evil	Lord, save your people
From every sin	Lord, save your people
From everlasting death	Lord, save your people
By your coming as man	Lord, save your people
By your death and rising to new life	Lord, save your people
By your gift of the Holy Spirit	Lord, save your people
Be merciful to us sinners	Lord, hear our prayer
* Give to your Church an ever more fruitful life through the apostolic consecration of your sons	Lord, hear our prayer
– Give in ever greater abundance the gifts of the Holy Spirit to your servant Pope N. , to our Bishop N. , and to all bishops of the Church	Lord, hear our prayer
* By the life and labour of all religious, promote the welfare of all mankind	Lord, hear our prayer
– Bless all those who offer themselves to God by religious profession, so as to follow Christ and work with	

him for the building of the Kingdom	Lord, hear our prayer
* Give the fullness of your blessing to the parents who have offered their sons to you	Lord, hear our prayer
* Make the Salesian Family ever more fertile and united for a better service to the Church and the young	Lord, hear our prayer
* Make more like Christ these your sons, whom today you are consecrating by the gift of your Spirit	Lord, hear our prayer
– Give to these our brothers the strength to make progress and persevere in their definitive life commitment	Lord, hear our prayer
* Bless these brothers, make them holy and consecrate them in your service	Lord, hear our prayer
* Jesus, Son of the living God	Lord, hear our prayer
Christ, hear us	Christ, hear us
Christ, graciously hear us	Christ, graciously hear us

155. *Then the celebrant alone rises and says, with hands outstretched:*

**S. Lord, hear the prayers of your people:
prepare the hearts and minds of these your sons
to receive the gift of the Holy Spirit,
so that purified from all sin,
they may be inflamed
with the burning love of your Son,
who gave himself for us
and now lives and reigns for ever and ever.**

R. Amen.

All rise and remain standing.

156. *If it be thought opportune in order to emphasize the relationship between baptism and religious profession, at this point the symbolic presentation of the lighted candle may take place.*

The Superior says:

S. My dear brothers,

may the sign of the living Christ, the light of the world, which was entrusted to you on the day of your Baptism, remind you today and always that you too are sent to be the light of the world, and consecrated to celebrate the liturgy of life by the total offering of yourselves as you follow St John Bosco.

157. *One after another the candidates approach the Superior who gives them a candle, lit by the deacon or an acolyte from the altar candles or from the paschal candle (in the Easter season).*

In presenting the candle, the Superior says to each one:

S. Receive the light of Christ, and be a light for all you will meet on your consecrated path through life.

R. Amen.

Profession

158. *Two perpetually professed religious stand near the Superior to act as witnesses.*

The candidates come one by one (with lighted candle in hand) before the Superior and read the formula of profession (cf. Appendix II, n. 300), previously written out in their own hand.

159. *If the candidates are numerous, the formula given in Appendix II, n. 302 may be used; or all may read the first part of the formula together:*

God my Father,

**You consecrated me to yourself
on the day of my baptism.**

**In response to the love of the Lord Jesus your Son,
who calls me to follow him more closely,
and led by the Holy Spirit
who is light and strength,**

**with complete freedom
I offer myself totally to you.
I pledge myself
to devote all my strength
to those to whom you will send me,
especially to young people who are poorer;
to live in the Salesian Society
in communion of spirit and action with my brothers,
and in this way to share in the life
and mission of your Church.**

Then each one continues individually:

**And so, in the presence of my brothers
and before Fr N. N. , Rector Major
of the Society of St Francis de Sales
(or before Fr. . . . who takes the place
of the Rector Major
of the Society of St Francis de Sales),
I N. N. make the vow for ever
to live obedient, poor and chaste,
according to the way of the Gospel
set out in the salesian Constitutions.
Father, may your grace,
the intercession of Mary Help of Christians,
of St Joseph, of St Francis de Sales,
and of St John Bosco,
together with the assistance of my brother salesians
keep me faithful day by day.**

- 160.** *If the newly professed is holding a lighted candle he first places it, still alight, at the foot of the paschal candle or in some other significant place, and then goes to the altar on which he places the sheet bearing the formula of profession and signs the official document, indicating by this gesture the close connection between the offering of his own life and the mystery of the Passover of Christ who becomes present on the altar. He then returns to his place.*

Solemn blessing or consecration of the newly professed

161. *The newly professed kneel. The celebrant, with hands extended over them, says the prayer of blessing, using one of the following formularies; the expressions in parentheses may be omitted if desired.*

162. **S. O God, source of all holiness,
your love for man was so great
that you gave him a share in your own divine life,
calling him to be holy as you are holy;
to you be praise from every living creature.
In your providence through the centuries
you raised up from among your chosen people
men and women graced with every virtue:
foremost among them all stands Mary,
the Mother of your Son.
In the fullness of time you sent Christ
for the salvation of mankind.
He came as the splendid pattern of your holiness:
he became poor to make us rich,
a slave to set us free,
and so opened for us the way
to the true freedom of the sons of God.
Father, in your infinite goodness,
the voice of the Spirit has drawn
countless numbers of your children
to follow in the footsteps of your Son
by the generous offering of their will,
their heart, and all they have.
Look now upon these your sons whom,
in the mysterious designs of your choice,
you have called and today consecrate for a new life.
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,
and conform their life to his example.**

**Renew in their heart, Father,
the pastoral charity of St John Bosco,
the father and teacher of youth,
so that in everything they may seek,
with tireless determination,
the salvation of souls and their service.**

**[May they be resplendent in generous obedience
ungrudging poverty and radiant chastity.**

**May they serve you with open and genial hearts, so as
to love you in their fellow men,
with a creative spirit.**

**May they be patient under trial, firm in faith,
happy and enterprising in hope,
simple and generous in their apostolic endeavour.**

**May they be able to educate and evangelize
through the pedagogy of kindness,
following a plan for the integral advancement of man,
directed to Christ, the perfect man.]**

**Be you, Father, the support and guide
of these sons of yours.**

**When they come to leave this life,
and appear in judgement before your Son,
give them the immense happiness
of having been faithful to your call,
and grant that in the endless praise
of the glory of the saints,
they may enjoy full communion with you
as the fulfilment of the special covenant
which you have established with them today.**

**Through our Lord Jesus Christ, your Son,
who is God, and lives and reigns with you
in the unity of the Holy Spirit
for ever and ever.**

All present manifest their participation by singing together:

Amen.

163. *Or:*

**S. O God, the principle and source of all holiness,
you have so great a love for men
that you enable them to share in your divine life,
and in your mercy have not wished
that the sin of Adam and transgressions of the world
should extinguish your loving design.**

**In the dawn of history
you gave us Abel as an example of holiness,
a model of innocence of life;
and in your providence through the centuries
you raised up from among your chosen people
men and women graced with every virtue:
foremost among them all stands the daughter of Sion,
the Blessed Virgin Mary.**

**From her virginal womb was born
your Word made flesh for the salvation of the world,
Jesus Christ our Lord.
He came as the splendour of your holiness, O Father,
he became poor to make us rich,
a slave to set us free;
with great love he redeemed the world,
he sanctified your Church
and enabled it to share
in the gifts of the Holy Spirit.**

**And you, Father,
through the mysterious voice of the same Spirit,
have drawn countless numbers of your children
to follow Christ the Lord,
and leave everything
to adhere generously to you
in an eternal pact of love
and to dedicate themselves to the service
of their fellow men.**

**Look, Father, on these your chosen ones,
imbue them with the Spirit of holiness,
so that they may fulfil with your help**

all that by your gift they have promised with joy.

**[May they be resplendent in perfect chastity,
generous obedience,**

and poverty lived in evangelical happiness.

**May they glorify you, Father, by their humility,
serve you with docility**

and be one with you in fervent love.

May they be patient in time of trial,

firm in faith, joyful in hope,

and active in love.]

May they build up the Church

by their consecrated life,

advance the salvation of the world,

and be a sign of the blessings that are to come.

Be for them, Holy Father, their support and guide,

and when they appear before your Son,

be you their true reward,

so that they may rejoice

in their fidelity to their consecration,

and being confirmed in your love

may sing your eternal praise with all the saints.

Through our Lord Jesus Christ, your Son,

who is God, and lives and reigns with you

in the unity of the Holy Spirit

for ever and ever.

All respond:

Amen.

164. Or:

S. 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 man's care
to be made fruitful by his work.
Living in this world
men were to direct their steps to the heavenly city.
Through baptism you make us your children,
and unite us in 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 humbly pray,
send your Spirit on these sons of yours
who have committed themselves
with steadfast faith
to the words of Christ your Son.
Strengthen their understanding
and direct their lives by the teaching of the Gospel.
May the law of love rule in their hearts
and concern for others distinguish their lives,
so that they may bear witness to you, the one true God,
and to your infinite love for all mankind.
By their courage in daily trials
may they receive, even in this life,
your promised hundredfold,
and at the end an everlasting reward in heaven.
Through our Lord Jesus Christ, your Son,
who is God, and lives and reigns with you
in the unity of the Holy Spirit
for ever and ever.**

All respond:

Amen.

Acceptance of the professed

165. **S. Dear sons (brothers) *N. and N.*,
in the name of the Church and the Salesian Society,
I welcome you among the Salesians of Don Bosco
as confreres committed by perpetual vows
May the fraternal embrace we now exchange
be a sign of our communion of life.**

The Superior and other perpetually professed confreres welcome the newly professed with a fraternal embrace or other suitable gesture. While this is taking place a hymn may be sung (e.g. Psalm 132), or a discreet musical background may be provided.

Presentation of the symbol of perpetual profession

166. *The rite of profession concludes with the presentation of the cross bearing the image of Christ the Good Shepherd. The professed approach the Superior one by one; he gives to each of them the symbol of the salesian consecration and mission, saying:*

**S. Receive the cross of Christ,
the sign of resurrection and of life:
let it remind you of your constant pastoral commitment
to share in his paschal mystery
for the salvation of your fellow men.**

R. Amen.

If the newly professed are numerous, the Superior may say the formula once only in the plural, then each one receives the symbolic cross while the assembly waits in silence.

LITURGY OF THE EUCHARIST

167. *While a suitable hymn is sung, the deacon and acolytes prepare the altar; some of the newly professed or their parents may bring the bread, wine and water for the eucharistic sacrifice.*
168. *The consecration of the newly professed is recalled in the Eucharistic Prayer by the appropriate intercession indicated in the formulary of the Mass (cf. chap. V, n. 196).*

Eucharistic Prayer IV is not to be used, because the ritual Mass has a proper preface which cannot be used with that Prayer, and because reference to the history of salvation has already been made in the solemn prayer of blessing or consecration of the professed.

169. *If it seems opportune, the celebrant may exchange the sign of peace in the usual way with each of the newly professed if they are near the altar.*
170. *After the celebrant 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, fellow religious and, if opportune, all present at the celebration may receive communion in the same way.*

CONCLUDING RITES

171. *When the prayer after communion is finished, one of the newly professed may speak briefly to express the sentiments of all.*
172. *Then the newly professed may come before the altar, and the Superior, with hands extended over the people, invokes upon them and on all the assembly the Lord's blessing in the following words:*

**S. May God, who inspires all holy desires,
enlighten and strengthen you,
so that you may be faithful to your promises.**

R. Amen.

**S. May he enable you to follow in the joy of Christ
the narrow way of the Gospel you have chosen,
in order to dedicate yourselves to the service
of your fellow men.**

R. Amen.

**S. May the Spirit who proceeds from the Father and the Son
make you a true family,
the sign and image of good things to come.**

R. Amen.

**S. And may the blessing of almighty God, the Father,
the Son ✠ and the Holy Spirit, come down on you and
on all who have taken part in this sacred liturgy.**

R. Amen.

173. *Or:*

S. May God, who inspires and brings to fulfilment every holy desire, protect you always by his grace, that you may faithfully live the obligations of your vocation.

R. Amen.

S. May he make of you, for all your confreres, a sign and witness of his love.

R. Amen.

S. May he make perfect in heaven the bond of charity which has united you on earth to Christ his Son.

R. Amen.

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

R. Amen.

CHAPTER V

**RITUAL
MASSES**

RITUAL MASSES

174. *These formularies can be used on any day, with the exception of Holy Week, the days within the Easter octave, solemnities, the Sundays of Advent, Lent and Paschal Time, Ash Wednesday, and the Commemoration of all the faithful departed (cf. Introduction, n. 21).*
175. *The liturgical colour is white, and the Gloria is said.*
176. *If there is only one candidate for profession, or for the celebration of the silver or golden jubilee, the singular form is used.*

A – FOR FIRST PROFESSION

177. *Entrance Antiphon* *(Ps 39: 8-9)*

**Here am I, Lord; I come to do your will.
Your law is written on my heart. (T. P. Alleluia).**

178. *Opening Prayer*

**Lord, you have inspired our brothers
with the resolve to follow Christ more closely.
Grant a blessed ending to the journey
on which they have set out,
so that they may be able to offer in your praise
the perfect gift of their loving service.**

**We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.**

179. *Prayer over the Gifts*

**Lord,
receive the gifts and prayers which we offer to you
on the day of the religious profession of our brothers.**

**By the grace of your Spirit
grant that these first fruits of their consecration
may be followed by the abundant fruits
of eternal life.**

We ask this through Christ our Lord.

180. Preface

“Christ the model of consecrated life”

∇. The Lord be with you.

℞. And also with you.

∇. Lift up your hearts.

℞. We lift them up to the Lord.

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

℞. It is right to give him thanks and praise.

**Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks
through Jesus Christ our Lord.**

**He came, the Son of a Virgin Mother,
named those blessed who were pure of heart,
and taught by his whole life the perfection of chastity.
He chose always to fulfil your holy will
and became obedient even to dying for us,
offering himself to you as a perfect oblation.**

**He consecrated more closely to your service
those who leave all things for your sake
and promised that they would find a heavenly treasure.**

**And so, with all the angels and saints
we proclaim your glory
and join in their unending hymn of praise:**

**Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.**

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

181. *Communion Antiphon* (Mk 3, 35)

He who has done the will of God
is my brother, my sister, and my mother.

182. *Prayer after communion*

Lord,
may the sacred mysteries we have shared bring us joy.
By their power grant that your servants
may constantly fulfil the religious duties they now take up
and freely give their service to you.
We ask this through Christ our Lord.

183. *Solemn Blessing: cf. chap. II, n. 86.*

B – FOR RENEWAL OF PROFESSION

184. *Entrance Antiphon* (Ps 121, 1-2)

I rejoiced when I heard them say:
let us go to the house of the Lord.
Jerusalem, we stand as pilgrims in your courts. (*T. P. Alleluia*).

185. *Opening Prayer*

God our Father,
guide of mankind and ruler of creation,
look upon these your servants
who wish to confirm their offering of themselves to you.
As the years pass by,
help them to enter more deeply into the mystery of the Church
and to dedicate themselves more generously
to the good of mankind.
We ask you this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

186. *Prayer over the Gifts*

**Father,
accept the gifts of your people
together with the renewed commitment of our brothers
to the service of the obedient, poor and chaste Christ;
change our offering into a sign of eternal life
and renew us all in the image of your Son,
who lives and reigns for ever and ever.**

187. *Preface as in the preceding Mass (cf. n. 180).***188. *Communion Antiphon****(Ps 33, 9)*

**Taste and see the goodness of the Lord;
blessed is he who hopes in God. (T. P. Alleluia).**

189. *Prayer after Communion*

**Father, you have nourished us at your holy table;
look upon these our confreres
who put their trust in your love:
by the grace of the risen Christ
and the power of your Spirit
guide them in the arduous way of the evangelical counsels.
We ask this through Christ our Lord.**

C – FOR PERPETUAL PROFESSION

190. *Entrance Antiphon* (Ps 65, 13-14)

**I will offer sacrifice in your temple;
I will fulfil the vows my lips have promised.**

191. *Opening Prayer*

**O God,
you have caused the grace of baptism
to bear such fruit in these your sons
that they now strive to follow your Son more closely.
Let them rightly aim at evangelical perfection,
increase the holiness of your Church
and spread Christ's kingdom with apostolic zeal.
We ask this 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.**

192. *Or*

**Lord, holy Father,
confirm the resolve of these your sons.
Grant that the grace of baptism,
which they wish to strengthen with new bonds,
may work its full effect in them
in a life consecrated to your praise
and to the spreading of Christ's kingdom.
He is God,
and lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.**

193. *Prayer over the gifts*

**Father,
accept the prayers and offerings of your rejoicing people
and confirm by the gift of your Spirit
these our brothers in their definitive commitment**

to live the evangelical counsels.
We ask this through Christ our Lord.

194. *Or*

Father,
accept the offerings of your servants
and make them a sign of salvation.
Fill with the gifts of your Holy Spirit
these our brothers whom you have called
to follow your Son more closely.
We ask this through Christ our Lord.

Eucharistic Prayer

195. *Preface*

“Called to holiness for the salvation of men”

∇. The Lord be with you.
℞. And also with you.
∇. Lift up your hearts.
℞. We lift them up to the Lord.
∇. Let us give thanks to the Lord our God.
℞. It is right to give him thanks and praise.

It is truly right and fitting that we should give thanks
and raise our voices in praise and blessing
to you, holy Father, who sent your Son,
born of the Virgin Mary,
to reveal to the world the evangelical way to holiness,
through the supreme gift of himself and his word.
Proclaiming to all that your kingdom
is for the poor and lowly,
he has shown us the way to salvation for all men;
and by inviting some to follow him more closely
he has indicated the more radical way
of the evangelical counsels.

**He continues to call others
 to follow him on the way of the Cross
 by the free and complete offering of themselves
 as living witnesses of your plan of salvation.
 Your Spirit consecrates them
 to make themselves a gift to their fellow men
 and to make of their life a sacrifice pleasing to you,
 after the example of Christ, our Lord and Saviour.
 Through him we experience the wonders of your fatherly love;
 with the angels, the ministers of your glory,
 we sing with joy and gratitude
 our hymn of praise and adoration.
 Holy, holy, holy Lord, God of power and might,
 heaven and earth are full of your glory.
 Hosanna in the highest.
 Blessed is he who comes in the name of the Lord.
 Hosanna in the highest.**

Or: cf. n. 180.

196. Particular intercessions

In the Eucharistic Prayers the newly professed may be remembered by the following embolisms:

In the Eucharistic Prayer I, the principal celebrant says

**Father, accept and sanctify this offering
 from your whole family and from these your servants,
 which we make to you on the day of their profession.
 By your grace
 they have dedicated their lives to you today.
 When your Son returns in glory
 may they share the joy of the unending Paschal feast.**

In the Eucharistic Prayer II, the first concelebrant says:

**Lord, remember your Church throughout the world;
 make us grow in love,
 together with N. our Pope,**

N. our bishop, and all the clergy.

**Lord, remember also these our brothers
who have today dedicated themselves to serve you always.
Grant that they may always raise their minds and hearts to you
and glorify your name.**

In the Eucharistic Prayer III, the second concelebrant says:

**Lord, may this sacrifice,
which has made our peace with you,
advance the peace and salvation of all the world.
Strengthen in faith and love your pilgrim Church on earth;
your servant Pope N. , our bishop N. , and all the bishops,
with the clergy and the entire people
your Son has gained for you.
Strengthen also these servants of yours in their holy purpose,
for they have dedicated themselves
by the bonds of religious consecration to serve you always.
Grant that they may give witness in your Church
to the new and eternal life won by Christ's redemption.
Father, hear the prayers of the family
you have gathered here before you.
In mercy and love unite all your children
wherever they may be.
Welcome into your kingdom our departed brothers and sisters,
and all who have left this world in your friendship.
We hope to enjoy for ever the vision of your glory,
through Christ our Lord, from whom all good things come.**

197. *Communion Antiphon*

(Gal 2, 19-20)

**I am nailed with Christ to the cross;
I am alive, not by my own life, but by Christ's life within me.**

198. *Prayer after Communion*

**Father, as we share your Word
and the body and blood of Christ,
fill with the gift of your Spirit these your sons,**

**consecrated for ever to your service;
grant that they may bring to fulfilment the special covenant
which today you have established with them in Christ,
who lives and reigns for ever and ever.**

199. *Or:*

**Father,
may the reception of the sacrament of life
and the solemnizing of this profession bring us joy.
Let this twofold act of devotion
help your servants to serve the Church and mankind
in the spirit of your love.
We ask this through Christ our Lord.**

200. *Solemn Blessing: cf. chap. IV, nn. 172-173.*

D – FOR THE 25th ANNIVERSARY OF PROFESSION

201. *To render more evident the relationship between the memorial of profession and the continuing and perfecting of the baptismal covenant, solemnity may be added to the rite by using the “Asperges” with holy water in place of the penitential act, following the indications given in the Roman Missal.*

202. *Entrance Antiphon* (Cf. Lk 11, 27-28)

**Blessed are those who hear the word of God and keep it:
they will bring forth fruits of everlasting life. (T. P. Alleluia).**

203. *Opening Prayer*

**Lord, our ever faithful God,
you give to our brothers (N. and N.)
the joy of renewing after twenty-five years
the offering of their life to your service;
accept our humble gratitude,
and confirm them in their holy resolve
to dedicate themselves with renewed enthusiasm
to the praise of your name
and the salvation of their fellow men.**

**Through our Lord Jesus Christ, your Son, who is God,
and lives and reigns with you in the unity of the Holy Spirit,
for ever and ever.**

204. *Readings*

When it is possible to choose readings from the Lectionary for professions, particularly suitable are nn. 232, 233, 234, 235, 240, 243, 244, 246, 248, 251, 252, 254, 259, 261, 263, 264, 265, 266, 268, 269, 270, 271, 273, 274, 275, 281, 282, 287. In paschal time all the readings are taken from the New Testament.

205. *At the end of the homily the assembly spends a brief period in silent reflection. If it be thought appropriate, the gesture of the presentation of*

the lighted candle may be repeated, as in the rite of perpetual profession (cf. chap. IV, nn. 156-157).

Then, the one who presides or some other suitable person introduces with well chosen words the renewal of profession by the jubilarians:

**God my Father,
 You consecrated me to yourself
 on the day of my baptism.
 In response to the love of the Lord Jesus your Son,
 who calls me to follow him more closely,
 and led by the Holy Spirit
 who is light and strength,
 I renew the total offering of myself to you.
 I pledge myself
 to devote all my strength
 to those to whom you will send me,
 especially to young people who are poorer;
 to live in the Salesian Society
 in communion of spirit and action with my brothers,
 and in this way to share in the life
 and mission of your Church.
 And so, in the presence of my brothers
 I renew the vow for ever
 to live obedient, poor and chaste,
 according to the way of the Gospel
 set out in the salesian Constitutions.
 Father, may your grace,
 the intercession of Mary Help of Christians,
 of St Joseph, of St Francis de Sales,
 and of St John Bosco,
 together with the assistance of my brother salesians
 keep me faithful day by day.**

206. *The principal celebrant says:*

**Let us thank the Lord for the infinite goodness he
 has always shown in the life of our brothers (N. and N.),
 and let us invoke him with faith as we make our
 common prayer.**

The prayer intentions are then announced; they may be suitably adapted from among those given in chap. II, n. 81; to each invocation the assembly responds with a sung (if possible) refrain.

207. *The presiding celebrant concludes with the following invocation:*

**S. Father, hear the prayers of your people
and confirm the gift of the Holy Spirit
to these our brothers
who today willingly renew with joy
the offering of their whole life to you;
help them to continue to fulfil in the Church
the pastoral plan of St John Bosco
until the day of Christ the Lord
who lives and reigns for ever and ever.**

208. *Prayer over the gifts*

**Father,
together with the gifts we present to you,
accept the offering of our brothers (*N. and N.*),
and by the power of your Holy Spirit,
make them ever more conformed
to the image of your beloved Son,
who lives and reigns for ever and ever.**

209. *Preface*

“Praise of God is his gift”

V. The Lord be with you.

R. And also with you.

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 to give him thanks and praise.

**Father, all powerful and ever-living God,
we do well always and everywhere to give you thanks.**

You have no need of our praise,

yet our desire to thank you is itself your gift.
 Our prayer of thanksgiving adds nothing to your greatness,
 but makes us grow in your grace
 and in renewed fidelity to the building of your Kingdom
 through Christ our Lord.

And so with all the angels and saints
 we proclaim your glory
 and join in their unending hymn of praise:

Holy, holy, holy Lord, God of power and might,
 heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

210. *Communion Antiphon* (Cf. Jn 15, 5)

I am the vine, you are the branches, says the Lord;
 he who abides in me bears much fruit. (T. P. Alleluia).

211. *Prayer after Communion*

Father,
 you have welcomed us to the table of the eucharist
 on the happy occasion of our brothers' jubilee;
 grant that, being strengthened
 by the body and blood of your Son,
 we may continue joyfully on our pilgrim way,
 and so come to gaze upon your face
 in the glory of heaven.
 Through Christ our Lord.

212. *Solemn Blessing: one of the formularies given in the Roman Missal may be chosen, according to the liturgical season.*

E – FOR THE 50th ANNIVERSARY OF PROFESSION

213. *Penitential act; cf. above, n. 201.*

214. *Entrance Antiphon*

(Eph 5, 19-20)

**Sing and make music to the Lord
with all your heart,
always and for everything giving thanks
to God the Father
in the name of our Lord Jesus Christ. (T. P. Alleluia).**

215. *Opening Prayer*

**God and Father of all gifts,
the source of all we have and are,
we humbly thank you
for the fifty years of religious profession
of our brothers (N. and N.).
You have given them the joy
of renewing the total offering of their life;
strengthen them by the gift of your Spirit,
that they may persevere in the building of your kingdom.
Through our Lord Jesus Christ, your Son, who is God,
and lives and reigns with you in the unity of the Holy Spirit,
for ever and ever.**

216. *Readings*

When it is possible to choose readings from the Lectionary for professions, particularly suitable are nn. 232, 244, 246, 248, 251, 252, 254, 259, 261, 263, 264, 265, 266, 268, 269, 270, 271, 273, 274, 275, 281, 282, 287. In paschal time all the readings are taken from the New Testament.

217. *Renewal of profession (cf. above, nn. 205-207)*

218. *Prayer over the gifts*

**Father, accept this sacrifice
which we offer in thanksgiving for your blessings,**

and grant that we may respond to your kindness
with the generous commitment of our life
in the service of your glory.
Through Christ our Lord.

219. *Preface* (cf. above, n. 209)

220. *Communion Antiphon*

(Ps 115, 12-13)

How can I repay the Lord
for his goodness to me?
The cup of salvation I will raise;
I will call on the Lord's name. (T. P. Alleluia).

221. *Prayer after Communion*

Lord our God,
may the sacrifice we have offered you in thanksgiving
transform us by the power of your Spirit,
that we may serve you with renewed zeal
and continue to experience your blessings.
Through Christ our Lord.

222. *Solemn Blessing*: one of the formularies given in the Roman Missal may be chosen, according to the liturgical season.

CHAPTER VI

**LECTIONARY
FOR
RELIGIOUS
PROFESSION**

LECTIONARY

- 223.** *The Lectionary contains a wide choice of readings for the different celebrations in the Ritual for Religious Profession, from the rite of admission to the religious life to the celebration of the twenty-fifth and fiftieth anniversaries of profession.*
- 224.** *The readings are arranged in the order in which they are proclaimed: first those of the Old Testament, then those of an Apostle, then the Gospels. In the case of the first reading, the special pericopes for Paschal Time are indicated.*
The overall arrangement of the texts has been adopted to emphasize and facilitate the possibility of choice, in the light of the pastoral requirements of the assembly taking part in the celebration.
- 225.** *The pericopes are provided with headings taken from the texts as they appear in the “editio typica altera” of the Ordo lectionum missae (1981) and of the Nova Vulgata (1986).*
- 226.** *On solemnities and Sundays there are three readings; on other days there are normally only two: in this case the first reading is chosen either from the Old Testament texts (except in Paschal Time), or from those for before the Gospel.*
To facilitate matters in the second case a responsorial psalm is provided, but is enclosed in horizontal parentheses to indicate that it is to be used only when the pericope concerned is used as the first reading.
- 227.** *The verse before the Gospel is purposely linked with the Gospel itself; in this way its sense and function are emphasized.*
*The verse is always accompanied by the Alleluia, except in Lent when Alleluia is replaced by an acclamation chosen from the following or similar phrases: **Praise to you, O Christ, king of eternal glory; Praise and honour be to you, Lord Jesus; Glory and praise to you, O Christ; Glory to you, O Christ, Word of the Father; Great are you, O Lord, and wonderful are your works; To you be glory, honour and power, Lord Jesus.***
There is nothing to prevent the acclamation (without the verse) being repeated after the Gospel has been proclaimed.

READING I
OUTSIDE EASTER SEASON

228. *FIRST READING*

A reading from the book of Genesis

Gen 12, 1-4a

Leave your country and your father's house, and come:

The Lord said to Abram,
 "Go forth from your country and your kindred
 and your father's house to the land that I will show you.
 And I will make of you a great nation,
 and I will bless you, and make your name great,
 so that you will be a blessing.
 I will bless those who bless you,
 and him who curses you I will curse;
 and by you all the families of the earth shall be blessed."
 So Abram went, as the Lord had told him.

This is the Word of the Lord.

RESPONSORIAL PSALM

From Ps 23

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

The Lord's is the earth and its fullness,
 the world and all its peoples.
 It is he who set it on the seas;
 on the waters he made it firm. ℟.

Who shall climb the mountain of the Lord?
 Who shall stand in his holy place?
 The man with clean hands and pure heart,
 who desires not worthless things. ℟.

He shall receive blessings from the Lord,
 and reward from the God who saves him.
 Such are the men who seek him,
 seek the face of the God of Jacob. ℟.

229. **FIRST READING**

A reading from the book of Deuteronomy

*Deut 7, 6-11****The Lord loves you and has chosen you***

Moses said to the people: "You are a people holy to the Lord your God; the Lord has chosen you to be a people for his own possession, out of all the peoples that are on the face of the earth. It was not because you were more in number than any other people that the Lord set his love upon you and chose you, for you were the fewest of all peoples; but it is because the Lord loves you, and is keeping the oath which he swore to your fathers, that the Lord has brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh king of Egypt. Know therefore that the Lord your God is God, the faithful God who keeps covenant and steadfast love with those who love him and keep his commandments, to a thousand generations, and requites to their face those who hate him, by destroying them; he will not be slack with him who hates him, he will requite him to his face. You shall therefore be careful to do the commandment, and the statutes, and the ordinances, which I command you this day."

This is the Word of the Lord.

RESPONSORIAL PSALM*From Ps 32*

℟. The earth is full of the goodness of the Lord.

Ring out your joy to the Lord, O you just;
for praise is fitting for loyal hearts.
Give thanks to the Lord upon the lyre,
with a ten-stringed harp sing him songs. ℟.

For the word of the Lord is faithful
and all his works to be trusted.
The Lord loves justice and right
and fills the earth with his love. ℟.

His own designs shall stand for ever,
the plans of his heart from age to age.

**They are happy, whose God is the Lord,
the people he has chosen as his own. R.**

**The Lord looks on those who revere him,
on those who hope in his love,
to rescue their souls from death,
to keep them alive in famine. R.**

**Our soul is waiting for the Lord.
The Lord is our help and our shield.
In him do our hearts find joy.
We trust in his holy name. R.**

230. FIRST READING

A reading from the first book of Samuel

1 Sam 3, 1-10

Speak, Lord, your servant is listening.

Now the boy Samuel was ministering to the Lord under Eli. And the word of the Lord was rare in those days; there was no frequent vision. At that time Eli, whose eyesight had begun to grow dim, so that he could not see, was lying down in his own place; the lamp of God had not yet gone out, and Samuel was lying down within the temple of the Lord, where the ark of God was. Then the Lord called, "Samuel! Samuel!" and he said, "Here I am!" and ran to Eli, and said, "Here I am, for you called me." But he said, "I did not call; lie down again." So he went and lay down. And the Lord called again, "Samuel!" And Samuel arose and went to Eli, and said, "Here I am, for you called me." But he said, "I did not call my son, lie down again." Now Samuel did not yet know the Lord, and the word of the Lord had not yet been revealed to him. And the Lord called Samuel again the third time. And he arose and went to Eli and said, "Here I am, for you called me." Then Eli perceived that the Lord was calling the boy. Therefore Eli said to Samuel, "Go, lie down; and if he calls you, you shall say, 'Speak, Lord, for thy servant hears'." So Samuel went and lay down in his place. And the Lord came and stood forth, calling

as at other times, "Samuel! Samuel!" And Samuel said, "Speak, for thy servant hears."

This is the Word of the Lord.

RESPONSORIAL PSALM

From Ps 39

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

I waited, waited for the Lord,
and he stooped down to me; he heard my cry.
He put a new song into my mouth,
praise of our God. ℟.

You do not ask for sacrifice and offerings,
but an open ear.

You do not ask for holocausts and victim.
Instead, here am I. ℟.

In the scroll of the book it stands written
that I should do your will.,
My God, I delight in your law
in the depth of my heart. ℟.

Your justice I have proclaimed in the great assembly.
My lips I have not sealed; you know it, O Lord.
O Lord, you will not withhold your compassion from me.
Your merciful love and your truth will always guard me. ℟.

231. **FIRST READING**

A reading from the first book of Kings *1 Kings 19, 16.19-21*

Elisha rose and followed Elijah

The Lord said to Elijah: "Elisha the son of Shaphat of Abel-meholah you shall anoint to be prophet in your place." So Elijah departed from there, and found Elisha, the son of Shaphat, who was ploughing, with twelve yoke of oxen before him, and he was with the twelfth. Elijah passed by him and cast his mantle upon him. And he left the oxen, and ran after

Elijah, and said, "Let me kiss my father and my mother, and then I will follow you." And he said to him, "Go back again; for what have I done to you?" And he returned from following him, and took the yoke of oxen, and slew them, and boiled their flesh with the yokes of the oxen, and gave it to the people and they ate. Then he arose and went after Elijah, and ministered to him.

This is the Word of the Lord.

RESPONSORIAL PSALM cf. n. 230

232. FIRST READING

A reading from the book of the prophet Isaiah

Is 44, 1-5

He will say: "I am the Lord's"

"But now hear, O Jacob my servant,
Israel whom I have chosen!
Thus says the Lord who made you,
who formed you from the womb and will help you:
Fear not, O Jacob my servant,
Jeshurun whom I have chosen.
For I will pour water on the thirsty land,
and streams on the dry ground;
I will pour my spirit on your descendants,
and my blessing on your offspring.
They shall spring up like grass amid waters,
like willows by flowing streams.
This one will say, 'I am the Lord's,'
another will call himself by the name of Jacob,
and another will write on his hand, 'The Lord's,'
and surname himself by the name of Israel."

This is the Word of the Lord.

RESPONSORIAL PSALM*Ps 124*

℟. Those who trust in the Lord abide for ever.

**Those who put their trust in the Lord
are like Mount Sion, that cannot be shaken,
that stands for ever. ℟.**

**Jerusalem! The mountains surround her,
so the Lord surrounds his people
both now and for ever. ℟.**

**For the sceptre of the wicked shall not rest
over the land of the just
for fear that the hands of the just
should turn to evil. ℟.**

**Do good, Lord, to those who are good,
to the upright of heart;
but the crooked and those who do evil,
drive them away!
On Israel, peace! ℟.**

233. **FIRST READING**

A reading from the book of the prophet Isaiah

Is 61, 9-11

I exult for joy in the Lord

**Their descendants shall be known among the nations,
and their offspring in the midst of the peoples;
all who see them shall acknowledge them,
that they are a people whom the Lord has blessed.**

**I will greatly rejoice in the Lord,
my soul shall exult in my God;
for he has clothed me with the garments of salvation,
he has covered me with the robe of righteousness,
as a bridegroom decks himself with a garland,
and as a bride adorns herself with her jewels.**

**For as the earth brings forth its shoots,
and as a garden causes what is sewn in it to spring up,**

so the Lord God will cause righteousness and praise
to spring forth before all the nations.

This is the Word of the Lord.

RESPONSORIAL PSALM

From Ps 32

R. Sing to the Lord a new song

or

R. You, Lord, are my song of joy.

**Give thanks to the Lord upon the lyre
with a ten-stringed harp sing him songs.**

**O sing him a song that is new,
play loudly, with all your skill. R.**

**For the word of the Lord is faithful
and all his works to be trusted.**

**The Lord loves justice and right
and fills the earth with his love. R.**

**His own designs shall stand for ever,
the plans of his heart from age to age.
They are happy, whose God is the Lord,
the people he has chosen as his own. R.**

**Our soul is waiting for the Lord.
The Lord is our help and our shield.
May your love be upon us, O Lord,
as we place all our hope in you. R.**

234. *FIRST READING*

A reading from the book of the prophet Isaiah

Is 63, 7-9

Let me sing the praises of the Lord

**I will recount the steadfast love of the Lord,
the praises of the Lord,
according to all that the Lord has granted us,
and the great goodness to the house of Israel**

which he has granted them according to his mercy,
according to the abundance of his steadfast love.

For he said, Surely they are my people,
sons who will not deal falsely;
and he became their Saviour.

In all their affliction he was afflicted,
and the angel of his presence saved them;
in his love and in his pity he redeemed them;
he lifted them up and carried them all the days of old.

This is the Word of the Lord.

RESPONSORIAL PSALM

From Ps 144

℟. I will sing for ever the goodness of the Lord.

I will bless you day after day
and praise your name for ever.
The Lord is great, highly to be praised,
his greatness cannot be measured. ℟.

Age to age shall proclaim your works,
shall declare your mighty deeds,
shall speak of your splendour and glory,
tell the tale of your wonderful works. ℟.

They will speak of your terrible deeds,
recount your greatness and might.
They will recall your abundant goodness;
age to age shall ring out your justice. ℟.

The Lord is kind and full of compassion,
slow to anger, abounding in love.
How good is the Lord to all,
compassionate to all his creatures. ℟.

All your creatures shall thank you, O Lord,
and your friends shall repeat their blessing.
They shall speak of the glory of your reign
and declare your might, O God. ℟.

235. FIRST READING**A reading from the book of the prophet Isaiah***Is 66, 10-14c**You will be filled with his consolations*

**Rejoice with Jerusalem, and be glad for her,
for all who love her;
rejoice with her in joy, all you who mourn over her;
that you may suck and be satisfied with her consoling breasts;
that you may drink deeply with delight
from the abundance of her glory.**

For thus says the Lord:

**“Behold I will extend prosperity to her like a river,
and the wealth of the nations like an overflowing stream;
and you shall suck, you shall be carried upon her hip,
and dandled upon her knees.**

**As one whom his mother comforts, so I will comfort you;
you shall be comforted in Jerusalem.**

**You shall see, and your heart shall rejoice;
your bones shall flourish like the grass;
and it shall be known that the hand of the Lord
is with his servants.**

This is the Word of the Lord.**RESPONSORIAL PSALM***From Ps 65***R. Great are the works of the Lord.***or***R. To you our praise is due, O God of salvation.**

**Cry out with joy to God all the earth,
O sing to the glory of his name.
O render him glorious praise.
Say to God: ‘How tremendous your deeds!
Before you all the earth shall bow;
shall sing to you, sing to your name!’ R.**

**Come and see the works of God,
tremendous his deeds among men.**

He turned the sea into dry land,
 they passed through the river dry-shod.
 Let our joy then be in him;
 he rules for ever by his might. R.

Come and hear, all who fear God.
 I will tell what he did for my soul.
 Blessed be God who did not reject my prayer
 nor withhold his love from me. R.

236. *FIRST READING*

A reading from the book of the prophet Jeremiah *Jer 1, 4-9*

Go to those to whom I shall send you

Now the word of the Lord came to me saying,
 “Before I formed you in the womb I knew you,
 and before you were born I consecrated you;
 I appointed you a prophet to the nations.”
 Then I said: “Ah, Lord God! Behold I do not know how to
 speak, for I am only a youth.”

But the Lord said to me,
 “Do not say, ‘I am only a youth’;
 for to all to whom I send you you shall go,
 and whatever I shall command you you shall speak.
 Be not afraid of them, for I am with you to deliver you.”
 says the Lord.

Then the Lord put forth his hand and touched my mouth;
 and the Lord said to me:
 “Behold, I have put my words in your mouth.”

This is the Word of the Lord.

RESPONSORIAL PSALM

From Ps 95

R. I will sing, O Lord, of your salvation.

or

R. Praise be to you, Lord, king of eternal glory.

**O sing a new song to the Lord,
sing to the Lord all the earth.**

O sing to the Lord, bless his name. R.

**Proclaim his help day by day,
tell among the nations his glory
and his wonders among all the peoples. R.**

**Proclaim to the nations: 'God is king'.
The world he made firm in its place;
he will judge the peoples in fairness. R.**

237. FIRST READING.

A reading from the book of the prophet Ezekiel *Ezek 34, 11-16*

I myself will look after and tend my sheep

Thus says the Lord God: Behold I, I myself will search for my sheep, and will seek them out. As a shepherd seeks out his flock when some of his sheep have been scattered abroad, so will I seek out my sheep; and I will rescue them from all places where they have been scattered on a day of clouds and thick darkness.

And I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land; and I will feed them on the mountains of Israel, by the fountains, and upon the mountain heights of Israel shall be their pasture.

I myself will be the shepherd of my sheep, and I will make them lie down, says the Lord God. I will seek the lost, and I will bring back the strayed; I will bind up the crippled, and I will strengthen the weak, and the fat and the strong I will watch over; I will feed them in justice.

This is the Word of the Lord.

RESPONSORIAL PSALM

Ps 22

R. The Lord is my shepherd; there is nothing I shall want.

or

R. You guide me, Lord, along the right path.

Fresh and green are the pastures where the Lord gives me repose. Near restful waters he leads me, to revive my drooping spirit. He guides me along the right path, he is true to his name. **R.**

If I should walk in the valley of darkness, no evil would I fear. You are there with your crook and your staff; with these you give me comfort. **R.**

You have prepared a banquet for me in the sight of my foes. My head you have anointed with oil; my cup is overflowing. **R.**

Surely goodness and kindness shall follow me all the days of my life.

In the Lord's own house shall I dwell for ever and ever. **R.**

238. **FIRST READING**

A reading from the book of the prophet Ezekiel *Ezek 36, 23-28*

A new spirit I will put within you

Thus says the Lord God: I will vindicate the holiness of my great name, which has been profaned among the nations, and which you have profaned among them; and the nations will know that I am the Lord, when through you I vindicate my holiness before their eyes.

For I will take you from among the nations, and gather you from all the countries, and bring you into your own land. I will sprinkle clean water upon you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. A new heart I will give you, and a new spirit I will put within you; and I will take out of your flesh the heart of stone and give

you a heart of flesh. And I will put my spirit within you and cause you to walk in my statutes and be careful to observe my ordinances. You shall dwell in the land which I gave to your fathers; and you shall be my people, and I will be your God.

This is the Word of the Lord.

RESPONSORIAL PSALM

From Ps 138

℟. I thank you, Lord, for the wonder of my being.

O Lord, you search me and you know me,
you know my resting and my rising,
you discern my purpose from afar.
You mark when I walk or lie down,
all my ways lie open to you. ℟.

Before ever a word is on my tongue
you know it, O Lord, through and through.
Behind and before you besiege me,
your hand ever laid upon me.
Too wonderful for me, this knowledge,
too high, beyond my reach. ℟.

For it was you who created my being,
knit me together in my mother's womb.
I thank you for the wonder of my being,
for the wonders of all your creation. ℟.

Already you knew my soul, my body held no secret from you
when I was being fashioned in secret
and moulded in the depths of the earth. ℟.

Your eyes saw all my actions,
they were all of them written in your book;
every one of my days was decreed
before one of them came into being. ℟.

To me, how mysterious your thoughts,
the sum of them not to be numbered!
If I count them, they are more than the sand;
to finish, I must be eternal, like you. ℟.

239. **FIRST READING**

A reading from the book of the prophet Hosea *Hos 11, 1.3-4.8-9*

I led them with bands of love

Thus says the Lord:

“When Israel was a child, I loved him,
and out of Egypt I called my son.
Yet it was I who taught Ephraim to walk,
I took them up in my arms;
but they did not know that I healed them.
I led them with cords of compassion,
with the bands of love,
and I became to them as one
who eases the yoke on their jaws,
and I bent down to them and fed them.
How can I give you up, O Ephraim!
How can I hand you over, O Israel!
My heart recoils within me,
my compassion grows warm and tender.
I will not execute my fierce anger,
I will not again destroy Ephraim;
for I am God and not man,
the Holy One in your midst,
and I will not come to destroy.

This is the Word of the Lord.

RESPONSORIAL PSALM

From Ps 102

R. Let us see, Father, the light of your countenance.

or

R. I will bless the name of the Lord all my days.

My soul, give thanks to the Lord,
all my being, bless his holy name.
My soul, give thanks to the Lord
and never forget all his blessings. **R.**

**The Lord is compassion and love,
slow to anger and rich in mercy.
He does not treat us according to our sins
nor repay us according to our faults. R.**

**For as the heavens are high above the earth
so strong is his love for those who fear him.
As far as the east is from the west
so far does he remove our sins. R.**

**As a father has compassion on his sons,
the Lord has pity on those who fear him;
when they keep his covenant in truth,
when they keep his will in their mind. R.**

**READING I
DURING EASTER SEASON**

240. FIRST READING

A reading from the Acts of the Apostles

Acts 2, 42-47

All who believed were together and had all things in common.

At that time the disciples devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.

And fear came upon every soul; and many wonders and signs were done through the apostles. And all who believed were together and had all things in common; and they sold their possessions and goods and distributed them to all, as any had need.

And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, praising God and having favour with all the people.

This is the Word of the Lord.

RESPONSORIAL PSALM

Ps 99

℟. Serve the Lord with gladness.

or

℟. We thank you, God, for the gift of your love.

Cry out with joy to the Lord, all the earth.

Serve the Lord with gladness.

Come before him, singing for joy. ℟.

Know that he, the Lord, is God.

He made us, we belong to him,

we are his people, the sheep of his flock. ℟.

Go within his gates, giving thanks.

Enter his courts with songs of praise.

Give thanks to him and bless his name. R.

**Indeed, how good is the Lord,
eternal his merciful love.**

He is faithful from age to age. R.

241. FIRST READING

A reading from the Acts of the Apostles

Acts 4, 32-35

One heart and one soul

Now the company of those who believed were of one heart and soul, and no one said that any of the things which he possessed was his own, but they had everything in common.

And with great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as were possessors of lands or houses sold them, and brought the proceeds of what was sold and laid it at the apostles' feet; and distribution was made to each as any had need.

This is the Word of the Lord.

RESPONSORIAL PSALM

From Ps 32

R. Happy the people united in the name of the Lord.

**Give thanks to the Lord upon the lyre
with a ten-stringed harp sing him songs.**

**O sing him a song that is new,
play loudly with all your skill. R.**

**For the word of the Lord is faithful
and all his works to be trusted.**

**The Lord loves justice and right
and fills the earth with his love. R.**

**His own designs shall stand for ever,
the plans of his heart from age to age.**

**They are happy, whose God is the Lord,
the people he has chosen as his own. R.**

**Our soul is waiting for the Lord.
The Lord is our help and our shield.
In him do our hearts find joy.
We trust in his holy name. R.**

242. FIRST READING

A reading from the book of Revelation

Rev 3, 14b. 20-22

I will eat with him and he with me

The words of the Amen, the faithful and true witness, the beginning of God's creation.

"Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me.

He who conquers, I will grant him to sit with me on my throne, as I myself conquered and sat down with my Father on his throne.

He who has an ear, let him hear what the Spirit says to the churches."

RESPONSORIAL PSALM

From Ps 83

R. Blessed are they who are invited to the marriage feast of the Lamb.

or

R. In your house, Lord, we exult with joy.

**How lovely is your dwelling place,
Lord, God of hosts.**

**My soul is longing and yearning,
is yearning for the courts of the Lord.**

**My heart and my soul ring out their joy
to God, the living God. R.**

The sparrow herself finds a home
and the swallow a nest for her brood;
she lays her young by your altars,
Lord of hosts, my king and my God. R.

They are happy, who dwell in your house,
for ever singing your praise.

They are happy, whose strength is in you,
in whose hearts are the roads to Sion. R.

One day within your courts
is better than a thousand elsewhere.
The threshold of the house of God
I prefer to the dwellings of the wicked. R.

For the Lord God is a rampart, a shield;
he will give us his favour and glory.
The Lord will not refuse any good
to those who walk without blame. R.

243. *FIRST READING*

A reading from the book of Revelation. *Rev 22, 12-14. 16-17. 20*

Come, Lord Jesus!

I, John, heard a voice from heaven that said to me:
“Behold, I am coming soon, bringing my recompense, to repay
every one for what he has done. I am the Alpha and the Omega,
the first and the last, the beginning and the end.”
Blessed are those who wash their robes, that they may have the
right to the tree of life and that they may enter the city by the
gates.

“I Jesus have sent my angel to you with this testimony for the
churches. I am the root and the offspring of David, the bright
morning star.”

The Spirit and the Bride say, “Come.” And let him who hears
say, “Come.” And let him who is thirsty come, let him who
desires take the water of life without price.

He who testifies to these things says, "Surely I am coming soon." Amen. Come, Lord Jesus! The grace of the Lord Jesus be with you all. Amen.

This is the Word of the Lord.

RESPONSORIAL PSALM

From Ps 135

O give thanks to the Lord for he is good,
For his love endures for ever!

Give thanks to the God of gods,
For his love endures for ever!

Give thanks to the Lord of lords,
For his love endures for ever!

Who alone has wrought marvellous works,
For his love endures for ever!

Whose wisdom it was made the skies,
For his love endures for ever!

Who fixed the earth firmly on the seas,
For his love endures for ever!

He snatched us away from our foes,
For his love endures for ever!

He gives food to all living things,
For his love endures for ever!

To the God of heaven give thanks,
For his love endures for ever!

READING II

244. **SECOND READING**

A reading from the letter of Paul to the Romans *Rom 5, 15*

Faith will not leave us disappointed

Since we are justified by faith, we have peace with God through our Lord Jesus Christ. Through him we have obtained access to this grace in which we stand, and we rejoice in our hope of sharing the glory of God. More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.

This is the Word of the Lord.

RESPONSORIAL PSALM

From Ps 33

R. He who trusts in the Lord will not be put to shame.

I will bless the Lord at all times,
his praise always on my lips;
in the Lord my soul shall make its boast.
The humble shall hear and be glad. **R.**

Glorify the Lord with me.
Together let us praise his name.
I sought the Lord and he answered me;
from all my terrors he set me free. **R.**

Look towards him and be radiant;
let your faces not be abashed.
This poor man called; the Lord heard him
and rescued him from all his distress. **R.**

**The angel of the Lord is encamped
around those who revere him, to rescue them.
Taste and see that the Lord is good.
He is happy who seeks refuge in him. R.**

245. SECOND READING

A reading from the letter of Paul to the Romans *Rom 6, 3-11*

Let us walk in newness of life

Brothers, do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin. For he who has died is freed from sin. But if we have died with Christ, we believe that we shall also live with him. For we know that Christ being raised from the dead will never die again; death no longer has dominion over him. The death he died he died to sin, once for all, but the life he lives he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

This is the Word of the Lord.

RESPONSORIAL PSALM: cf. n. 237

246. SECOND READING

A reading from the letter of Paul to the Romans.

Rom 5, 28-32.35.38-39

Those whom he predestined he also called

Brothers, we know that in everything God works for good with those who love him, who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brethren. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

What then shall we say to this? If God is for us, who is against us? He who did not spare his own Son but gave him up for us all, will he not also give us all things with him?

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

This is the Word of the Lord.

RESPONSORIAL PSALM: cf. n. 235.

247. SECOND READING

A reading from the letter of Paul to the Romans. *Rom 12, 113*

Be transformed by the renewal of your mind, that you may prove what is the will of God.

I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to

this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect.

For by the grace given to me I bid every one among you not to think of himself more highly than he ought to think, but to think with sober judgement, each according to the measure of faith which God has assigned him. For as in one body we have many members, and all the members do not have the same function, so we, though many, are one body in Christ, and individually members one of another.

Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness.

Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection; outdo one another in showing honour. Never flag in zeal, be aglow with the Spirit, serve the Lord. Rejoice in your hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints, practise hospitality.

This is the Word of the Lord.

RESPONSORIAL PSALM: cf. n. 230

248. *SECOND READING*

A reading from the first letter of Paul to the Corinthians

1 Cor 1, 22-31

We preach Christ crucified

Brethren, Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks,

Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

For consider your call, brethren; not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth; but God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God.

He is the source of your life in Christ Jesus, whom God made our wisdom, our righteousness and sanctification and redemption; therefore, as it is written, "Let him who boasts boast of the Lord."

This is the Word of the Lord.

RESPONSORIAL PSALM

Ps 130

R. You, Lord, are the strength of the weak.

**O Lord, my heart is not proud
nor haughty my eyes.**

**I have not gone after things too great
nor marvels beyond me. R.**

**Truly I have set my soul
in silence and peace.**

**As a child has rest in its mother's arms,
even so my soul. R.**

**O Israel, hope in the Lord
both now and for ever. R**

249. SECOND READING**A reading from the first letter of Paul to the Corinthians***1 Cor 3, 9-11.16-17**Let each one take care how he builds*

Brethren, you are God's building. According to the commission of God given to me, like a skilled master builder I laid a foundation, and another man is building upon it. Let each man take care how he builds upon it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ.

Do you not know that you are God's temple and that God's Spirit dwells in you? If anyone destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are.

This is the Word of the Lord.

RESPONSORIAL PSALM*From Ps 107*

R. With God we shall do great things.

My heart is ready, O God, my heart is ready:

I will sing your praise.

Awake, my soul; awake, lyre and harp.

I will awake the dawn. R.

I will thank you, Lord, among the peoples,

among the nations I will praise you,

for your love reaches to the heavens

and your truth to the skies. R.

O God, arise above the heavens;

may your glory shine on earth.

O come and deliver your friends;

help with your right hand and reply. R.

Give us help against the foe:

for the help of man is vain.

With God we shall do bravely

and he will trample down our foes. R.

250. SECOND READING

A reading from the first letter of Paul to the Corinthians

1 Cor 9, 24-27

So run that may obtain the prize

Brethren, do you not know that in a race all the runners compete, but only one receives the prize? So run that you may obtain it. Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable. Well, I do not run aimlessly, I do not box as one beating the air; but I pommel my body and subdue it, lest after preaching to others I myself should be disqualified.

This is the Word of the Lord.

RESPONSORIAL PSALM: cf. n. 230

251. SECOND READING

A reading from the second letter of Paul to the Corinthians

2 Cor 4, 7-15

Transcendent power belongs to God, not to us

Brethren, we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies.

For while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life in you.

Since we have the same spirit of faith as he had who wrote, "I believed, so I spoke," we too believe, and so we speak, knowing that he who raised the Lord Jesus will raise us also with Jesus and bring us with you into his presence. For it is

all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.

This is the Word of the Lord.

RESPONSORIAL PSALM

From Ps 143

R. Blessed be the Lord, my rock.

or

R. You, Lord, are my strong support.

Blessed be the Lord, my rock
who trains my arms for battle,
who prepares my hands for war. R.

He is my love, my fortress;
he is my stronghold, my saviour,
my shield, my place of refuge.
He brings peoples under my rule. R.

Lord, what is man that you care for him,
mortal man, that you keep him in mind;
man who is merely a breath
whose life fades like a shadow? R.

To you, O God, will I sing a new song;
I will play on the ten-stringed harp
to you who give kings their victory,
who set David your servant free. R.

252. **SECOND READING**

A reading from the second letter of Paul to the Corinthians

2 Cor 4, 1018

We fix our gaze on what is unseen

Brethren, We always carry in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal

flesh. So death is at work in us, but life in you.

Since we have the same spirit of faith as he had who wrote, "I believed, so I spoke," we too believe, and so we speak, knowing that he who raised the Lord Jesus will raise us also with Jesus and bring us with you into his presence. For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.

So we do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed every day. For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison, because we look not to the things that are seen but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal.

This is the Word of the Lord.

RESPONSORIAL PSALM

From Ps 26

℟. I seek you, Lord: let me gaze upon your face.

The Lord is my light and my help;
whom shall I fear?

The Lord is the stronghold of my life;
before whom shall I shrink? ℟.

There is one thing I ask of the Lord, for this I long,
to live in the house of the Lord, all the days of my life,
to savour the sweetness of the Lord, to behold his temple. ℟.

For there he keeps me safe in his tent in the day of evil.
He hides me in the shelter of his tent,
on a rock he sets me safe. ℟.

Of you my heart has spoken: "Seek his face."
It is your face, O Lord, that I seek; hide not your face.
Dismiss not your servant in anger. ℟.

Do not abandon or forsake me, O God my help!
Instruct me, Lord, in your way; on an even path lead me. ℟.

253. **SECOND READING**

A reading from the second letter of Paul to the Corinthians

2 Cor 5, 14-17

The love of Christ impels us

Brethren, the love of Christ controls us, because we are convinced that one has died for all; therefore all have died. And he died for all, that those who live might live no longer for themselves but for him who for their sake died and was raised.

From now on, therefore, we regard no one from a human point of view; even though we once regarded Christ from a human point of view, we regard him thus no longer.

Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come.

This is the Word of the Lord.

RESPONSORIAL PSALM

From Ps 62

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

**O God, you are my God, for you I long;
for you my soul is thirsting.**

**My body pines for you
like a dry weary land without water. R.**

**For your love is better than life,
my lips will speak your praise.
So I will bless you all my life,
in your name I will lift up my hands. R.**

**On you I muse through the night
for you have been my help;
in the shadow of your wings I rejoice.
My soul clings to you;
your right hand holds me fast. R.**

254. SECOND READING

A reading from the letter of Paul to the Ephesians. *Eph 1, 3-14*

God has chosen us in Christ to be holy and immaculate in love.

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. He destined us in love to be his sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace which he freely bestowed on us in the Beloved. In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace which he lavished upon us. For he has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth. In him, according to the purpose of him who accomplishes all things according to the counsel of his will, we who first hoped in Christ have been destined and appointed to live for the praise of his glory. In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.

This is the Word of the Lord.

RESPONSORIAL PSALM: cf. n. 230.

255. SECOND READING

A reading from the letter of Paul to the Ephesians. *Eph 4, 1-6*

Lead a life worthy of the calling you have received.

Brethren, I a prisoner for the Lord beg you to lead a life worthy of the calling to which you have been called, with all lowliness

and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all.

This is the Word of the Lord.

RESPONSORIAL PSALM

Ps 132

R. In your presence, Lord, we shall live in love.

How good and how pleasant it is,
when brothers live in unity! **R.**

It is like precious oil upon the head
running down upon the beard,
running down upon Aaron's beard
upon the collar of his robes. **R.**

It is like the dew of Hermon which falls
on the heights of Sion.

For there the Lord gives his blessing,
life for ever. **R.**

256. SECOND READING

A reading from the letter of Paul to the Ephesians. *Eph 4, 11-16*

Until we all attain to mature manhood.

Brethren, Christ's gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ; so that we may no longer be children, tossed to and for and carried about with every wind of doctrine, by the cunning

of men, by their craftiness in deceitful wiles. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love.

This is the Word of the Lord.

RESPONSORIAL PSALM

From Ps 88

R. I will sing for ever of your love, O Lord.

**With my chosen one I have made a covenant;
I have sworn to David my servant:
I will establish your dynasty for ever
and set up your throne through all ages. R.**

**I have found David my servant
and with my holy oil anointed him.
My hand shall always be with him
and my arm shall make him strong. R.**

**My truth and my love shall be with him;
by my name his might shall be exalted.
He will say to me: "You are my father,
my God, the rock who saves me." R.**

257. SECOND READING

A reading from the letter of Paul to the Ephesians. Eph 6, 10-20

***Put on the armour of God,
that you may be able to resist temptation.***

Brethren, be strong in the Lord and in the strength of his might. Put on the whole armour of God, that you may be able to stand against the wiles of the devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present

darkness, against the spiritual hosts of wickedness in the heavenly places.

Therefore take the whole armour of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the equipment of the gospel of peace; above all taking the shield of faith, with which you can quench all the flaming darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. Pray at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints, and also for me, that utterance may be given me in opening my mouth boldly to proclaim the mystery of the gospel, for which I am an ambassador in chains; that I may declare it boldly, as I ought to speak.

This is the Word of the Lord.

RESPONSORIAL PSALM: cf. n. 251.

258. *SECOND READING*

A reading from the letter of Paul to the Philippians *Phil 2, 1-4*

Be united in spirit, with the same love and sentiments.

Brethren, if there is any encouragement in Christ, any incentive of love, any participation in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind.

Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each one of you look not only to his own interests, but also to the interests of others.

This is the Word of the Lord.

RESPONSORIAL PSALM: cf. n. 228.

259. SECOND READING

A reading from the letter of Paul to the Philippians *Phil 3, 8-14*

I suffered the loss of all things, so as to gain Christ.

Brethren, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and count them as refuse, in order that I may gain Christ and be found in him, not having a righteousness of my own, based on law, but that which is through faith in Christ, the righteousness from God that depends on faith; that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that if possible I may attain the resurrection from the dead.

Not that I have already obtained this or am already perfect; but I press on to make it my own, because Christ Jesus has made me his own.

Brethren, I do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus.

This is the Word of the Lord.

RESPONSORIAL PSALM: cf. n. 242.

260. SECOND READING

A reading from the letter of Paul to the Philippians *Phil 4, 4-9*

Rejoice in the Lord always.

Brethren, rejoice in the Lord always; again I will say, Rejoice. Let all men know your forbearance. The Lord is at hand. Have

no anxiety about anything, but in everything by prayer and supplication let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus.

Finally, brethren, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me, do; and the God of peace will be with you.

This is the Word of the Lord.

RESPONSORIAL PSALM: cf. n. 239.

261. *SECOND READING*

A reading from the letter of Paul to the Colossians *Col 3, 12-17*

Above all put on love, which is the bond of perfection.

Brethren, put on then, as God's chosen ones, holy and beloved, compassion, kindness, lowliness, meekness, and patience, forbearing one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive.

And above all these put on love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful.

Let the word of Christ dwell in you richly, as you teach and admonish one another in all wisdom, and as you sing psalms and hymns and spiritual songs with thankfulness in your hearts to God.

And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

This is the Word of the Lord.

RESPONSORIAL PSALM: cf. n. 241.

262. SECOND READING

A reading from the first letter of Paul to the Thessalonians

1 Thess 4, 1-3a.7-12

This is the will of God, your sanctification.

Brethren, we beseech and exhort you in the Lord Jesus, that as you learned from us how you ought to live and to please God, just as you are doing, you do so more and more. For you know what instructions we gave you through the Lord Jesus. For this is the will of God, your sanctification.

God has not called us for uncleanness, but in holiness. Therefore whoever disregards this, disregards not man but God, who gives his Holy Spirit to you.

But concerning love of the brethren you have no need to have any one write to you, for you yourselves have been taught by God to love one another; and indeed you do love all the brethren throughout Macedonia.

But we exhort you, brethren, to do so more and more, to aspire to live quietly, to mind your own affairs, and to work with your hands, as we charged you; so that you may command the respect of outsiders, and be dependent on nobody.

This is the Word of the Lord.

RESPONSORIAL PSALM: cf. n. 252.

263. SECOND READING

A reading from the second letter of Paul to Timothy

2 Tim 2, 22b-26

A servant of the Lord must be kind to everyone and gentle when he corrects people.

Beloved, aim at righteousness, faith, love, and peace, along with those who call upon the Lord from a pure heart. Have nothing to do with stupid, senseless controversies; you know that they breed quarrels.

The Lord's servant must not be quarrelsome but kindly to every one, an apt teacher, forbearing, correcting his opponents with gentleness. God may perhaps grant that they will repent and come to know the truth, and they may escape from the snare of the devil, after being captured by him to do his will.

This is the Word of the Lord.

RESPONSORIAL PSALM

From Ps 118

R. Your word, O Lord, gives me joy.

How shall the young remain sinless?

By obeying your word.

I have sought you with all my heart:

let me not stray from your commands. **R.**

I treasure your promise in my heart

lest I sin against you.

Blessed are you, O Lord;

teach me your commands. **R.**

I will ponder all your precepts

and consider your paths.

I take delight in your commands;

I will not forget your word. **R.**

264. SECOND READING**A reading from the letter to the Hebrews***Heb 12, 1-4****Let us keep our eyes fixed on Jesus.***

Brethren, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

Consider him who endured from sinners such hostility against himself, so that you may not grow weary or faint-hearted.

In your struggle against sin you have not yet resisted to the point of shedding your blood.

This is the Word of the Lord.

RESPONSORIAL PSALM*From Ps 21*

℟. The glory of God is man fully alive.

You are my praise in the great assembly.

My vows I will pay before those who fear him.

The poor shall eat and shall have their fill.

They shall praise the Lord, those who seek him.

May their hearts live for ever and ever! ℟.

All the earth shall remember and return to the Lord,

all families of the nations worship before him

for the kingdom is the Lord's: he is ruler of the nations.

They shall worship before him, all the mighty of the earth;

before him shall bow all who go down to the dust. ℟.

And my soul shall live for him, my children serve him.

They shall tell of the Lord to generations yet to come,

declare his faithfulness to peoples yet unborn:

"These things the Lord has done!" ℟.

265. **SECOND READING**

A reading from the first letter of Peter

1 Pet 1, 13-25

You too must become holy.

Dearly beloved, gird up your minds, be sober, set your hope fully upon the grace that is coming to you at the revelation of Jesus Christ. As obedient children, do not be conformed to the passions of your former ignorance, but as he who called you is holy, be holy yourselves in all your conduct; since it is written, "You shall be holy, for I am holy." And if you invoke as Father him who judges each one impartially according to his deeds, conduct yourselves with fear throughout the time of your exile. You know that you were ransomed from the futile ways inherited from your fathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot. He was destined before the foundation of the world but was made manifest at the end of the times for your sake. Through him you have confidence in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.

Having purified your souls by your obedience to the truth for a sincere love of the brethren, love one another earnestly from the heart. You have been born anew, not of perishable seed but of imperishable, through the living and abiding word of God; for "all flesh is like grass and all its glory like the flower of grass. The grass withers and the flower falls, but the word of the Lord abides for ever."

That word is the good news which was preached to you.

This is the Word of the Lord.

RESPONSORIAL PSALM

From Ps 97

R. Sing to the Lord a new song
for he has saved us by his love.

Sing a new song to the Lord
for he has worked wonders.

**His right hand and his holy arm
have brought salvation. R.**

**The Lord has made known his salvation;
has shown his justice to the nations.
He has remembered his truth and love
for the house of Israel. R.**

**All the ends of the earth have seen
the salvation of our God.
Shout to the Lord all the earth,
ring out your joy. R.**

266. SECOND READING

A reading from the second letter of Peter

2 Pet 1, 3-11

Work all the harder to justify your call.

Dearly beloved, the divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, by which he has granted to us his precious and very great promises, that through these you may escape from the corruption that is in the world because of passion, and become partakers of the divine nature. For this very reason make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, and godliness with brotherly affection, and brotherly affection with love. For if these things are yours and abound, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ. For whoever lacks these things is blind and shortsighted and has forgotten that he was cleansed from his old sins. Therefore, brethren, be the more zealous to confirm your call and election, for if you do this you will never fall; so there will be richly provided for you and entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

This is the Word of the Lord.

RESPONSORIAL PSALM*From Ps 90*

R. You are my saviour, Lord; you give me life.

**He who dwells in the shelter of the Most High
and abides in the shade of the Almighty
says to the Lord: "My refuge,
my stronghold, my God in whom I trust!" R.**

**For you he has commanded his angels
to keep you in all your ways.
Since he clings to me in love, I will free him;
protect him for he knows my name. R.**

**When he calls I shall answer: "I am with you."
I will save him in distress and give him glory.
With length of life I will content him;
I shall let him see my saving power. R.**

267. SECOND READING

A reading from the first letter of St John.

1 Jn 2, 12-17

Do not love the world, nor the things of the world.

I am writing to you, little children, because your sins are forgiven for Christ's sake.

I am writing to you, fathers, because you know him who is from the beginning.

I am writing to you, young men, because you have overcome the evil one.

I write to you, children, because you know the Father.

I write to you, fathers, because you know him who is from the beginning.

I write to you, young men, because you are strong, and the word of God abides in you and you have overcome the evil one.

Do not love the world or the things in the world. If any one loves the world, love for the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father but is of the world.

And the world passes away, and the lust of it; but he who does the will of God abides for ever.

This is the Word of the Lord.

RESPONSORIAL PSALM: cf. n. 236.

268. **SECOND READING**

A reading from the first letter of St John.

1 Jn 4, 7-16

If we love one another, God abides in us.

Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. He who does not love does not know God; for God is love.

In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him.

In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins.

Beloved, if God so loved us, we also ought to love one another. No man has ever seen God; if we love one another, God abides in us and his love is perfected in us. By this we know that we abide in him and he in us, because he has given us of his own Spirit.

And we have seen and testify that the Father has sent his Son as the Saviour of the world.

Whoever confesses that Jesus is the Son of God, God abides in him and he in God. So we know and believe the love God has for us. God is love, and he who abides in love abides in God, and God abides in him.

This is the Word of the Lord.

RESPONSORIAL PSALM: cf. n. 240.

GOSPEL

269. *VERSE BEFORE GOSPEL**Cf. Lk 11,28*

R. Alleluia, alleluia.

Blessed are those who hear the word of God and keep it.

R. Alleluia.

✠ A reading from the holy gospel according to Matthew.

*5, 1-12a**Blessed are you... Rejoice and be glad*

At that time Jesus, seeing the crowds, went up on the mountain, and when he sat down his disciples came to him. And he opened his mouth and taught them, saying:

“Blessed are the poor in spirit
for theirs is the kingdom of heaven.

Blessed are those who mourn,
for they shall be comforted.

Blessed are the meek,
for they shall inherit the earth.

Blessed are those who hunger and thirst for righteousness,
for they shall be satisfied.

Blessed are the merciful,
for they shall obtain mercy.

Blessed are the pure in heart,
for they shall see God.

Blessed are the peacemakers,
for they shall be called sons of God.

Blessed are those who are persecuted for righteousness' sake,
for theirs is the kingdom of heaven.

Blessed are you when men revile you and persecute you and

utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven.”

This is the gospel of the Lord.

270. *VERSE BEFORE GOSPEL*

Cf. 2 Cor 8,9

R. Alleluia, alleluia.

Jesus Christ, though he was rich, for your sake became poor, so that by his poverty you might become rich.

R. Alleluia.

✠ A reading from the holy gospel according to Matthew.

6, 24-34

Seek first the kingdom of God

At that time, Jesus said to his disciples: “No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon.

“Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing?

“Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add one cubit to his span of life?

“And why are you anxious about clothing? Consider the lilies of the field how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O men of little faith? Therefore do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For the gentiles seek all these things; and your

heavenly Father knows that you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well.

“Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Let the day’s own trouble be sufficient for the day.”

This is the gospel of the Lord.

271. *VERSE BEFORE GOSPEL*

Cf. 2 Cor 8, 9

R. Alleluia, alleluia.

Jesus Christ, though he was rich, for your sake became poor, so that by his poverty you might become rich.

R. Alleluia.

✠ A reading from the holy gospel according to Matthew.

16, 24-27

He who loses his life for my sake, will find it.

At that time, Jesus told his disciples, “If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, and whoever loses his life for my sake will find it. “For what will it profit a man, if he gains the whole world and forfeits his life? Or what shall a man give in return for his life? For the Son of man is to come with his angels in the glory of his Father, and then he will repay every man for what he has done.”

This is the gospel of the Lord.

272. *VERSE BEFORE GOSPEL*

Cf. Phil 3, 8-9

R. Alleluia, alleluia.

**I suffer the loss of all things
and count them as refuse,
so that I may gain Christ.**

R. Alleluia.

✠ A reading from the holy gospel according to Matthew.

19,16-26

*If you would be perfect,
go, sell what you possess, and follow me.*

At that time, one came up to him, saying, "Teacher, what good deed must I do, to have eternal life?" And he said to him, "Why do you ask me about what is good? One there is who is good. If you would enter life, keep the commandments." He said to him, "Which?" And Jesus said, "You shall not kill, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honour your father and mother, and, You shall love your neighbour as yourself."

The young man said to him, "All these I have observed; what do I still lack?" Jesus said to him, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me." When the young man heard this he went away sorrowful; for he had great possessions.

And Jesus said to his disciples, "Truly, I say to you, it will be hard for a rich man to enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." When the disciples heard this they were greatly astonished, saying, "Who then can be saved?" But Jesus looked at them and said to them, "With men this is impossible, but with God all things are possible."

This is the gospel of the Lord.

273. *VERSE BEFORE GOSPEL**Cf. Mt 25,21***R.** Alleluia, alleluia.

**Well done, good and faithful servant;
 you have been faithful over a little,
 enter into the joy of your master!**

R. Alleluia.

✠ A reading from the holy gospel according to Matthew.

25,14-30

Well done, good and faithful servant.

At that time, Jesus said: "The kingdom of heaven is as when a man going on a journey called his servants and entrusted to them his property; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. He who had received the five talents went at once and traded with them; and he made five talents more. So also, he who had the two talents made two talents more. But he who had received the one talent went and dug in the ground and hid his master's money.

Now after a long time the master of those servants came and settled accounts with them. And he who had received the five talents came forward bringing five talents more, saying, 'Master, you delivered to me five talents; here I have made five talents more.' His master said to him, 'Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master.' And he also who had the two talents came forward, saying, 'Master, you delivered to me two talents; here I have made two talents more.' His master said to him, 'Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master.'

He also who had received the one talent came forward, saying, 'Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you did not winnow; so I was afraid, and I went and hid your talent in the ground. Here you

have what is yours.' But his master answered him, 'You wicked and slothful servant! You knew that I reap where I have not sowed, and gather where I have not winnowed? Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. So take the talent from him, and give it to him who has the ten talents. For to everyone who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away. And cast the worthless servant into the outer darkness; there men will weep and gnash their teeth.'

This is the gospel of the Lord.

274. VERSE BEFORE GOSPEL

Cf. Jn 15,5

R. Alleluia, alleluia.

I am the vine, you are the branches, says the Lord;
he who abides in me bears much fruit.

R. Alleluia.

✠ A reading from the holy gospel according to Matthew.

28,16-20

Go therefore... I am with you

At that time the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw him they worshipped him; but some doubted. And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."

This is the gospel of the Lord.

275. **VERSE BEFORE GOSPEL***Cf. Mt 19,27.29***R.** Alleluia, alleluia.**You who have left everything for my sake and the Gospel will receive a hundredfold and inherit eternal life.****R.** Alleluia.**✠ A reading from the gospel according to Mark. 10, 24b-30*****We have left everything and followed you.*****At that time, Jesus said to his disciples: “Children, how hard it is for those who trust in riches to enter the kingdom of God.” It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.”****And they were exceedingly astonished, and said to him, “Then who can be saved?” Jesus looked at them and said, “With men it is impossible, but not with God; for all things are possible with God.” Peter began to say to him, “Lo, we have left everything and followed you.”****Jesus said, “Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life.”****This is the gospel of the Lord.**276. **VERSE BEFORE GOSPEL***Mt 11,25***R.** Alleluia, alleluia.**Blessed are you, Father, Lord of heaven and earth, because you have revealed the mystery of your kingdom to the humble and the little ones.****R.** Alleluia.

✠ A reading from the holy gospel according to Luke. 1, 26-38

Behold, I am the handmaid of the Lord.

At that time, the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came to her and said, "Hail, full of grace, the Lord is with you!" But she was greatly troubled at the saying, and considered in her mind what sort of greeting this might be. And the angel said to her, "Do not be afraid, Mary, for you have found favour with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob for ever; and of his kingdom there will be no end."

And Mary said to the angel, "How can this be since I have no husband?" And the angel said to her, "The Holy Spirit will come upon you, and power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God. And behold, your kinswoman Elizabeth in her old age has also conceived a son; and this is the sixth month with her who was called barren. For with God nothing will be impossible. And Mary said, "Behold, I am the handmaid of the Lord; let it be to me according to your word." And the angel departed from her.

This is the gospel of the Lord.

277. **VERSE BEFORE GOSPEL**

Cf. Jn 6,64

R. Alleluia, alleluia.

Your word, Lord, is spirit and life;
you alone have the word of eternal life.

R. Alleluia.

✠ A reading from the holy gospel according to Luke. 4, 16-21

He has sent me to proclaim to the poor a message of joy

At that time, Jesus came to Nazareth, where he had been brought up; and he went to the synagogue, as his custom was, on the sabbath day. And he stood up to read; and there was given to him the book of the prophet Isaiah. He opened the book and found the place where it was written,

“The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor.

He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.”

And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on him. And he began to say to them, “Today this scripture has been fulfilled in your hearing.”

This is the gospel of the Lord.

278. VERSE BEFORE GOSPEL

Cf. Phil 3,8-9

R. Alleluia, alleluia.

I have suffered the loss of all things,
and count them as refuse, in order that I may gain Christ.

R. Alleluia.

✠ A reading from the holy gospel according to Luke. 5, 1-11

They left everything and followed him.

At that time, while the people pressed upon him to hear the word of God, Jesus was standing by the lake of Gennesaret. And he saw two boats by the lake; but the fishermen had gone out of them and were washing their nets. Getting into one of the boats, which was Simon's, he asked him to put out a little from

the land. And he sat down and taught the people from the boat. And when he had ceased speaking, he said to Simon, "Put out into the deep and let down your nets for a catch." And Simon answered, "Master, we toiled all night and took nothing! But at your word I will let down the nets." And when they had done this they enclosed a great shoal of fish; and as their nets were breaking, they beckoned to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." For he was astonished, and all that were with him, at the catch of fish which they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid; henceforth you will be catching men." And when they had brought their boats to land, they left everything and followed him.

This is the gospel of the Lord.

279. *VERSE BEFORE GOSPEL*

Cf. Phil 3,8-9

R. Alleluia, alleluia.

I have suffered the loss of all things,
and count them as refuse, in order that I may gain Christ.

R. Alleluia.

✠ A reading from the holy gospel according to Luke. 9,57-62

No one who puts his hand to the plough and looks back is fit for the kingdom of God.

At that time, as Jesus and his disciples were going along the road, a man said to him, "I will follow you wherever you go." And Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head." To another he said, "Follow me." But he said, "Lord, let me first go and bury my father." But he said to him, "Leave the

dead to bury their own dead; but as for you, go and proclaim the kingdom of God.” Another said, “I will follow you, Lord; but let me first say farewell to those at my home.” Jesus said to him, “No one who puts his hand to the plough and looks back is fit for the kingdom of God.”

This is the gospel of the Lord.

280. *VERSE BEFORE GOSPEL*

Cf. Lk 10, 3-9

R. Alleluia, alleluia.

Behold, I send you out as lambs in the midst of wolves says the Lord;
proclaim to everyone that the kingdom of God is near.

R. Alleluia.

✠ A reading from the holy gospel according to Luke. *10, 1-9*

Behold, I send you....

At that time, the Lord appointed seventy others, and sent them on ahead of him, two by two, into every town and place where he himself was about to come. And he said to them, “The harvest is plentiful, but the labourers are few; pray therefore the Lord of the harvest to send out labourers into his harvest. Go your way; behold, I send you out as lambs in the midst of wolves. Carry no purse, no bag, no sandals; and salute no one on the road.

Whatever house you enter, first say, ‘Peace be to this house!’ And if a son of peace is there, your peace shall rest upon him; but if not, it shall return to you. And remain in the same house, eating and drinking what they provide, for the labourer deserves his wages; do not go from house to house. Whenever you enter a town and they receive you, eat what is set before you; heal the sick and say to them, ‘The kingdom of God has come’.”

This is the gospel of the Lord.

281. VERSE BEFORE GOSPEL*Cf. Lk 12,37***R. Alleluia, alleluia.****Blessed are you, if the Lord, on his return,
finds you awake.****R. Alleluia.****✠ A reading from the holy gospel according to Luke. 12,32-40*****Fear not, little flock.*****At that time, Jesus said to his disciples, “Fear not, little flock, for it is your Father’s good pleasure to give you the kingdom. Sell your possessions and give alms; provide yourselves with purses that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. For where your treasure is, there will your heart be also.****“Let your loins be girded and your lamps burning, and be like men who are waiting for their master to come home from the marriage feast, so that they may open to him at once when he comes and knocks. Blessed are those servants whom the master finds awake when he comes; truly, I say to you, he will gird himself and have them sit at table, and he will come and serve them. If he comes in the second watch, or in the third, and finds them so, blessed are those servants! But know this, that if the householder had known at what hour the thief was coming, he would have been awake and would not have left his house to be broken into. You also must be ready; for the Son of man is coming at an hour you do not expect.”****This is the gospel of the Lord.****282. VERSE BEFORE GOSPEL***Cf. Jn 13,34***R. Alleluia, alleluia.****I give you a new commandment, says the Lord:
that you love one another.****R. Alleluia.**

✠ A reading from the holy gospel according to Luke. 22,24-30

Let the greatest among you become as the least.

At that time, a dispute arose among the disciples, which of them was to be regarded as the greatest. And he said to them, "The kings of the Gentiles exercise lordship over them; and those in authority over them are called benefactors. But not so with you; rather let the greatest among you become as the youngest, and the leader as one who serves. For which is the greater, one who sits at table, or one who serves? Is it not the one who sits at table? But I am among you as one who serves. "You are those who have continued with me in my trials; as my Father appointed a kingdom for me, so do I appoint for you that you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

This is the gospel of the Lord.

283. *VERSE BEFORE GOSPEL*

Cf. Lk 11.28

R. Alleluia, alleluia.

Blessed are those who hear the word of God and keep it.

R. Alleluia.

✠ A reading from the holy gospel according to John. 1,35-44

Master, where do you live? Come and see.

The next day John was standing with two of his disciples; and he looked at Jesus as he walked, and said, "Behold, the Lamb of God!" The two disciples heard him say this, and they followed Jesus. Jesus turned, and saw them following, and said to them, "What do you seek?" And they said to him, "Rabbi" (which means Teacher), "where are you staying?" He said to them, "Come and see." They came and saw where he was staying; and they stayed with him that day, for it was about the tenth hour.

One of the two who heard John speak, and followed him, was Andrew, Simon Peter's brother. He first found his brother Simon, and said to him, "We have found the Messiah" (which means Christ). He brought him to Jesus. Jesus looked at him, and said, "So you are Simon the son of John? You shall be called Cephas" (which means Peter).

The next day Jesus decided to go to Galilee. And he found Philip and said to him, "Follow me". Philip was from Bethsaida, the city of Andrew and Peter.

This is the gospel of the Lord.

284. *VERSE BEFORE GOSPEL*

Mt 11,28

R. Alleluia, alleluia.

Come to me, all who labour and are heavy laden,
and I will give you rest.

R. Alleluia.

✠ A reading from the holy gospel according to John. *10,11-18*

The good shepherd lays down his life for the sheep.

At that time, Jesus said: "I am the good shepherd. The good shepherd lays down his life for the sheep. He who is a hireling and not a shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees; and the wolf snatches them and scatters them. He flees because he is a hireling and cares nothing for the sheep.

I am the good shepherd; I know my own and my own know me, as the Father knows me and I know the Father; and I lay down my life for the sheep. And I have other sheep that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd. For this reason the Father loves me, because I lay down my life, that I may take it again. No one takes it from me, but I lay it down of

my own accord. I have power to lay it down, and I have power to take it again; this charge I have received from my Father.”

This is the gospel of the Lord.

285. VERSE BEFORE GOSPEL

Jn 15,5

R. Alleluia, alleluia.

**I am the vine, you are the branches, says the Lord;
he who abides in me bears much fruit.**

R. Alleluia.

✠ A reading from the holy gospel according to John. 15,1-8

Abide in me, and I in you.

At that time, Jesus said to his disciples: “I am the true vine, and my Father is the vinedresser. Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit he prunes that it may bear more fruit. You are already made clean by the word I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing. If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned. If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you. By this my Father is glorified, that you bear much fruit, and so prove to be my disciples.”

This is the gospel of the Lord.

286. **VERSE BEFORE GOSPEL***Cf. 2 Thess 2,14***R. Alleluia, alleluia.**

God has chosen us as the first fruits of salvation, and has called us to share the sufferings and glory of our Lord Jesus Christ.

R. Alleluia.

✠ A reading from the holy gospel according to John. 15, 9-17

You are my friends, if you do what I command you.

At that time, Jesus said to his disciples: "As the Father has loved me, so have I loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. These things I have spoken to you, that my joy may be in you, and that your joy may be full.

"This is my commandment, that you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends. You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide; so that whatever you ask the Father in my name, he may give it to you.

This I command you, to love one another."

This is the gospel of the Lord.

287. **VERSE BEFORE GOSPEL***Ps 132, 1***R. Alleluia, alleluia.**

**How good and pleasant it is,
when brothers live in unity.**

R. Alleluia.

✠ A reading from the holy gospel according to John. 17, 20-26

*Father, I desire that they whom
you have given me may be with me.*

At that time. Jesus raised his eyes to heaven, and prayed saying: "Father, I do not pray for these only, but also for those who believe in me by their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me. The glory which thou hast given me I have given to them, that they may be one even as we are one, I in them and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me.

Father, I desire that they also, whom thou hast given me, may be with me where I am, to behold my glory which thou hast given me in thy love for me before the foundation of the world.

O righteous Father, the world has not known thee, but I have known thee; and these know that thou hast sent me. I made known to them thy name, and I will make it known, that the love with which thou hast loved me may be in them, and I in them."

This is the gospel of the Lord.

APPENDIX

APPENDIX I

RITE FOR THE CLOTHING CEREMONY

- 288.** *When according to custom or local decisions the cassock is given to those who intend to proceed to the priesthood, and a distinctive medal to candidates who intend to become lay Salesians, a suitably adapted ceremony should be arranged which will include the elements described later in this Appendix.*
- 289.** *If the rite takes place as part of the celebration of first profession, everything proceeds as already indicated in Chap. II, nn. 76-78. Otherwise the ceremony may not take place during Mass.*
If the rite is inserted in the celebration of Morning or Evening Prayer, everything is done as usual until the end of the homily following the proclamation of the reading. After the rite, the celebration continues with the singing of the Benedictus or Magnificat.
If the rite is inserted in a liturgy of the Word, the structure of the celebration indicated in Chap. II, n. 97, should be followed, with the necessary adaptation.
- 290.** *When the rite takes place in separation from that of first profession, it includes the following elements: a dialogue between the Superior and the candidates (cf. nn. 292-293); the prayer of blessing (cf. n. 294); the giving of the cassock and the medal (cf. nn. 295-296); the possible procession of all the novices, carrying lighted candles (cf. n. 297); and the prayer of the faithful (cf. n. 298).*
- 291.** *In addition to whatever else is necessary for the celebration, there should be ready:*
— *in the sanctuary: the cassocks and medals (or other signs);*
— *in the sacristy: the candles, if the symbolic gesture described in n. 297 is to take place.*

Dialogue

292. *The Superior turns towards the candidates for the ministerial priesthood, and asks them:*

S. My dear brothers (sons), what do you ask?

R. We ask, Father, to receive the cassock in the Salesian Society.

S. Do you know what it means to put on the cassock, and the obligation it imposes on you?

R. Yes, Father.

To put on the cassock means to embark on the path of formation in view of our work as priests in the Church and the Salesian Society.

It implies a new commitment to the acquiring of all those elements which will enable us to be signs and instruments of the love of the heavenly Father for all we shall meet on our way.

S. May God our Father, through the intercession of Mary, Mother of the Church and Help of Christians, grant that you may achieve your desire.

R. Amen.

293. *The Superior then turns towards the candidates for the lay religious life, and asks them:*

S. My dear brothers (sons), what do you ask?

R. We ask, Father, to receive the medal (. . .) of the Salesian Brother.

S. Do you know what it means to receive this medal (sign), and the obligations it implies?

R. Yes, Father.

To receive this medal is to feel ourselves ever more bound and committed in the particular religious mission of the Salesian Society.

It reminds us each day of our obligation to seek to acquire the virtues and style of life characteristic of the lay Salesian in the education of the young, especially those who are poorer and abandoned.

S. May God our Father, through the intercession of Mary, Mother of the Church and Help of Christians, grant that you may achieve your desire.

R. Amen.

294. *The Superior invokes the divine blessing, saying:*

S. Let us pray.

**Holy Father, you call all your sons,
who are reborn by water and the Holy Spirit,
to the fullness of christian life and perfect charity;
bless ✠ those who will wear these cassocks and medals
as the sign of a life of ever more total donation;
and grant that, supported by the gift of your Spirit,
they may become ever more conformed
to the image of your Son.**

He lives and reigns for ever and ever.

R. Amen.

Presentation

295. *Those who are to receive the cassock come to the Superior one by one; he gives the cassock to each of them, saying:*

**S. Receive this cassock
and keep your heart faithful to the Lord,
who has acknowledged you before all
by this sign of witness and service.**

R. Amen.

If necessary, the novice(s) may withdraw to the sacristy to put on the cassock. If the rite is prolonged a suitable hymn may be sung.

296. *In presenting the medal (or distinctive sign) to the novices aspiring to the religious life as lay Salesians, the Superior says:*

**S. Receive this sign of the salesian brother:
let it remind you of your donation to God,
your bond with the Salesian Society**

and your commitment to the service of the young.

The novices may join the others in the sacristy.

Procession

297. *If this part of the rite is to take place, all the novices move in procession, bearing lighted candles, from the sacristy to the altar where they occupy places assigned to them.*

In the meantime, the whole assembly expresses their joy by singing a hymn of thanksgiving to God (the Magnificat, or other hymn).

Prayer of the faithful

298. *The Superior introduces the prayer of the faithful in the following or similar words:*

S. Let us turn to God in faith, and ask him, the sources of our joy, to hear our petitions:

— **For the Pope and all the bishops of the Church; that the Spirit who proceeds from the Father and the Son may enlighten them as they guide the faithful on the path of holiness, we pray to the Lord.**

— **For vocations to the religious life and priesthood: that the Lord of the harvest may inspire many young people with the courage of generous self-donation for the benefit of their fellow men, we pray to the Lord.**

— **For these young men who have today received the sign of their mission: that, sustained by divine grace and the example of their salesian brothers, they may follow to its fulfilment the path of life they have chosen, we pray to the Lord.**

— **For the parents and relatives of these novices; that the Lord may repay with the abundance of his blessing their generosity in giving their sons to the Church and the Salesian Society, we pray to the Lord.**

— For the young men and women who feel the desire to serve God in their fellow men: that, sustained by the solidarity of all, they may be able to realize with joy the complete donation of their life, we pray to the Lord.

— . . .

S. Lord, God of joy and consolation, accept our petitions, and in your kindness foster the desires and good intentions you have inspired in the intimacy of our hearts. We entrust them to you through the mediation of Mary, Mother of your Son who lives and reigns for ever and ever.

R. Amen.

- 299.** *If there is no procession, after the blessing the assembly may give thanks to God by a hymn of thanksgiving (Magnificat or some other).*

FORMULA FOR PROFESSION

300. *The formula for temporary profession, when read individually, is as follows:*

**God my Father,
You consecrated me to yourself
on the day of my baptism.
In response to the love of the Lord Jesus your Son,
who calls me to follow him more closely,
and led by the Holy Spirit
who is light and strength,
with complete freedom
I, N. N. ,
offer myself totally to you.
I pledge myself
to devote all my strength
to those to whom you will send me,
especially to young people who are poorer;
to live in the Salesian Society
in communion of spirit and action with my brothers,
and in this way to share in the life
and mission of your Church.**

**And so, in the presence of my brothers
and before Fr N. N. , Rector Major
of the Society of St Francis de Sales
(or before Fr. . . . who takes the place
of the Rector Major
of the Society of St Francis de Sales),
although it is my intention to offer myself to you
for all my life,**

in accordance with the Church's dispositions
 I make the vow for . . . year(s)
 to live obedient, poor and chaste,
 according to the way of the Gospel
 set out in the salesian Constitutions.
 Father, may your grace,
 the intercession of Mary Help of Christians,
 of St Joseph, of St Francis de Sales,
 and of St John Bosco,
 together with the assistance of my brother salesians
 keep me faithful day by day.

The Superior responds:

**In the name of the Church and the Salesian Society,
 I welcome you among the Salesians of Don Bosco
 as a confrere committed by temporary vows.**

301. *The formula for perpetual profession, when read individually, is as follows:*

**God my Father,
 You consecrated me to yourself
 on the day of my baptism.
 In response to the love of the Lord Jesus your Son,
 who calls me to follow him more closely,
 and led by the Holy Spirit
 who is light and strength,
 with complete freedom
 I, N. N. ,
 offer myself totally to you.
 I pledge myself
 to devote all my strength
 to those to whom you will send me,
 especially to young people who are poorer;
 to live in the Salesian Society
 in communion of spirit and action with my brothers,
 and in this way to share in the life
 and mission of your Church.**

**And so, in the presence of my brothers
and before Fr. N. N. , Rector Major
of the Society of St Francis de Sales
(or before Fr. . . . who takes the place
of the Rector Major
of the Society of St Francis de Sales),
I make the vow for ever
to live obedient, poor and chaste,
according to the way of the Gospel
set out in the salesian Constitutions.
Father, may your grace,
the intercession of Mary Help of Christians,
of St Joseph, of St Francis de Sales,
and of St John Bosco,
together with the assistance of my brother salesians
keep me faithful day by day.**

The Superior responds:

**In the name of the Church and the Salesian Society,
I welcome you among the Salesians of Don Bosco
as a confrere committed by perpetual vows.**

- 302.** *If those to be professed are numerous, they may all recite together one of the two preceding formulas, as the case may be, omitting the words: I, N. N. and, in the formula of temporary profession the words for . . . years; at the end each one adds:*

**I, N. N.
make the vow for . . . years (or for ever)
to live according to the way of the Gospel
set out in the salesian Constitutions.**

In the case of temporary profession the Superior concludes with the words of acceptance; in that of perpetual profession he invokes God's blessing.

RENEWAL OF PROFESSION AT THE END OF THE YEARLY RETREAT

- 303.** *At the end of the yearly retreat the confreres renew their commitment of religious profession, as a meaningful expression of greater fidelity to God.*
- 304.** *Renewal of this kind is an act of private piety, and for this reason the Church does not encourage the custom of inserting it into the Eucharist. A more suitable place therefore would be within Morning or Evening Prayer, where the so-called "souvenir sermon" can also suitably find a place.*
- 305.** *After the scriptural reading, followed by a brief period of silent meditation, the Superior may say the following or similar words:*
- S. Brothers, during these days of more intense listening to the word of God, of prayer and conversion, the Lord has given you the joy of discovering once again the wonders he has worked in you, and has enriched you with his grace so that you may live your vocation with greater fidelity.
Endorse now your resolve to follow Christ, and renew with faith and joy your religious profession.**
- 306.** *All read the formula of profession as given in Chap. V, n. 205.*
- 307.** *At the end the Superior concludes, saying:*
- S. With the grace of God; the motherly protection of Mary Help of Christians and the intercession of St John Bosco, conduct yourselves now in such a way that your life may be worthy of the vocation you have received.
The Lord is faithful. He will strengthen you and protect you from evil, because he has chosen you and loves you.**
- 308.** *The responsory is omitted, and the celebration continues with the singing of the Benedictus or Magnificat.*

RITE OF PROFESSION FOR A CONFRERE IN DANGER OF DEATH

- 309.** *If a novice or temporarily professed confrere becomes so gravely ill that death seems imminent, after taking medical advice and obtaining approval of the Provincial, if time and circumstances permit, the celebration of perpetual profession, the sacrament of the sick and Viaticum, may be joined in a single continuous rite.*
- 310.** *As far as possible the rite should take place within a celebration of the Eucharist. In this case the indications to be followed and texts to be used are those for the celebration of the sacrament "During Mass", as found in the Roman Ritual for the anointing and pastoral care of the sick¹.*
- 311.** *Following a brief homily, the rite of perpetual profession begins following the indications of Chap. IV, n. 135; the fundamental elements, obviously subject to the requirements of the particular circumstances, are:*
- the presence of two witnesses (cf. n. 158);
 - the request of the confrere or question of the Superior (cf. nn. 146-149);
 - the litany (cf. nn. 153-155), with the necessary adaptations in the last part of the invocations;
 - the profession (cf. nn. 158-159) followed immediately by the acceptance by the Superior.
- 312.** *The solemn prayer of "blessing or consecration" is omitted, and the anointing follows immediately.*
It is fitting that the one presiding or some other suitable person recall the text of James 5, 13-16 ("Is any one among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord . . .") or of Matthew 8, 5-10 ("Lord . . . only say the word, and my servant will be healed . . ."), and introduce with suitable words the essential parts of the rite:

¹ Cf. Roman Ritual, Sacrament of the Anointing and pastoral care of the sick, chap. II, nn. 83-84.

- the imposition of hands: *the one presiding and all the priests present impose hands on the head of the sick person in silence*²;
- the blessing of the oil or prayer of thanksgiving over the oil already blessed³;
- the holy anointing and prayer⁴.

- 313.** *The celebration of the Eucharistic liturgy then proceeds. At the moment of communion of the sick person the presiding celebrant uses the formula for Viaticum, for both the Body and Blood of Christ*⁵.
- 314.** *The celebration may conclude with the solemn blessing taken from the ritual of the anointing of the sick*⁶, or from the rite of profession (cf. Chap. IV, n. 172-173).

² Cf. *ibid*, n. 76.

³ Cf. *ibid*, nn. 77-77b.

⁴ Cf. *ibid*, nn. 78-80.

⁵ Cf. *ibid*, chap. IV, n. 142.

⁶ Cf. *ibid*, chap. II, n. 96.

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