

The Society of St. Dominic



RITE OF
CLOTHING

RITE OF
FIRST PROFESSION

RITE OF
LIFE PROFESSION

Prepared by the Authority of
Brother Jonathan Bailey, SSD
Preceptor General

By
Brother Michael Beckett
Novice of the Order

2011



The Society of St. Dominic

At the request and command of Preceptor General of the Society of Saint Dominic, Brother Jonathan Bailey, SSD, I am pleased to deliver to the General Chapter for consideration, review and revision these rites.

The rites contained herein have been written with prayer, historical and liturgical research, and study. These rites have been adapted from "The Ritual and Rite of Profession" for the Roman Catholic Order of Preachers by Friar Timothy Radcliffe, O.P. and from The Order of Saint Benedict – Corpus Christi Ecumenical Fellowship by Bruce D. Campbell, EOSM, OSBM, STD, DD, Presiding Metropolitan Bishop. Other contributing manuscripts are the 1975 "American-Cassinese Ritual" and "The Rite of Religious Profession, 1970.

When the word 'church' is capitalized, (Church), it refers to Christ's Church Universal, or the fellowship of all believers. When it is not capitalized, (church), it refers to the church to which the members of the Society of Saint Dominic belong and in which they worship regularly, or that in which the services are held.

May the Lord grant that we, who have been joined in a single profession of following him, will advance in one mind in our common calling and mission.

Most humbly submitted this 1st day of October, in the Year of Our Lord, 2011.

Brother Michael Beckett
Novice of the Order

Contents

Introduction.....	4
The Rite of Clothing.....	5
Opening Rites.....	6
Celebration of the Word of God.....	6
The Examination.....	7
The Blessing of the Habit.....	8
The Investiture.....	9
The Presentation of the Holy Rule.....	10
The Rite of First Profession.....	11
Opening Rites.....	13
Litany of the Word.....	13
Questioning of the Candidates.....	14
Homily.....	14
Examination of the Candidates.....	15
Profession.....	16
The Kiss of Peace and the Symbols of Profession.....	17
The Litany of the Eucharist.....	18
Dismissal.....	19
The Rite of Life Profession.....	20
Introduction to the Rite.....	20
Liturgy of the Word.....	21
Monastic Profession.....	21
Homily.....	22
Examination of the Candidates.....	23
The Litany.....	24
Profession.....	26
Covering with the Funeral Pall.....	27
Solemn Blessing or Consecration.....	27
The Kiss of Peace.....	29
The Litany of the Eucharist.....	29
The Blessing of the Newly Professed.....	30

Introduction

Evangelical Life expresses itself in many and different forms. The Holy Spirit, in His infinite wisdom, calls all of God's people to respond to the Father's call to spread the Good News of Christ. Among the responses to that call, the Society of Saint Dominic follows in the way of Saint Dominic by presenting their own vows and other sacred bonds, taking on the purpose of the order, dedicating themselves to God in such a way that their baptismal consecration may bear more abundant fruit. To the end of facilitating the following of Christ for those who respond to the call of the Holy Spirit by way of the Dominican family, namely the friars, brothers, and sisters of the Society of Saint Dominic, these rites are given; so that all the disciples of St. Dominic, namely the Society of Saint Dominic, will retain a uniformity in their rites and vows, causing a "zeal for holy unity," and the promotion of community.

In the words of Saint Thomas Aquinas, "incorporated into our order by profession, we are consecrated wholly to God and are dedicated to the Universal Church in a new way, totally deputed to announcing the good news of the word of God in its fullness. This gift of self, which is made through the act of profession, is the gift of a singular grace, of which God is the author, since man can offer his entire life to God with a single act, only by binding himself by a vow, because life cannot be gathered up into a single instant, but unfolds in successive moments. *(From Summa Theologica)*

An Order for Clothing

The reception of lay people and clerics living in the world in to the Society of Saint Dominic, according to ancient tradition, is performed with the giving of the habit as a true rite of initiation; for this reason their "clothing" is arranged to be done at the beginning of their acceptance into the order, as a real sign of reception and admission into the order.

Therefore, when members of the laity or clerics are admitted it is appropriate to celebrate a special rite to beseech God's grace and to express their intention to follow Christ in the Dominican family.

All who are received into the Society of Saint Dominic, whether laity or clerics, begin to belong to the Dominican family by the Rite of Clothing and become members of the local community or priory, "in order to live their life according the spirit and charism of Saint Dominic." RFL (*Regula Fraternitatum Laicalium S. Dominici*) D. Byrne, ASOP 95, 1987

The reception of clothing of lay people may be entrusted to an unordained friar or sister who presides over the rite together with an assistant who has been granted special faculties by the prior. The reception or clothing of clerics, however, is normally performed by superiors of the order or their delegate, as it is especially established for them. RFL

Therefore, what is said in this rite about the Celebrant should be understood as referring to the prior or the prioress, or a friar or sister of the order delegated for the clothing of priests.

The Rite of Clothing should be a communal celebration and include the Eucharist, which points out the nature of the new path of perfection and brings out the vocation and mission of our order. This celebration should also be separated from the rites of profession, because it does not yet have a character of

permanence but only the nature of probation, unless special circumstances or pastoral reasons indicate otherwise. RFL

Opening Rites

After the people or other members of the Order have gathered, the Celebrant who presides at the service enters in procession with the candidates at the same time, during which it is fitting to sing a psalm or a song appropriate to the nature of the celebration. After the song/processional, the Celebrant says, while making the sign of the cross:

Celebrant: In the name of the Father, and of the Son, and of the Holy Spirit.

All make the sign of the cross and respond:

People: Amen

Celebrant: Let us pray. God, the giver of every holy vocation, you gave the Church Saint Dominic as a minister in the preaching of the Gospel. Look kindly on these your servants, who, desiring to embrace his evangelical design, are asking to be joined to your family. Kindly grant that their participation in our order may be transformed into love of one another. Through Christ our Lord. Amen.

Celebration of the Word of God

Appropriate texts are read, fittingly selected by the candidates themselves. These texts should highlight the newness of life received through Baptism, to show the connection of the vocation of the laity with Baptism and the other sacraments and the commitments of Christian initiation, interspersed with suitable hymns.

After this the Celebrant, using the texts that have been read, gives a short homily to explain the meaning of the celebration to those present, highlighting the nature of the secular vocation of the members of the Society of Saint Dominic and their apostolic action, according to the spirit and charism of Saint Dominic and their own state of life.

After the homily is finished, the Celebrant asks the candidates to rise and come forward, and questions them as to their intention with these words:

The Examination

Celebrant: My dear son(s)/daughter(s): what do you ask of God and of this Society of Saint Dominic?

Candidates: We (I) ask for the mercy of God and for the grace of the holy habit, and to serve him faithfully in this community.

Celebrant: Are you fully prepared and spiritually able to assume this responsibility?

Candidates: I am with God's help.

Celebrant: Do you ask this of your own free will?

Candidate: I do.

Celebrant: Do you believe that God has called you to a life of prayer and service?

Candidate: I believe that I have been called by God to a life of prayer and service in the Spirit of Our Lord Jesus Christ. I ask for the blessing and prayers of my sisters and brothers as I continue to explore my religious vocation and spiritual journey as a member of the Order of Saint Dominic.

Celebrant: My dear brother(s)/sister(s), by water and the Holy Spirit you have already been consecrated to God's service. Are you resolved to be more closely united to him by the bond of the Society of Saint Dominic?

Candidate: I am resolved, with God's help and yours.

Celebrant: In your desire to follow Christ more perfectly, are you resolved to observe the rules of this community, to be a part of the Dominican family, to experience our way of life in the Rule of Saint Dominic, to strive daily for a mendicant manner of life, and to offer the sacrifices of poverty, chastity obedience?

Candidate(s): I am resolved, with God's help and yours.

The candidates should kneel at this point.

Celebrant: Let us pray. Lord, Look upon these servants (this servant) of yours who are (is) resolved to dedicate their lives (his/her life) to you by making profession of the evangelical counsels in the presence of your Church today. Mercifully grant that their (his/her) manner of life may bring glory to your name and further your loving plan of redemption. We ask this through Christ Our Lord. Amen.

The Candidates remain kneeling and the habits are brought before the Prior.

The Blessing of the Habit

Celebrant: Let us pray. Lord, Jesus Christ, you chose to clothe yourself in our mortality. We humbly ask you to bless + and sanctify + these (this) habit(s). Our holy fathers wore the habit as a sign of their humility and renunciation of the world. May they (he/she) who are about to be invested in these habits (this

habit) be clothed with glory on the last day, for you live and reign, God, forever and ever.

The Investiture

The candidates rise and come forward. If it seems opportune the Celebrant may fittingly pronounce the ritual formula for the clothing of the candidates once for all in a loud voice.

The Celebrant, while removing the coat of the candidate says:

May the Lord strip you of the old man/woman and all of his/her deeds.

Candidates: Amen.

The Celebrant, putting the tunic on the candidate says:

May the Lord clothe you with the new man/woman/person, who was created according to God, in justice and holiness of truth, and clothe you with the new man/woman/person, created in his image, made just and holy by truth.

Candidates: Amen

The Celebrant, putting the cincture on the candidate says:

May the Lord grant you perfect chastity; Gird yourself with faith and good works. May the Gospel always be your guide.

Candidates: Amen.

The Celebrant, putting the scapular on the candidate says:

Receive the yoke of Our Lord Jesus Christ and bear his burden, for his yoke is easy and his burden light. The scapular is a sign of wholehearted obedience.

Candidates: Amen.

The Celebrant, when vesting him with the hood, says:

Christ became poor to enrich us out of his poverty. May you follow him, poor, chaste, and obedient.

The Celebrant then continues, addressing the sister who is to be clothed, by saying:

Receive this veil that you may be known to have despised the world, and to be truly humble, and with all your heart subject to Christ as His Bride; and may He defend you from all evil, and bring you to life eternal.

The Celebrant then gives the white veil to the sister, and she puts it on herself. The sister's hair should be either short or pulled back into a ponytail at the base of the neck, prior to the service.

Candidates: Amen.

Celebrant: Receive this habit whereby, with the help of God, Father, Son, and Holy Spirit + admission into the Dominican family is granted to you, and membership in the Society of Saint Dominic is expressed. You have been accepted into the fraternity of Saint Dominic, so that you may be able to more eagerly serve Christ and His Church in the spirit and charism of this order. Act in such a manner that you may always strive for the glory of the Trinity, and the good of the Church and humankind, to clothe yourself in Christ, and to manifest Him living in you.

Candidates: Amen

Presentation of the Holy Rule

The Celebrant then presents the candidate(s) with a copy of the Rule.

Celebrant: Receive the Rule, which you have freely accepted as your law of life. By keeping it faithfully, may you arrive at the perfection of love, and may you more fully become a disciple of Christ, and knowing him, you may shine forth with him before others, so that they may see your good works and glorify the Father Who is in Heaven.

Candidates: Amen.

The newly clothed brothers and sisters then return to their places and the service continues with the Celebration of the Festival Holy Eucharist, according to the normal procedures.

The Rite of First Profession

From the Constitution of The Society of Saint Dominic, Article XV: 15.4:

First profession. A required period of time beyond the Novitiate is not to exceed two (2) years in length unless dispensation is granted by the Preceptor General. During this time, the professed shall reflect on his or her previous days within the order giving thought to Dominican ideals, theology, and what it means to live a "religious life" within the structure of professed vows. Serious consideration is given to further adherence to the vows of the Society and to living under the "Dominican ideal" of life during this time. Professed brothers and sisters shall be invested in the Dominican cloak and the formal cross of the Order. Professed brothers engage themselves in totality with daily religious life, working actively with their parish or congregation, and seeking to find meaningful ministry to the outside world and spreading the love and word of Jesus Christ to others they encounter. A professed brother or sister shall be invested with a clerical collar to signify his active ministry in the Order.

The profession of evangelical life, by which our order has fostered communion between the brothers and the laity throughout the ages, is still diligently promoted by the order today, as it lovingly receives lay people and clerics into fraternities, associations, and societies, (LCO, *Liber Constitutionum et Ordinatum Ordinis Fratrum Praedicatorum* 1968 Rome 1986) thus proposing to them a sure way, whereby they can fulfill their secular vocation in their churches and in the world., "According to the charism of Saint Dominic." (RFL) For Saint Dominic, as he renewed the preaching of Christ who proclaimed "be converted and believe in the Gospel," (Mark 1:15) also prepared the way for the faithful living in the world to enter the Order "of Penance," in other words of conversion.

All those who are called to the Order promise to lead the life of the Gospel with lively faith according to the rule of Saint Dominic in all their undertakings and plans, according to their own state in life, both at home and in performing their work, and also in their other activities, serving God and their brothers and sisters, putting truth into deeds of charity. (Ephesians 4:15)

Both the members of Society of Saint Dominic and those of other associations are incorporated into the Order by profession, or, in other words, a special promise, (RFL) whereby they are directly subject to the Preceptor General and, "as partakers in a common vocation, serve the mission of the order in the world in a special way." (LCO)

The profession, or promise is "either temporary (First Profession) or perpetual," (Life Profession) (RFL) and is made using one and the same formula, with only the indication of time being changed.

The Rite of Profession, both First and Life, takes place in a church of the order or in church where the local fraternity normally gathers, and in the midst of the community, fittingly within The Eucharist.

The profession of laity, whether brothers or of sisters, "is received by the Prior or Prioress of the local priory, or by their delegates. The profession of priests, however, whether First or Life, is received by the superiors of the order or by their delegates. (RFS *Regula Fraternitatum Sacerdotalium S. Dominici*, ed. D. Byrne, ASOP 95, 1987.)

The Church associates the offering of those professing with Christ's offering in the Eucharistic sacrifice. However, by their particular offering the candidates turn to the following of Christ in a special way, relying on the common priesthood founded on Baptism. Therefore it is recommended that the rite be placed within the Eucharist, so that the grace of Baptism –

which those making profession wish to strengthen with new bonds by embracing the life and mission of the Order – will take on a fuller effect through the offering of Christ. Strengthened by the profession of evangelical life, according to the spirit and charism of the Society of Saint Dominic, they strive to seek the reign of God in word and deed, in managing temporal affairs and ordering them according to God, while living in the world, that is, in carrying out duties and work in the world and under the ordinary conditions of family and social life. Thereby the grace of Baptism bears more abundant fruit in them for their own sanctification and the good of the Church and the whole human family.

At the Eucharistic Celebration the Prior of the local priory may preside, provided he/she is a priest and the Preceptor General is not present. Whenever the celebration is presided over by a superior of the order, an assistant who is not a priest but a brother or sister of the order should be present wearing the cappa of the order.

Opening Rites

The celebration fittingly begins with an entrance song with a procession to the altar, which should include those to be professed, wearing the habit of the order, the Prior of the local priory, and the superiors of the order.

When they have arrived at the sanctuary, after making the proper reverence to the cross, all go to the places assigned to them. At that time the liturgical actions proceeds.

In place of a penitential rite, it is fitting to use a celebratory rite. The Gloria is said or sung, and the Prior/Celebrant says the collect of the day, with the customary responses.

Liturgy of the Word

In the Liturgy of the Word, readings may be freely chosen from the Scriptures, or those appointed for the day by the Revised Common Lectionary (RCL) may be used.

The Profession of Faith is not said, even if it is prescribed by the rubrics of the day.

After the Gospel has been read, all sit. Those to be professed, however, stand before the altar. Then the Celebrant, coming to the altar, asks them about their intention.

Questioning of the Candidate(s)

Celebrant: My dear Brother(s)/ Sister(s), what do you ask of God and of his holy Church?

Candidates: We/I ask for the mercy of God and for the grace to serve him faithfully in this community. Through the mercy of God, (I/we,) - (here candidates state their names) have come to know the rule handed down to you by Saint Dominic, and during the time of novitiate have worked with you as brothers and sisters (a brother/a sister) and shared your monastic life in the common celebration of the Work of God, in silent reflection on the Word of God, and by a study of the Rule of Saint Dominic under the guidance of the Holy Spirit and the Preceptor General. (I/We) now humbly ask you, the Superior of this Order, that (I/we) might make the profession of evangelical life in the Dominican family, in the manner proper to us, and that we may dedicate ourselves to God and his Kingdom by making our profession in this community and by embracing the Rule as our norm of common life and community.

Celebrant: After the deliberations of the General Chapter, I accept Brother/Sister N. as candidates for first profession.

Homily

After this, those to be professed also sit down and the Celebrant gives a homily in which he/she fittingly highlights both the Biblical readings and the particular nature of the secular vocation of members of The Society of Saint Dominic.

Examination

After the sermon, those to be professed rise and move to stand in front of the Celebrant. The Celebrant then continues:

Celebrant: My dear brother(s)/sister(s), by water and the Holy Spirit you have already been consecrated to God's service. Are you resolved to be more closely united to him and the service of the Church by a new title of profession of evangelical life?

Candidate: I am resolved, with God's help and yours.

Celebrant: In your desire to follow Christ more perfectly, are you resolved to walk in newness of life, according to the apostolic concept proposed by Saint Dominic, as announcers of the Gospel, following the footsteps of your Savior?

Candidate(s): I am resolved, with God's help and yours.

Celebrant: Are you resolved, as you serve God and neighbor, to be of one mind with the Church, and, as members of the Order, to share in its apostolic mission by prayer, study, and preaching, according to your lay (or clerical) state in life?

Candidate(s): I am resolved, with God's help and yours.

Then the Celebrant confirms their intention in these or similar words:

Celebrant: May the Lord who has begun this good work in you bring it to completion. Endeavor that during this time of your first profession you may continue to truly seek God and remain zealous for obedience, the Work of God, and humble service. May you advance more and more in the life of faith so that, with time, you may run the way of God's commandments with an expanded heart and the inexpressible delight of love. (*Rituale Monasticum* 1942.) May Almighty God give you his grace to fulfill your resolutions.

Celebrant: Let us pray. (Pause) Lord, look upon these servants (this servant) of yours who are (is) resolved to dedicate their lives (his life) to you by professing the gospel life as expressed in the Rule of Saint. Dominic. In your love, grant that their (his) way of life may bring glory to your name and further your plan of redemption. We ask this through Christ, our Lord.

All: Amen

Profession

The Celebrant is seated. Two members of the Order stand beside the Celebrant as witnesses. The candidates kneel before the Celebrant and one by one read the formula of profession. The candidate holds the bottom of the document while the Celebrant holds the top.

In the Name of our Lord Jesus Christ. Amen. I, Brother N./Sister N, of (city, state), promise with vows before God, in the presence of our Brothers and Sisters in Christ, to fulfill the Lesser/Greater/Superior Vow of Poverty, the Lesser/Greater/Superior Vow of Chastity, and the Lesser/Greater/Superior Vow of Obedience according to the Rule of Saint Dominic and the law proper to our order. In witness whereof I have prepared this document and signed it here at N. (church/place/priory) in the year of our Lord (four-digit year),

on the (cardinal number) day of (month).

After the reading of the profession formula, the novice signs it on the altar in the presence of witnesses and places the document in the center of the altar.

The Kiss of Peace and the Symbol of Profession

After the profession has been made, only the Celebrant receives the individuals who have made profession to the kiss of peace, which is the sign of acceptance into the order and admission into the local Priory. (RFL) Then they return to their place and remain standing there.

The Celebrant's assistants (the two witnesses) then invest each newly professed brother or sister with the symbols of their new profession. First the Dominican Cross is placed around their necks, followed by the cappa (black cape) and then the black cappuce. If a sister is making profession, she is given a black veil, which is either pinned to her white veil, or if it is a separate piece, is exchanged for her white veil. A lighted candle is given to each, which has been lit from either the Paschal or Altar candles.

The Creed is then said. The newly professed then return to their places in the church, still carrying their lighted candles.

Liturgy of the Eucharist

While the offertory is being sung, the newly professed come to the altar in procession, with candles in their hands to offer to the Celebrant. These are then placed in a suitable holder(s). They then return to their places in the church, and the Festival Eucharist continues as is customary.

Dismissal

Once the Prayer of Thanksgiving has been completed, the newly professed stand before the altar, and the Celebrant blesses them together with his hands extended over them and the people. He says:

Celebrant: May God, the Author and Guardian of such a great work, keep you by His Heavenly Grace, so that you may faithfully perform the duties of your vocation.

All: Amen.

Celebrant: May God make you a witness and sign of Divine Love among all, so that the people of God will respond with manifest deeds.

All: Amen.

May the Grace of His Divine Spirit make your hearts fruitful for the advance of the Church and the whole human family.

All: Amen.

Celebrant: And may the blessing of almighty God, the Father, and the Son, + and the Holy Spirit, be with you and remain forever.

All: Amen.

Celebrant: Go in peace to love and serve the Lord.

All: Amen.

The Rite of Life Profession

From the Constitution of The Society of Saint Dominic, Article XV:

15.5 Life profession. At such time as he or she feels called by God, the professed brother may appeal to the Prior to make a vow of "life profession" within the order. The professed shall then, upon approval of the Prior, be granted the status of "life professed" within the order. While continuing with his or her studies and spiritual growth, he or she shall be taking on a greater role within the order as a mentor to those brothers and sisters in need of spiritual guidance. A professed brother or sister shall be invested with a clerical collar to signify his active ministry in the order.

It is fitting that the rite of profession by which a brother or sister binds him/herself to God forever should take place on a Sunday. The rite of solemn profession takes place separately from other rites of profession.

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

The Eucharist that is appointed for that day should be used.

Where possible and if the needs of the faithful do not demand it, it is preferable that the Rite be celebrated by a Prior, Prior Emeritus, or the Prior of the Society, inclusive of the Eucharist. From this point in these rubrics, "Prior" will be used in place of "Celebrant."

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

notable church, as may seem fitting.

As the nature of the rite demands, the whole liturgical service should be celebrated with fitting solemnity, but any appearance of lavishness unbecoming to religious poverty should be avoided.

The profession ordinarily takes place at the altar. To enable the faithful to take part more easily, the Celebrant's chair may be placed in front of the altar. Seats should be so arranged in the sanctuary for those making profession that the faithful may have a complete view of the liturgical rites.

Enough bread and wine for consecration should be prepared for the ministers, those making their profession, and their parents, relatives, and fellow religious. If only one chalice is used, it should be sufficiently large.

Introductory rites

When the people and the members of the order community are assembled and everything is ready, the procession moves through the church to the altar in the usual way, while the choir and people sing the processional. Those to be professed may fittingly join in the procession, accompanied by their superiors. When they come to the sanctuary, all make the customary reverence to the altar and go to their places; then the Eucharist continues.

Liturgy of the word

The liturgy of the word takes place as usual, except for the following:

The profession of faith is not said, even if prescribed by the rubrics of the day; the general intercessions (prayer of the faithful) are also omitted.

Mendicant profession

Prior: Come, my brother(s)/sister(s), hear me; I will teach you the fear of the Lord. Look to him that you may be radiant with joy, and your faces may not blush with shame.

The candidates for profession come forward and stand facing the Prior. After the gospel, the Prior and people sit, but those to be professed stand. Then, according to choice or as circumstances demand, one appointed by the Prior (the Assistant) calls those to be professed by name.

Assistant: Would those to be admitted to solemn profession please come forward, N. and N.?

They answer individually:

Candidate: Present.

The Prior then questions them in these words:

Prior: My dear Brothers/Sisters, what do you ask of God and of the Society of Saint Dominic?

The candidates reply together in these words:

Candidates: We/I ask for perseverance in God's service and in this community all the days of our lives. With the help of God, we/I (N. and N.) have come to know the life of religious dedication in the Society of Saint Dominic. We now ask to be allowed to make life profession in this community, for the glory of God, the service of the Church, and the salvation of our souls.

The Prior and all the members of The Society of Saint Dominic reply:

Thanks be to God.

Homily or address

Those to be professed then sit and listen to the homily or address which should develop the scriptural readings and the theme of monastic profession as God's gift and call for the sanctification of those chosen and for the good of the Church and the whole human family. The homily ends with the Prior addressing the community in these words:

Prior: After the deliberations of the General Chapter, I accept Brothers N./Sister N. for Life Profession in our community.

The community may answer: We also accept them. Thanks be to God.

Approval may be indicated by applause.

Examination of the candidates

After the homily or address, those to be professed stand, and the Prior sits and questions the candidates on their readiness to dedicate themselves to God and to seek perfect charity, according to the Rule of the Society of Saint Dominic. The questions may be changed or in part omitted, to suit the spirit and character of each priory.

Those to be professed stand and the Prior questions them:

Prior: My brother(s)/sister(s), through baptism you have already died to sin and been consecrated to the Lord. Are you resolved to unite yourself more closely to him by the bond of solemn profession?

Candidates: I am resolved, with God's help.

Prior: Are you resolved, with the help of God's grace, to undertake that life of perfect chastity, obedience and poverty which Christ our Lord chose for himself, and to persevere in it for ever?

Candidates: I am resolved, with God's help.

Prior: Are you resolved to strive constantly for perfect love of God and of neighbor, by zealously living the Gospel with all your heart, and keeping the Rule of Saint Dominic?

Candidates: I am resolved, with God's help.

Prior: Are you resolved, with the help of the Holy Spirit, to spend your whole life in the generous service of Christ, by serving your brothers and sisters in this community, and all God's people?

Candidates: I am resolved, with God's help.

Prior: May the Lord who has begun this good work in you bring it to fulfillment before the day of Christ Jesus.

Candidates: Amen.

Litany

All rise. The Prior stands and with hands joined, facing all the people, says:

Prior: Let us pray to God in union with the whole Church on behalf of N. and N. who have been called to follow Christ by this manner of life. May God be moved to strengthen them to persevere until death in their holy resolve.

Unless the rite of solemn profession takes place during the Easter Season or on Sunday, the Assistant says:

Assistant: Let us kneel.

The Prior kneels at his chair (except during the Easter Season or on Sundays). Those to be professed prostrate themselves. The rest of the assembly kneels (except during the Easter Season or on Sundays).

Prior: By your death and rising to new life, Lord, save your people.

People: Lord, save your people.

Prior: By your gift of the Holy Spirit, be merciful to us sinners.

People: Lord, hear our prayer.

Prior: By the self-offering of your servants and their apostolic work, make the life of your Church ever more fruitful.

People: Lord, hear our prayer.

Prior: Lead all people to the fullness of the Christian life.

People: Lord, hear our prayer.

Prior: Give to all who profess the Evangelical Counsels a fuller share in the work of redemption.

People: Lord, hear our prayer.

Prior: Make these servants of yours more and more like Christ, the firstborn of many brothers.

People: Lord, hear our prayer.

Prior: Give these servants of yours the grace of perseverance.

People: Lord, hear our prayer.

Prior: Jesus, Son of the living God,

People: Lord, hear our prayer.

Prior: Christ, hear us.

People: Christ, hear us.

Prior: Lord Jesus, hear our prayer.

People: Lord Jesus, hear our prayer.

Then the Prior alone rises and says, with hands joined:

Prior: Lord, grant the prayers of your people. Prepare the hearts of your servants for consecration to your service. By the grace of the Holy Spirit purify them from all sin and set them on fire with your love. We ask this through Christ our Lord.

All respond: Amen.

If the ceremony does not take place during the Easter Season or on Sundays, the Assistant then says:

Assistant: Let us stand.

Profession

After the litany two professed members of the Order come to the chair of the Prior and, standing, act as witnesses. Those to be professed come, one by one, to the Prior and read the formula of profession, which they themselves have written out beforehand.

In the Name of our Lord Jesus Christ. Amen. I, Brother N./Sister

N., of (city, state), promise with solemn vows, before God and his saints, in the presence of our Brother and Superior in Christ, Prior N., and those assembled here today, Lifetime Lesser/Greater/Superior Poverty, Lifetime Lesser/Greater/Superior Chastity, and Lifetime Lesser/Greater/Superior Obedience according to the Rule of The Society of Saint Dominic, and the law proper to our This Society. In witness whereof I have prepared this document and signed it here at N. (place/priory) in the (cardinal number) year of our Lord, on the (cardinal number) day of (month).

After reading the formula of profession, the newly professed go to the altar and sign the formula there in the presence of witnesses. Then the newly professed themselves place the formulas of profession in the center of the altar. After this, each one returns to his place and remains standing.

Covering with the funeral pall (optional)

The newly professed prostrate and are covered with the funeral pall as a sign of death to self. The funeral pall may be omitted.

Solemn blessing or consecration of the professed

The newly professed remain or the Prior, with hands extended, says the following prayer of blessing. Two alternative consecratory prayers are included in the Appendix.

Prior: Father in heaven, source of all holiness, creator of the human race, your love for us was so great that you gave us a share in your own divine life. Neither the sin of Adam nor even the sins of the whole world could alter your loving purpose. In the dawn of history you gave us Abel as an example of holiness. Later, from your beloved Hebrew people you raised up men and women graced with every virtue, among them all stands Mary,

daughter of Zion. From her was born Jesus Christ, your eternal Word, the Savior of the world.

You sent him, Father, as our pattern of holiness. He became poor to make us rich, a slave to set us free. With love no words can tell, he redeemed the world by his paschal mystery and won from you the gifts of the Spirit to sanctify his Church. The voice of the Spirit has drawn countless numbers of your children to follow in the footsteps of your Son. They leave all things to be one with you in the bonds of love and give themselves wholly to your service and the service of all your people. Look with favor, then, on these who have heard your call. Send them the Spirit of holiness; help them to fulfill in faith what you have enabled them to promise in joy. Keep always before their eyes Christ, the divine teacher. Give them perfect chastity, ungrudging poverty and wholehearted obedience. May they glorify you by their humility, serve you with docility, and be one with you in fervent love. May they build up the Church by the holiness of their lives, advance the salvation of the world, and stand as a sign of the blessings that are to come. Lord, protect and guide these servants of yours. At the judgment seat of your Son be yourself their great reward. Give them the joy of vows fulfilled. Made perfect in your love, may they rejoice in the communion of your saints and praise you forever in their company.

We ask this through Christ our Lord.

All respond: Amen.

If the funeral pall was used, the Assistant sings or says:

Arise, you who sleep, arise from the dead, and Christ will enlighten you.

If the newly professed were covered with the funeral pall, the pall is removed at this point.

Kiss of peace

The newly professed rise and the Prior and those in Life Vows, followed by those in First Vows, following in the order of seniority in the Society, the kiss of peace to the newly professed in the usual way.

The newly professed return after this to their places. The Eucharist continues.

Liturgy of the Eucharist

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

In the Eucharistic prayers, the offering of the professed may be mentioned according to the texts below:

The Prior prays:

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 (Through Christ our Lord. Amen).

In the intercessions of the Eucharistic Prayer, there is added:

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.

Strengthen also these your servants 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.

After the Prior has received the body and blood of Christ, the newly professed religious come to the altar to receive communion, which may be given to them under both kinds. Then their parents, relatives, and fellow religious may receive communion in the same way.

Blessing of the newly professed

When the prayer after communion has been said, the newly consecrated stand before the altar, and the Prior, facing them, may say:

Prior: God inspires all holy desires and brings them to fulfillment. May he protect you always by his grace so that you may fulfill the duties of your vocation with a faithful heart.

The newly professed respond: Amen.

Prior: May he make each of you a witness and sign of his love for all people.

The newly professed respond: Amen.

Prior: May he make those bonds with which he has bound you to Christ on earth endure for ever in heavenly love.

The newly professed respond: Amen.

Finally, the Prior blesses the whole congregation:

May almighty God, the Father, and the Son, + and the Holy Spirit, bless all of you have taken part in this celebration.

All respond: Amen.

The Prior then says: Let us go forth in the name of Christ.

The people respond: Amen.

