

II
RITE OF TEMPORARY PROFESSION
IN THE ORDER OF FRIAR SERVANTS OF MARY

Two roads diverged in a wood,
and I,
I took the one less traveled by,
and that has made all the difference.
Robert Frost

I
Rite of temporary profession
Inserted in the celebration of
Morning prayer or evening prayer

II
Rite of temporary profession
inserted in a celebration of the word

III
Rite of temporary profession
Inserted in the celebration of eucharist

IV
Rite of the renewal of temporary profession

INTRODUCTION

40. At the end of the novitiate year, novices who desire to persevere in the service of Saint Mary, our Lady, sharing our life, make a temporary profession of vows, through which they are incorporated into the Order, through which reciprocal bonds are established.^[13]

NATURE OF THE RITE

41. The rite of temporary profession ought to be simple, because the temporary profession, though it is a sacred commitment assumed with religious vows, is still an act which is a part of a period of probation and of formation.

42. Because of its particular nature, the rite of temporary profession should be celebrated separately from the ones of initiation to religious life and to solemn profession.

ENVIRONMENT OF THE CELEBRATION

43. According to the principle of gradualness which regulates the insertion of candidates in our Order, it is suitable that temporary profession take place in the celebration of Morning Prayer (Lauds) or Evening Prayer (Vespers) or in a special celebration of the Word, reserving the celebration of the Eucharist for solemn profession.

44. If nevertheless, for valuable pastoral reasons, the temporary profession takes place during the celebration of Eucharist, we should observe the following norms:

- a) We use the Mass of the day or the ritual Mass «On the day of the first religious profession». If however the date is a Sunday of Advent, Lent, Easter or a solemnity, we use the Mass of the day;
- b) For the Liturgy of the Word the readings may be taken from the Mass of the day or from those proposed in the Lectionary (cf. Appendix II, nn. 241-340). When it is not possible to use the proper ritual Mass, we may take a reading from the Lectionary for religious profession, except on the occasion of a solemnity like Christmas, Epiphany, Ascension, Pentecost, Sacrament of the Body and Blood of Christ or another obligatory solemnity;
- c) In any case, we should not give to the celebration the same ritual solemnity which occurs at the celebration of the Eucharist on the day of solemn profession, neither insert in this celebration proper elements of the that one (for example, the mention of the newly professed during the Eucharistic Prayer, cf. n. 222).

45. Profession is received by the Prior General or by the Prior or Vicar provincial, the conventual Prior, or the delegate of any of these.^[14]

DATE AND VENUE

46. Suitable dates for temporary profession are: Sundays and Solemnities of the Lord; feasts of the Blessed Virgin Mary, of Saint Joseph and Saint Augustine; the memories of our Holy Brothers and Sisters.

47. According to the chosen ritual environment and to the circumstances in which the celebration occurs, the temporary profession will take place either in a church of the community or in the Chapter room.

NOTIFICATION OF THE CELEBRATION

48. The temporary profession of novices is an act which concerns not only the provincial community, but also relatives, friends and local faithful. So it will be announced sufficiently in advance, but in sober terms, so that the nature of the act the novices are going to make may not be distorted.

PREPARATION OF THE CELEBRATION

49. For the celebration of the rite, we have to prepare:

- the Ritual of religious profession of the friar Servants of Mary;
- a container of water to be blessed in remembrance of Baptism;
- the habit of the friar Servants of Mary;
- the book of the *Rule of Saint Augustine* and the *Constitutions of the Servants*, to be given to each candidate, if these were not been given in the rite of initiation to religious life (cf. n. 25);
- thurible and incense for the incensing of the altar and of the image of the Blessed Virgin during the singing of the Canticle of Zecharia (*Benedictus*) or the Canticle of Mary (*Magnificat*).

I

RITE OF TEMPORARY PROFESSION INSERTED IN THE CELEBRATION OF MORNING PRAYER OR EVENING PRAYER

I. INITIAL RITES

ANGELIC GREETING

50. After the servite community and the faithful are gathered together, the presider, ministers and the candidates escorted by the novice master enter the church in procession. Following the custom of the Servants of Mary, the celebration begins with the singing of the angelic greeting:

Hail, Mary, full of grace,
the Lord is with you.
Blessed are you among women
and blessed is the fruit of your womb, Jesus.

Or:

Ave, Maria, gratia plena,
Dominus tecum;
benedicta tu in mulieribus
et benedictus fructus ventris tui, Jesus.

ADMONTION

51. If it is seen as convenient, ended the singing of the Hail Mary, the presider or the novice master addresses all present, especially the candidates, giving a brief introduction in these or similar words.

At Morning Prayer

In the light of a new day,
which evokes the resurrection of the Lord Jesus,
the true light which enlightens each human being,
we are gathered, brothers, sisters and friends,
to celebrate Morning Prayer together

At Evening Prayer

As the day comes to its end,
we are gathered, brothers, sisters and friends,
to celebrate the evening sacrifice of praise,
the thanksgiving to God for the gifts received
and the remembrance of the passion of Christ,
the true light without sunset,

and to accompany our brothers **N.N.** with our prayers,
who wish to follow the Lord in our family,
in order to form «the perfect human being
fully mature with the fullness of Christ himself».^[15]
All people are called through Baptism
to follow Christ
and to live in full communion with the Father,
in order to become holy.
But these brothers have been called
by the voice of the Holy Spirit
to carry out their Baptismal vocation
in religious life, as friar Servants of Mary,

the Order the Blessed Virgin originating at Florence
in the 13th Century
with the work of her seven holy servants.
Therefore let us sustain with prayer
the response of Brothers **N.N.** to the plan of God:
that their commitment be for the good of the whole Church.

INTRODUCTION

52. Then follows the normal introduction of Morning or Evening Prayer:

V. O God, come to our aid.

R. O Lord, make haste to help us.

Glory be to the Father, the Son and the Holy Spirit,
as it was in the beginning
is now and ever shall be, world without end. Amen. Alleluia.

HYMN

53. The appropriate hymn of the Divine Office is sung, while a minister or one of the candidates lights the candles of the altar. In Eastertide, only the Easter candle is lighted.

II. PSALMODY

54. Then follows the psalmody. Psalms and antiphons of the Office of the day are recited or sung.

III. WORD OF GOD

55. After the psalmody, the Scripture reading is proclaimed. If it is possible, according to the norms of the *General Instruction on the Liturgy of the Hours* (see: n. 46), we can use another appropriate reading, taken preferably from the *Lectionary for the religious profession* (cf. Appendice II, nn. 241-340). In Eastertide, the reading is taken from the New Testament.

Then the short responsorial is sung. This one may be substituted by other suitable songs. For example:

Your Word is a lamp for my feet, * a light on my way.

Your Word is a lamp for my feet, a light on my way.

V. I want to meditate on your commands,

* a light on my way.

Glory be to the Father, and to the Son, and to the Holy Spirit.

Your Word is a lamp for my feet, a light on my way.

Or:

If we love one another, * God remains in us.

If we love one another, God remains in us.

V. And our loving him is perfect in us,

* God remains in us.

Glory be to the Father, and to the Son, and to the Holy Spirit.

If we love one another, God remains in us.

IV. PROFESSION

REQUEST

56. After the singing of the short responsory, all the candidates standing together -or one in the name of all- address the presider in these or similar words:

At the end of the novitiate,
we, Brothers **N.N.**,
humbly ask you, brother **N.** Mary, Prior ...
(general *or* provincial *or* conventual)
to be admitted to temporary profession
in the Order of friar Servants of Mary,
expecting to make definitive,
with the grace of God,
our commitment of life and service.

The presider answers:

May the merciful God
bring to fulfillment your resolve,
and grant us the grace
to fraternally accompany you in your journey.

All present:

Amen.

ALTERNATIVE TEXT

57. The request for admission to temporary profession may be also formulated in the following way. The presider asks the candidates:

Dearly beloved Brothers **N.N.**,
what do you ask of God,
of his holy Church
and of our Order?

The candidates respond:

The mercy of the Lord
and the communion of life with you,
the friar Servants of Mary.

All present say:

Thanks be to God.

HOMILY

58. The novices sit down. The presider gives the homily, in which he comments on the biblical readings and explains, in light of the liturgical texts, the gift of the religious vocation and its meaning in the life of the Church, and the charism of the Order.

MEMORIAL OF BAPTISM

59. After the homily, we remember our Baptism. In the middle of the sanctuary or in a suitable place, the servers put a container in which has been -or will be- poured the water to be blessed.

60. The presider introduces the memorial of Baptism addressing the candidates, in these or similar words:

Dear brothers,

the religious profession has its roots
in the Baptismal consecration.

Therefore, in this moment of preparation
for assuming the commitment
of following the poor, chaste and obedient Christ,
and of serving Mary, our Lady,
you ought to remember the sacrament of Baptism,
which made you, by grace,
sons of God,
brothers of Christ,
temples of the Spirit,
members of the Church.

However the baptismal rebirth
requires a constant conversion of heart;
this is why each of you, in your most inner self,
may ask pardon from God
and turn to him anew with your whole life.

61. All present pray in silence for a while. Then the presider continues:

God all-powerful, origin and source of life,
bless + this water,
and grant that we, your faithful,
sprinkled by this source of purification,
may obtain forgiveness of sins,
defense against the snares of the Evil one
and the gift of your protection.
Revive in us, Lord,
by the sign of this blessed water,
the memory of our baptism,
so that we may come to you with a simple heart
and that Brothers **N.N.** may make their religious profession
with a pure spirit.
(We make our prayer) through Christ our Lord.

All present:

Amen.

62. The presider sprinkles himself, then the candidates -or he may bring the holy water to the candidates so that they may make a sign of the cross with it-, and finally the faithful. In the meantime, a suitable song or an antiphon such as the following may be sung.

Sprinkle me, O Lord, and I will be made clean;
wash me, and I will be whiter than snow. *Psalm 51 (50): 7*

Or:

I will sprinkle clean water upon you,
and from all your uncleannesses and idols I will cleanse you.
A new heart I will give you. *Ezekiel 36: 25-26*

Or:

I will pour clean water over you,
cleanse you from all your sin
and give you a new heart.

In Eastertide:

This is the water, *cf. Ezekiel 47: 1-12*
which flowed from the holy temple of God, alleluia;
and those whom this water reaches will be saved,
and they will sing: alleluia, alleluia.

63. The presider concludes the memorial of baptism, saying:

May the merciful God purify our hearts,
and make us generous and available
to give yourselves to him by religious profession.

All present:

Amen.

PROFESSION OF TEMPORARY VOWS

64. Then the candidates, one by one, come before the presider and pronounce the formula of temporary profession, in which parts I and III may be substituted by other similar words, approved by the Prior general (for the Latin text, cf. Appendix I, n. 239).

I. Having been a member of this community of **N**.

for ... years,

living as your brother

and striving to witness to the Gospel.

Moved by the grace of God, I, Brother **N**. Mary,

now ask you to allow me to continue my association with you.

II. Therefore, in your presence,

Brother **N**. Mary, Prior ...

(general *or* provincial *or* conventual)

I freely and deliberately vow to God the Father

in honour of the Blessed Virgin Mary, our Lady,

that I will follow Christ,

observing the evangelical counsels

of chastity, poverty and obedience

according to the Rule of Saint Augustine

and the Constitutions of the Servants of Mary
until ...*

III. May the grace of the Holy Spirit,
the intercession of our Lady
and your love, brothers,
strengthen my commitment
and support these vows.
Amen.

65. Then the presider fraternally embraces the newly professed.

PRESENTATION OF THE HABIT OF THE SERVANTS

66. The presider addresses the newly professed saying:

Receive the habit of the Servants of Mary:
with holiness of life, be witnesses of Christ,
with whom you have been clothed at Baptism.

The newly professed answer:

Amen.

ALTERNATIVE TEXT

67. The presider addresses the newly professed saying:

Receive the habit of the Servants of Mary:
may it remind you of the humility of the Virgin Mary
and her participation in the passion of Christ.

The newly professed answer:

Amen.

68. Then the presider, helped by the novice master, presents the habit of the Servants to each newly professed, who immediately puts it on.

69. In the meantime, the following Antiphon is sung:

*These are the ones who seek the Lord,
seek the face of the God of Jacob.*

with the *Psalm 24 (23)*, or another suitable song.

Psalm 24 (23)

The Lórd's is the éarth and its fúlness, *
the wórld and áll its péoples.
It is hé who sét it on the séas; *
on the wáters he máde it fírm.

Antiphon

Who shall climb the mountain of the Lórd? *
 Who shall stánd in his hólý pláce?
 Thóse with clean hánds and pure héart, †
 who desíre not wóρθless thínghs, *
 who have not swórn so as to decéive their néighbour.
 They shall recéive bléssings from the Lórd *
 and rewárd from the Gód who sáves them.

Antiphon

O gátes, lift hígh your héads; †
 grow hígher, áncient dóors. *
 Let him énter, the kíngh of glóry!
 Whó is the kíngh of glóry? †
 The Lórd, the míghty, the váliant, *
 the Lórd, the váliant in wár.

Antiphon

O gátes, lift hígh your héads; †
 grow hígher, áncient dóors. *
 Let him énter, the kíngh of glóry!
 Who is hé, the kíngh of glóry? †
 Hé, the Lórd of ármies, *
 hé is the kíngh of glóry.

Antiphon

At the end of the Psalm, we do not say the *Glory be to the Father*, but we repeat the Antiphon. If the presentation of the habit ends before the Psalm has been entirely sung, we interrupt the Psalm and repeat the Antiphon.

PRESENTATION OF THE RULE AND THE CONSTITUTIONS

70. Now takes place the presentation of the book of the *Rule of Saint Augustine* and the *Constitutions of the Servants*, if this has not been done in the *Rite of initiation to religious life* (cf. above nn. 25-26).

71. The newly professed, one by one, go to the presider to receive the book of the *Rule* and of the *Constitutions*. The presider presents it saying:

Brother N. Mary,
 receive the Rule of Saint Augustine
 and the Constitutions of the friar Servants of Mary:
 they will help and guide you
 to live the Gospel of Christ in fraternal communion.

The newly professed answers:

Amen.

And he returns to his seat.

V. GOSPEL CANTICLE AND INTERCESSIONS

GOSPEL CANTICLE

72. The celebration of the liturgical Hour continues with the appropriate Gospel canticle -of Zechariah at Morning Prayer, of Mary at Evening Prayer- accompanied by the antiphon, taken from the Office of the day.

73. Instead of the antiphon of the day, unless we celebrate a solemnity or a feast or we are on Sunday, we may say one of the following antiphons:

At Benedictus:

Happy are your servants, Queen of the universe,
happy are your servants who stay in your dwelling.

At Magnificat:

These are your servants, O Lord,
the sons of your handmaid.

Or:

Happy the Servants of Mary:
their refuge, mother and lady
is the Queen of heaven.

INTERCESSIONS OR PETITIONS

74. After the Gospel canticle, the intercessions of Morning Prayer or in the petitions of Evening Prayer are said according to the Office of the day. However, instead of the intentions of the day, unless we celebrate a solemnity or a feast or we are on Sunday, it is appropriate to say the following intercessions or petitions.

75. *At Morning Prayer:*

Let us give praise to God the Father,
who in the Baptism has sanctified us with his Spirit
and who every day invites us to generously follow
the examples of life of Christ and of the Virgin Mary.
With joy, let us say:

R. Lord, may the Servants of Mary give you praise.

Glory to you, holy Father,
since you stirred up in the Church
the Order of friar Servants of Mary,
- It is our family,
called to witness Christ and his Gospel
in fraternal communion. *[R.]*

Glory to you, good Father,
since you have given us the Virgin Mary
as mother and sister, guide and refuge,
- She is our Lady,
at whose service we dedicate our life. *[R.]*

Glory to you, merciful Father,
since you have abundantly poured out on the seven holy founders
the gifts of your Spirit,

- They are our Fathers,
in whose footsteps we want to faithfully follow. [R.]

Glory to you, righteous Father,
since today you have called Brothers **N.N.**,
to be part of the Order of Servants of Mary,

- They are our brothers,
who today have committed themselves to follow Christ,
who came among people not to be served but to serve. [R.]

76. At Evening Prayer:

Let us give thanks to God the Father,
since he has made of Jesus Christ, his Son,
the source and model of all holiness,
and has stirred up in the Church
the family of the Servants of Mary.

R. Father, we give you thanks for your gifts.

Because you have given us the Blessed Virgin
as loving mother and queen of mercy,
our sister on the journey of life,
and our comfort in trial. [R.]

Because by the example of the seven first Fathers,
you have called us to witness the Gospel in fraternal communion,
and to serve you and our brothers and sisters,
drawing inspiration from Mary, our Lady. [R.]

Because you call us to live
with one heart and one mind in prayer,
in listening to your Word,
in sharing the Eucharistic Bread,
in expectation of the Lord who comes. [R.]

Because in our Baptismal consecration
you made us your sons by grace,
and with the religious profession
you have called us to follow the form of life
chosen by Christ and the Virgin Mother. [R.]

Because today you have called brothers **N.N.**
to live with us,
according to the Rule of Saint Augustine,
united in charity,
one heart and one mind, on the way to God. [R.]

Because through the mystery of death
you have associated with the glory of the risen Christ
the brothers and sisters,
who lived in our family,
believing, hoping and loving. [R.]

77. The Lord's prayer follows. The presider may introduce it:

Our Father, who art in heaven,
hallowed be thy name.

Thy kingdom come.
 Thy will be done on earth, as it is in heaven.
 Give us this day our daily bread,
 and forgive us our trespasses,
 as we forgive those who trespass against us
 and lead us not into temptation,
 but deliver us from evil.

CONCLUDING PRAYER

78. The presider says the appropriate concluding prayer of the Office of the day or, if the norms allow it, a suitable prayer. For example:

O God, who inspire the holy resolve
 and kindly sustain its fulfilling,
 grant to your sons Brothers **N.N.**,
 who want to follow Christ and the Virgin Mother
 in our family,
 to serve you and their brothers and sisters with a pure heart
 and one day to confirm with a solemn commitment
 what they have already promised today with a generous spirit.
 (We make our prayer) through Christ our Lord.

All present:

Amen.

IV. DISMISSAL

79. The presider greets friars and faithful, saying:

The Lord be with you.

All present:

And also with you.

He adds:

May almighty God bless you,
 the Father, the Son, + and the Holy Spirit.

All present:

Amen.

ALTERNATIVE TEXT

80. The presider:

May God the Father
 keep you with his grace
 so that you may faithfully assume

the commitments of your vocation.

All present:

Amen.

The presider:

May the Lord Jesus
make you witnesses before all
of his love and of the mercy of the Virgin Mary.

All present:

Amen.

The presider:

May the Holy Spirit
enlighten your hearts
and lead you to the full knowledge of the truth.

All present:

Amen.

The presider:

May the blessing of almighty God,
the Father, the Son + and the Holy Spirit,
come down upon you, and with you remain always.

All present:

Amen.

81. Following the tradition of the Order, the celebration of Morning Prayer or Evening Prayer ends with the singing of a Marian antiphon *in reverence* to our Lady, Saint Mary.

82. The presider or deacon dismissed the Assembly, saying:

Go in the peace of Christ.

All present:

Thanks be to God.

83. Then the presider and the friars greet, according to the local use, those who made their temporary profession.

II

RITE OF TEMPORARY PROFESSION INSERTED IN A CELEBRATION OF THE WORD

I. INITIAL RITES

ANGELIC GREETING

84. Dopo che la comunità dei frati e i fedeli si sono riuniti, colui che presiede, i ministri e i candidati accompagnati dal maestro dei novizi si recano processionalmente nel luogo della celebrazione. Quando essi sono giunti ai loro posti, si canta, secondo la tradizione dell'Ordine, il saluto angelico:

Hail, Mary, full of grace,
the Lord is with you.
Blessed are you among women
and blessed is the fruit of your womb, Jesus.

Or:

Ave, Maria, gratia plena,
Dominus tecum;
benedicta tu in mulieribus
et benedictus fructus ventris tui, Jesus.

GREETING TO THE ASSEMBLY

85. Then the presider addresses the Assembly and the candidates, in these or similar words:

The mercy of the Father,
the grace and peace of Christ,
and the love of the Holy Spirit
be with you all.

All present:

And also with you.

MEMORIAL OF BAPTISM

86. Se lo si ritiene opportuno, colui che presiede o il maestro dei novizi rivolge ai candidati e all'assemblea una breve monizione introduttiva con queste parole o con altre adatte:

Dear brothers and sisters,
we are gathered to celebrate with faith the Word of the Lord
and to accompany with prayer our Brothers **N.N.**,
who intend to follow the Lord closely in our family,
pursuing the ideal of «achieving the perfect stature of Christ».

All human beings are called in Baptism
to follow Christ
and to live in full communion with the Father,
in order to become holy.

But these brothers of ours have been called
through the heavenly voice of the Spirit
to fulfill their baptismal vocation
in the religious life, as friar Servants of Mary,
the Order that the Blessed Virgin made arising in Florence
in the XIII century

through the work of seven holy servants.

With our prayer,
let us, therefore, sustain the answer of Brothers **N.N.**
to God's project:
their commitment serves the good of all the Church.

PRAYER

87. The presider invites the assembly to prayer:

Preghiamo.

There follows a brief period of private prayer.

God, merciful Father,
look kindly upon you sons **N.N.**,
who intend to go forward in their experience of religious life
committing themselves to witness the Gospel
and to serve with us the holy Virgin Mary.
Grant that, through your grace,
they may look for your will with a sincere heart
and generously fulfill it.
(We make our prayer) through Christ our Lord.

All present:

Amen.

II. LITURGY OF THE WORD

INVITATION TO LISTENING

88. It is convenient that the proclamation of the Word of God be introduced by the singing of an antipho, for example:

Open our hearts, o Lord,
so that we may understand the words of your Son.

Or:

Glory to you, Father of our Lord Jesus Christ,
for you gave us the Spirit of wisdom:
through him we know
the hope of our call.

PROCLAMATION OF THE WORD

89. In preparing the celebration of the Liturgy of the Word, take care that:

- there be a thematic unity;
- it not be prolonged either by the number or by the length of the readings;
- it be the fruit of a search done together by the candidates;

- it respect the necessary proportion between word, song, silence;
- it reserve the main place to the proclamation of the Gospel.

90. One or more texts of Holy Scripture can be read here, preference should be given to those indicated in the *Lectionary for the Religious Life* (cf. Appendice II, nn. 241-340); a Psalm, a song or response, or a brief period of silence should separate the readings.

Some texts from the Magisterium on the significance of religious life in the Church and in the world could be used; or texts concerning the history and the spirituality of the Order, extracts especially from the *Rule of Saint Augustin* and from the *Legenda de origine Ordinis*; passages of Holy Fathers or of other authors of valid doctrine, above all of the Order.

III. PROFESSION

REQUEST

91. After the proclamation of the Word of God, all the candidates standing together -or one in the name of all- address the presider in these or similar words:

At the end of the novitiate,
 we, Brothers **N.N.**,
 humbly ask you, Brother **N.** Mary, Prior ...
 (general *or* provincial *or* conventual)
 to be admitted to temporary profession
 in the Order of friar Servants of Mary,
 expecting to make definitive,
 with the grace of God,
 our commitment of life and service.

The presider answers:

May the merciful God
 bring to fulfillment your resolve,
 and grant us the grace
 to fraternally accompany you in your journey.

All present:

Amen.

ALTERNATIVE TEXT

92. The request for admission to temporary profession may be also formulated in the following way. The presider asks the candidates:

Dearly beloved Brothers **N.N.**,
 what do you ask of God,
 of his holy Church
 and of our Order?

The candidates respond:

The mercy of the Lord
 and the communion of life with you,
 the friar Servants of Mary.

All present say:

Thanks be to God.

HOMILY

93. The novices sit down. The presider gives the homily, in which he comments on the biblical readings and explains, in light of the liturgical texts, the gift of the religious vocation and its meaning in the life of the Church, and the charism of the Order of Servants of Mary.

MEMORIAL OF BAPTISM

94. After the homily, we remember our Baptism. In the middle of the sanctuary or in a suitable place, the servers put a container in which has been -or will be- poured the water to be blessed.

95. The presider introduces the memorial of Baptism addressing the candidates, in these or similar words:

Dear brothers,
 the religious profession has its roots
 in the Baptismal consecration.
 Therefore, in this moment of preparation
 for assuming the commitment
 of following the poor, chaste and obedient Christ,
 and of serving Mary, our Lady,
 you ought to remember the sacrament of Baptism,
 which made you, by grace,
 sons of God,
 brothers of Christ,
 temples of the Spirit,
 members of the Church.

However the baptismal rebirth
 requires a constant conversion of heart;
 this is why each of you, in your most inner self,
 may ask pardon from God
 and turn to him anew with your whole life.

96. All present pray in silence for a while. Then the presider continues:

God all-powerful, origin and source of life,
 bless + this water,
 and grant that we, your faithful,
 sprinkled by this source of purification,
 may obtain forgiveness of sins,
 defense against the snares of the Evil one
 and the gift of your protection.
 Revive in us, Lord,
 by the sign of this blessed water,
 the memory of our baptism,
 so that we may come to you with a simple heart
 and that Brothers **N.N.** may make their religious profession

with a pure spirit.
(We make our prayer) through Christ our Lord.

All present:

Amen.

97. The presider sprinkles himself, then the candidates -or he may bring the holy water to the candidates so that they may make a sign of the cross with it-, and finally the faithful. In the meantime, a suitable song or an antiphon such as the following may be sung.

Sprinkle me, O Lord, and I will be made clean;
wash me, and I will be whiter than snow. *Psalm 51 (50): 7*

Or:

I will sprinkle clean water upon you, *Ezekiel 36: 25-26*
and from all your uncleannesses and idols I will cleanse you.
A new heart I will give you.

Or:

I will pour clean water over you,
cleanse you from all your sin
and give you a new heart.

In Eastertide:

This is the water, *cf. Ezekiel 47: 1-12*
which flowed from the holy temple of God, alleluia;
and those whom this water reaches will be saved,
and they will sing: alleluia, alleluia.

98. The presider concludes the memorial of baptism, saying:

May the merciful God purify our hearts,
and make us generous and available
to give yourselves to him by religious profession.

All present:

Amen.

PROFESSION OF TEMPORARY VOWS

99. Then the candidates, one by one, come before the presider and pronounce the formula of temporary profession, in which parts I and III may be substituted by other similar words, approved by the Prior general (for the Latin text, cf. Appendix I, n. 239).

I. Having been a member of this community of **N.**
for ... years,
living as your brother
and striving to witness to the gospel.
Moved by the grace of God, I, Brother **N.** Mary,
now ask you to allow me to continue my association with you.

II. Therefore, in your presence,
Brother **N.** Mary, Prior ...

(general *or* provincial *or* conventual)
 I freely and deliberately vow to God the Father
 in honour of the Blessed Virgin Mary, our Lady,
 that I will follow Christ,
 observing the evangelical counsels
 of chastity, poverty and obedience
 according to the Rule of Saint Augustine
 and the Constitutions of the Servants of Mary
 until ...*

III. May the grace of the Holy Spirit,
 the intercession of our Lady
 and your love, brothers,
 strengthen my commitment
 and support these vows.
 Amen.

100. Then the presider fraternally embraces the newly professed.

PRESENTATION OF THE HABIT OF THE SERVANTS

101. The presider addresses the newly professed saying:

Receive the habit of the Servants of Mary:
 with holiness of life, be witnesses of Christ,
 with whom you have been clothed at Baptism.

The newly professed answer:

Amen.

ALTERNATIVE TEXT

102. The presider addresses the newly professed saying:

Receive the habit of the Servants of Mary:
 may it remind you of the humility of the Virgin Mary
 and her participation in the passion of Christ.

The newly professed answer:

Amen.

103. Then the presider, helped by the novice master, presents the habit of the Servants to each newly professed, who immediately puts it on.

104. In the meantime, the following Antiphon is sung:

*These are the ones who seek the Lord,
 seek the face of the God of Jacob.*

with the *Psalm 24 (23)*, or another suitable song.

Psalm 24 (23)

The Lórd's is the éarth and its fúlness, *
 the wórld and áll its péoples.
 It is hé who sét it on the séas; *
 on the wáters he máde it fírm.

Antiphon

Who shall clímb the móuntain of the Lórd? *
 Who shall stánd in his hóly pláce?
 Thóse with clean hánds and pure héart, †
 who desíre not wórtless thínghs, *
 who have not swórn so as to decéive their néighbour.
 They shall recéive bléssings from the Lórd *
 and rewárd from the Gód who sáves them.

Antiphon

O gátes, lift hígh your héads; †
 grow hígher, áncient dóors. *
 Let him énter, the kíng of glóry!
 Whó is the kíng of glóry? †
 The Lórd, the míghty, the váliant, *
 the Lórd, the váliant in wár.

Antiphon

O gátes, lift hígh your héads; †
 grow hígher, áncient dóors. *
 Let him énter, the kíng of glóry!
 Who is hé, the kíng of glóry? †
 Hé, the Lórd of ármies, *
 hé is the kíng of glóry.

Antiphon

*At the end of the Psalm, we do not say the *Glory be to the Father*, but we repeat the Antiphon. If the presentation of the habit ends before the Psalm has been entirely sung, we interrupt the Psalm and repeat the Antiphon.*

PRESENTATION OF THE RULE AND THE CONSTITUTIONS

105. Now takes place the presentation of the book of the *Rule of Saint Augustine and the Constitutions of the Servants*, if this has not been done in the *Rite of initiation to religious life* (cf. above nn. 25-26).

106. The newly professed, one by one, go to the presider to receive the book of the *Rule* and of the *Constitutions*. The presider presents it saying:

Brother N. Mary,
 receive the Rule of Saint Augustine
 and the Constitutions of the friar Servants of Mary:
 they will help and guide you
 to live the Gospel of Christ in fraternal communion.

The newly professed answers:

Amen.

And he returns to his seat.

IV. PRAYER OF INTERCESSION

107. There follows the universal prayer of intercession. The formulary here proposed is only indicative. In it, we may choose the intercessions which seem more adapted, modify those proposed, add others. Instead of this formulary, it is even possible to use – by modifying the introduction – the ones proposed for Morning Prayer and Evening Prayer (nn. 75-76).

108. The presider:

To God, our Father,
to whom the prayer and petition of his children
raise from unanimous hearts,
let us address our supplication
for the Church and the world,
for our Order,
for the brothers who today have made
their temporary profession of vows.

109. A reader proposes the common response:

R. O Lord, hear the prayer of your servants.

1. For the Church:

that, with the Word and the Sacraments,
she may spread the Kingdom of Christ
to the glory of God the Father
and for the salvation of all,
let us pray to the Lord. *R.*

2. Per l'Ordine nostro,

perché, ispirandosi costantemente a Maria,
sia fedele al suo ideale di fraternità e di servizio,
let us pray to the Lord. *R.*

3. For our Brothers *N.N.*,

who today made their temporary profession:
that, being guided and protected by the Blessed Virgin,
they may be faithful to their commitment
and achieve the perfect stature of Christ
let us pray to the Lord. *R.*

4. For the parents of Brothers *N.N.*:

that God may abundantly reward them
for the gift of their sons
presented to the Church and the Order,
let us pray to the Lord. *R.*

5. For all lay people:
 that, being conscious of their prophetic, royal and priestly dignity,
 they may daily witness Christ and his Gospel
 in their family, and their professional and social life,
 let us pray to the Lord. *R.*

Free intentions.

110. *The presider concludes the prayer of intercession inviting all to sing the Lord's Prayer:*

Our Father, who art in heaven,
 hallowed be thy name;
 thy kingdom come;
 thy will be done on earth as it is in heaven.
 Give us this day our daily bread;
 and forgive us our trespasses
 as we forgive those who trespass against us;
 and lead us not into temptation,
 but deliver us from evil.

The presider:

Receive, O Lord, the supplication of your people
 and look upon these our brothers,
 who today, by a gift of your Spirit,
 have made their temporary profession
 among the Servants of Mary.
 Grant that, imitating the Virgin, mother and disciple of Christ,
 they may serve you and their brothers and sisters;
 following in the footsteps of the seven holy fathers
 they may be meek, humble, merciful,
 and create with us one heart and one mind,
 offering you a worthy worship
 of a life lived according to the Gospel.
 (We make our prayer) through Christ our Lord.

All present:

Amen.

V. DISMISSAL

111. *The presider greets friars and faithful, saying:*

The Lord be with you.

All present:

And also with you.

He adds:

May almighty God bless you,

the Father, the Son, + and the Holy Spirit.

All present:

Amen.

ALTERNATIVE TEXT

112. The presider:

May God the Father
keep you with his grace
so that you may faithfully assume
the commitments of your vocation.

All present:

Amen.

The presider:

May the Lord Jesus
make you witnesses before all
of his love and of the mercy of the Virgin Mary.

All present:

Amen.

The presider:

May the Holy Spirit
enlighten your hearts
and lead you to the full knowledge of the truth.

All present:

Amen.

The presider:

May the blessing of almighty God,
the Father, the Son + and the Holy Spirit,
come down upon you, and with you remain always.

All present:

Amen.

113. Following the tradition of the Order, the celebration of Morning Prayer or Evening Prayer ends with the singing of a Marian antiphon *in reverence* to our Lady, Saint Mary.

114. The presider dismissed the Assembly, saying:

Go in the peace of Christ.

All present:

Thanks be to God.

115. Then the presider and the friars greet, according to the local use, those who made their temporary profession.

III

RITE OF TEMPORARY PROFESSION INSERTED IN THE CELEBRATION OF EUCHARIST

I. INITIAL RITES

116. Before the beginning of the celebration, it is appropriate to briefly explain the nature of the rite and its parts, and also to present the candidates in a modest way.

RITE OF ENTRANCE

117. It is convenient that the candidates be part of the entry procession.

MEMORIAL OF BAPTISM

118. After the reverence/kissing of the altar and the greeting of the Assembly, instead of the penitential rite, we remember our Baptism. The servers put in the middle of the presbyterium or in a suitable place a container in which has been -or will be- poured the water to be blessed.

119. The presider addresses the Assembly and the candidates, in these or similar words:

Dear sisters and brothers,
before we celebrate the memorial
of the death and resurrection of the Lord,
let us humbly pray to God, our Father,
so that he may bless this water,
with which we will be sprinkled
in memory of our baptism.

But especially you, Brothers **N.N.**,
in this moment of preparation
for making your temporary professions
you ought to remember the sacrament of Baptism,
which made you, by grace,
sons of God,
brothers of Christ,
temples of the Spirit,
members of the Church.

However the baptismal rebirth
requires a constant conversion of heart;
this is why each of you, in your most inner self,
may ask pardon from God
and turn to him anew with your whole life.

120. All present pray in silence for a while. Then the presider continues:

God all-powerful, origin and source of life,
 bless + this water,
 and grant that we, your faithful,
 sprinkled by this source of purification,
 may obtain forgiveness of sins,
 defense against the snares of the Evil one
 and the gift of your protection.
 Revive in us, Lord,
 by the sign of this blessed water,
 the memory of our baptism,
 so that we may come to you with a simple heart
 and that Brothers **N.N.** may make their religious profession
 with a pure spirit.
 (We make our prayer) through Christ our Lord.

All present:

Amen.

121. The presider sprinkles himself, then the candidates -or he may bring the holy water to the candidates so that they may make a sign of the cross with it-, and finally the faithful. In the meantime, a suitable song or an antiphon such as the following may be sung.

Sprinkle me, O Lord, and I will be made clean;
 wash me, and I will be whiter than snow. *Psalm 51 (50), 7*

Or:

I will sprinkle clean water upon you,
 and from all your uncleannesses and idols I will cleanse you.
 A new heart I will give you. *Ezekiel 36: 25-26*

Or:

I will pour clean water over you,
 cleanse you from all your sin
 and give you a new heart.

In Eastertide:

This is the water, *cf. Ezekiel 47: 1-12*
 which flowed from the holy temple of God, alleluia;
 and those whom this water reaches will be saved,
 and they will sing: alleluia, alleluia.

122. The presider concludes the memorial of baptism, saying:

May the merciful God
 purify our hearts,
 and for this celebration of the Eucharist
 make us worthy to take part at the banquet of his Kingdom.

All present:

Amen.

123. The penitential rite and *Kyrie* are omitted. The *Gloria* is sung or recited.

II. LITURGY OF THE WORD

124. The Liturgy of the Word takes place as usual. However the homily takes place after the request of the candidates.

III. RITE OF THE PROFESSION

REQUEST OF THE CANDIDATES

125. After the proclamation of the Word, the candidates, standing, all together -or one in the name of all-, address the presider with these or similar words:

At the end of novitiate,
we, Brothers **N.N.**,
humbly ask you, Brother **N.** Mary, Prior ...
(general *or* provincial *or* conventual)
to be admitted to temporary profession
in the Order of friar Servants of Mary,
in expectation to make definitive,
with the grace of God,
our commitment of life and service.

The presider answers:

May the merciful God
bring to fulfillment your intention,
and grant us the grace
to fraternally accompany you in your journey.

All present say:

Amen.

ALTERNATIVE TEXT

126. The request for admission to temporary profession may be also formulated in the following way. The presider asks the candidates:

Dearly beloved Brothers **N.N.**,
what do you ask of God,
of his holy Church
and of our Order?

The candidates respond:

The mercy of the Lord
and the communion of life with you,
the friar Servants of Mary.

All present say:

Thanks be to God.

HOMILY

127. The candidates sit down. The presider gives the homily, in which he comments on the biblical readings and explains, in light of the liturgical texts, the gift of the religious vocation and its meaning in the life of the Church, and the charism of the Order.

PROFESSION OF TEMPORARY VOWS

128. After the homily, all the candidates standing together greet the blessed Virgin, our Lady, with the angelic greeting:

Hail, Mary, full of grace,
the Lord is with you.
Blessed are you among women
and blessed is the fruit of your womb, Jesus.

Or:

Ave, Maria, gratia plena,
Dominus tecum;
benedicta tu in mulieribus
et benedictus fructus ventris tui, Jesus.

129. Then the candidates, one by one, come before the presider and pronounce the formula of temporary profession, in which the parts I and III may be substituted by other similar words, approved by the Prior general (for the Latin text, cf. Appendix I, n. 239).

I. Having been a member of this community of **N.**
for ... years,
living as your brother
and striving to witness to the Gospel.
Moved by the grace of God, I, Brother **N.** Mary,
now ask you to allow me to continue my association with you.

II. Therefore, in your presence,
Brother **N.** Mary, Prior ...
(general *or* provincial *or* conventual)
I freely and deliberately vow to God the Father
in honour of the Blessed Virgin Mary, our Lady,
that I will follow Christ,
observing the evangelical counsels
of chastity, poverty and obedience
according to the Rule of Saint Augustine
and the Constitutions of the Servants of Mary
until ...*

III. May the grace of the Holy Spirit,
the intercession of our Lady
and your love, brothers,
strengthen my commitment
and support these vows.

Amen.

130. Then the presider fraternally embraces the professed.

PRESENTATION OF THE HABIT OF THE SERVANTS

131. The presider addresses the newly professed saying:

Receive the habit of the Servants of Mary:
with holiness of life, be witnesses of Christ,
in whom you have been clothed at Baptism.

The newly professed answer:

Amen.

ALTERNATIVE TEXT

132. The presider addresses the newly professed saying:

Receive the habit of the Servants of Mary:
may it remind you of the humility of the Virgin Mary
and her participation in the passion of Christ.

The newly professed answer:

Amen.

133. Then the presider, helped by the novice master, presents the habit of the Servants to each newly professed, who immediately puts it on.

134. In the meantime, the following Antiphon is sung:

*These are the ones who seek the Lord,
seek the face of the God of Jacob.*

with the *Psalm 24 (23)*, or another suitable song.

Psalm 24 (23)

The Lórd's is the éarth and its fúlness, *
the wórld and áll its péoples.
It is hé who sét it on the séas; *
on the wáters he máde it fírm.

Antiphon

Who shall clímb the móuntain of the Lórd? *
Who shall stánd in his hóly pláce?
Thóse with clean hánds and pure héart, †
who desíre not wórtless thíngs, *
who have not swórn so as to decéive their néighbour.
They shall recéive bléssings from the Lórd *

and reward from the Gód who sáves them.

Antiphon

O gátes, lift hígh your héads; †
 grow hígher, áncient dóors. *
 Let him énter, the kíng of glóry!
 Whó is the kíng of glóry? †
 The Lórd, the míghty, the váliant, *
 the Lórd, the váliant in wár.

Antiphon

O gátes, lift hígh your héads; †
 grow hígher, áncient dóors. *
 Let him énter, the kíng of glóry!
 Who is hé, the kíng of glóry? †
 Hé, the Lórd of ármies, *
 hé is the kíng of glóry.

Antiphon

At the end of the Psalm, we do not say the *Glory be to the Father*, but we repeat the antiphon. If the putting on of the habit ends before the Psalm has been entirely sung, we interrupt the Psalm and repeat the antiphon.

PRESENTATION OF THE RULE AND THE CONSTITUTIONS

135. Now takes place the presentation of the book of the *Rule of Saint Augustine* and the *Constitutions of the Servants*, if this has not been done in the *Rite of initiation to religious life* (cf. above nn. 25-26).

136. The newly professed, one by one, go to the presider to receive the book of the *Rule* and the *Constitutions*. The presider gives it saying:

Brother **N.** Mary,
 receive the Rule of Saint Augustine
 and the Constitutions of the friar Servants of Mary:
 they will help and guide you
 to live the Gospel of Christ in fraternal communion.

The newly professed answers:

Amen.

And he returns to his seat.

PRAYER OF THE FAITHFUL

137. There follows the universal prayer or prayer of the faithful. The formulary here proposed is only indicative. In it, we may choose the intercessions which seem more adapted, modify those proposed, add others.

138. The presider:

To God, our Father,
 to whom the prayer and petition of his children
 raise from unanimous hearts,
 let us address our supplication

for the Church and the world,
for our Order,
for the brothers who today have made
their temporary profession of vows.

139. A reader proposes the common response:

R. O Lord, hear the prayer of your servants.

1. For the Church:

that, with the Word and the Sacraments,
she may spread the Kingdom of Christ
to the glory of God the Father
and for the salvation of all.

(Pause). Let us pray to the Lord. *R.*

2. For peace in the world:

that all religious
may be peacemakers, messengers of the peace of Christ.

(Pause). Let us pray to the Lord. *R.*

3. For our Servite Family:

that, drawing inspiration from Mary,
we may remain faithful to her ideal of fraternity and service.

(Pause). Let us pray to the Lord. *R.*

4. For our Brothers **N.N.**,

who today made their temporary profession:
that, being guided and protected by the Blessed Virgin,
they may be faithful to their commitment
and achieve the perfect stature of Christ.

(Pause). Let us pray to the Lord. *R.*

5. For the parents of Brothers **N.N.**:

that God may abundantly reward them
for the gift of their sons
presented to the Church and the Order.

(Pause). Let us pray to the Lord. *R.*

6. For all lay people:

that, being conscious of their prophetic, royal and priestly dignity,
they may daily witness Christ and his Gospel
in their family, and their professional and social life.

(Pause). Let us pray to the Lord. *R.*

Free intentions.

140. The presider concludes the prayer of the faithful, saying:

Receive, O Lord, the supplication of your people
and look upon these our brothers,
who today, by a gift of your Spirit,
have made their temporary profession
among the Servants of Mary.

Grant that, imitating the Virgin, mother and disciple of Christ,
they may serve you and their brothers and sisters;
following in the footsteps of the seven holy fathers
they may be meek, humble, merciful,

and create with us one heart and one mind,
 offering you a worthy worship
 of a life lived according to the Gospel.
 (We make our prayer) through Christ our Lord.

All present:

Amen.

IV. LITURGY OF THE EUCHARIST

141. While the offertory song is sung, some of the newly professed may bring to the altar the bread, the wine and the water for the eucharistic sacrifice.

142. At the sign of peace, the presider exchanges the gift of peace with the newly professed. These exchange it with the friars and relatives.

143. It is appropriate that the newly professed may receive the Body and Blood of Christ under both species.

V. DISMISSAL

144. The celebration of the Eucharist ends as usual. After the blessing, following the tradition of the Order, a Marian antiphon like the *Salve Regina* or the *Supplication of the Servants* is sung in reverence to Mary, our Lady.

IV

RITE OF THE RENEWAL OF TEMPORARY PROFESSION

Commitment

is what transforms a promise into reality.
 It is the words that speak boldly of your intentions.
 And the actions which speak louder than the words.
 It is making the time when there is none.
 Coming through time after time ,
 year after year after year.

Commitment

is the stuff character is made of;
 the power to change the face of things.
 It is the daily triumph of integrity over skepticism.

INTRODUCTION

145. According to the Constitutions of the Order, *temporary profession is renewed every year.*^[16] So the renewal takes place at the end of the time of the commitment: the day after the expiration or, with the canonical anticipation of one day, on the day of expiration itself.

146. The renewal of vows will be celebrated with a simple and plain rite, both in its intrinsic elements and in its manners of participation.

MINISTER

147. Usually the renewal of temporary profession is received by the Prior of the Community or by the one Responsible for formation.

ENVIRONMENT OF THE CELEBRATION

148. The renewal of the temporary profession may take place during the celebration of:

- a) the Liturgy of the Hours, above all Morning Prayer or Evening Prayer;
- b) the *Vigilia de Domina*;
- c) a Liturgy of the Word.

RITE OF THE RENEWAL

I. DURING THE CELEBRATION OF THE MORNING PRAYER OR OF THE EVENING PRAYER

READING OF THE WORD OF GOD

149. The celebration of Morning Prayer or Evening Prayer proceeds as usual. After the psalmody, the Scripture reading is proclaimed. If it is possible, according to the norms of the *General Instruction on the Liturgy of the Hours* (see: n. 46), we can use another appropriate reading, taken preferably from the *Lectiary for the religious profession* (cf. Appendice II, nn. 241-340). In Eastertide, the reading is taken from the New Testament.

150. After the reading, omit the short responsory, the presider, if he considers it opportune, gives a brief homily or invites all present to a period of silent meditation.

RENEWAL OF THE PROFESSION

151. Those who are to renew their profession recite, one by one, the formula of renewal of vows:

I, Brother **N.** Mary,
 freely and deliberately,
 renew my temporary profession
 in your presence,
 Brother **N.** Mary, ...
 representing the prior general:
 I vow to God the Father,
 in honour of the Blessed Virgin Mary, our Lady,
 that I will follow Christ,
 observing the evangelical counsels
 of chastity, poverty and obedience

according to the Rule of Saint Augustine
and the Constitutions of the Servants of Mary
until ...*

May the grace of the Holy Spirit,
the intercession of our Lady
and your love, brothers,
support these vows and my commitment.
Amen.

152. Then the presider fraternally embraces the professed.

INVOCATIONS OR INTERCESSIONS

153. The celebration continues with the evangelical Canticle of Zechariah (*Benedictus*) in the Morning Prayer, of the blessed Virgin (*Magnificat*) in the Evening Prayer.

154. In the invocations of Morning Prayer or in the intercessions of Evening Prayer, it is appropriate to introduce a petition for the friars who have renewed their profession. For example:

At Morning Prayer:

May the light of your face, Lord,
shine on your servants, Brothers **N.N.**,
- so that they may be true disciples of Christ,
faithful servants of Saint Mary,
laborers for justice and witnesses of the truth.

Or:

Guide, Lord, the steps of Brothers **N.N.**,
into the paths of peace,
- and grant that, with the inspiration to Saint Mary,
they may listen to the Word
and be attentive to the needs of their brothers and sisters.

155. At Evening Prayer:

Lord, fill Brothers **N.N.**, who have renewed their profession today,
with the gifts of your Spirit
- and grant that their life,
lived with the Virgin
at the foot of the crosses of their brothers and sisters,
where Christ is still moaning, suffering and dying,
may be a pleasant sacrifice to you.

Or:

Sustain, Lord, with your grace
your servants, Brothers **N.N.**,
who have placed their confidence in you,
- may they be humble and merciful friars,
cultivators of friendship and peacemakers,
guardians of quiet and singers of your glory.

156. Following the tradition of the Order, the celebration of Morning Prayer or Evening Prayer ends with the singing of a Marian antiphon *in reverence* to our Lady, Saint Mary.

II. DURING THE CELEBRATION OF THE «VIGILIA DE DOMINA»

READING OF THE WORD

157. The celebration of the *Vigilia de Domina* proceeds as usual. After the psalmody, the three reading prayers are proclaimed. These can be replaced by another appropriate reading which refers to the Blessed Virgin or to the history or spirituality of the Order.

158. After the reading, the presider, if he considers it opportune, gives a brief homily or invites all present to a period of silent meditation.

RENEWAL OF THE PROFESSION

159. Those who are to renew their profession recite, one by one, the formula of renewal of vows:

I, Brother **N.** Mary,
freely and deliberately,
renew my temporary profession
in your presence,
Brother **N.** Mary, ...
representing the prior general:
I vow to God the Father,
in honour of the Blessed Virgin Mary, our Lady,
that I will follow Christ,
observing the evangelical counsels
of chastity, poverty and obedience
according to the Rule of Saint Augustine
and the Constitutions of the Servants of Mary
until ...*
May the grace of the Holy Spirit,
the intercession of our Lady
and your love, brothers,
support these vows and my commitment.
Amen.

160. Then the presider fraternally embraces the professed.

CONCLUSION OF THE RITE

161. After the singing of the *Salve Regina* (I Form) or the *Supplication of the Servants* (II Form), the presider says:

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

CONCLUSIVE PRAYER

Lord of glory,
 in the seven first Fathers
 and in Saint Philip Benizi,
 you gave us a wonderful example
 of brotherly love and of humble service;
 strenghten through your grace
 what Brothers **N.N.** have generously promised
 and grant that, one day,
 their commitment to follow Christ closely
 in the Family of the Servants of Mary
 may become permanent.
 (We make our prayer) through Christ our Lord.

All present:

Amen.

III. DURING A LITURGY OF THE WORD

162. The renewal of temporary profession can be done in the midst of a simple Liturgy of the Word, some elements for which are presented here as examples.

ANGELIC GREETING

163. Following the custom of the Servants of Mary, the celebration begins with the singing of the angelic greeting:

Hail, Mary, full of grace,
 the Lord is with you.
 Blessed are you among women
 and blessed is the fruit of your womb, Jesus.

Or:

Ave, Maria, gratia plena,
 Dominus tecum;
 benedicta tu in mulieribus
 et benedictus fructus ventris tui, Jesus.

GREETING TO FRIARS

164. The presider addresses the friars in these or similar words:

Peace, light, grace
 from God the Father,
 our Lord Jesus Christ
 and the Holy Spirit, source of life,
 be with you all.

All present:

And also with you.

OPENING PRAYER

165. The presider invites all present to prayer:

Let us pray.

There follows a brief period of private prayer.

Father, look kindly upon your sons, Brothers **N.N.**,
 who prepare to renew their temporary profession:
 may the Virgin Mary our Lady protect them,
 the teaching of Saint Augustine edify them,
 the example of the Seven Holy Fathers accompany them,
 so that, faithful to the way of life of the Servants,
 they may grow in communion with you,
 with the friars
 and with all creatures.
 (We make our prayer) through Christ our Lord.

All present:

Amen.

PROCLAMATION OF THE WORD

166. In preparing the celebration of the Liturgy of the Word, take care that:

- there be a thematic unity;
- it not be prolonged either by the number or by the length of the readings;
- it be the fruit of a search done together by the candidates;
- it respect the necessary proportion between word, song, silence;
- it reserve the main place to the proclamation of the Gospel.

167. One or more texts of Holy Scripture can be read here, preference should be given to those indicated in the *Lectionary for the religious profession* (cf. Appendice II, nn. 241-340); a Psalm, a song or response, or a brief period of silence should separate the readings.

Some texts from the Magisterium on the significance of religious life in the Church and in the world could be used; or texts concerning the history and the spirituality of the Order, extracts especially from the *Rule of Saint Augustine* and from the *Legenda de origine Ordinis*; passages of Holy Fathers or of other authors of valid doctrine, above all of the Order.

MEDITATION ON THE WORD

168. The reflection on the Word can be made in silence or, if circumstances permit, may lend itself to a fraternal dialogue, under the direction of the presider.

RENEWAL OF THE PROFESSION

169. Those who are to renew their profession recite, one by one, the formula of renewal of vows:

I, Brother **N.** Mary,
 freely and deliberately,
 renew my temporary profession

in your presence,
 Brother N. Mary, ...
 representing the prior general:
 I vow to God the Father.
 in honour of the Blessed Virgin Mary, our Lady,
 that I will follow Christ,
 observing the evangelical counsels
 of chastity, poverty and obedience
 according to the Rule of Saint Augustine
 and the Constitutions of the Servants of Mary
 until ...*
 May the grace of the Holy Spirit,
 the intercession of our Lady
 and your love, brothers,
 support these vows and my commitment.
 Amen.

170. Then the presider fraternally embraces the professed.

CONCLUSION OF THE RITE

171. The celebration ends with the Prayer of the faithful. The formula proposed here is only a suggestion. So, it is possible to choose the intercessions which seem more appropriate, to make others more suitable, and to add new ones.

172. The presider invites the friars to prayer:

Let us lift up our prayer with confidence
 to God the Father
 through his Son Jesus Christ:
 his life is the foundation of the religious state,
 his teaching is our supreme rule.

Reader:

Let us pray together and say:

R. Lord, hear the prayer of your servants.

Or:

R. Lord, graciously hear us.

1. For the Church,
 so that, illuminated by the virtues of her sons,
 she may shine in the presence of men
 and give glory to her Lord,
 let us pray. **R.**

2. For all nations,
 so that the Gospel of Christ
 may inform all the structures of human society
 and produce fruits of harmony and peace,
 let us pray. **R.**

3. For vocations,
 so that many youth may feel the desire
 to witness the Gospel in brotherly communion with us
 and to serve God and humanity
 according to the example of Mary, our Lady,
 let us pray. *R.*

4. For religious,
 so that they be a sign in the Church
 of the new and eternal life
 we have received through the redemption of Christ,
 let us pray. *R.*

5. For the Family of the Servants,
 so that all our members may become
 faithful disciples of Christ
 and his life be our supreme law,
 let us pray. *R.*

6. For the poor, the sick, the marginated,
 so that they may be sustained by the grace of the Lord
 and be comforted by our united and brotherly presence,
 let us pray. *R.*

173. The presider adds:

Our life is in your hands, Lord:
 you call us
 and you give us the grace to answer;
 you show us our destination
 and you accompany us on the way.
 Look kindly upon your sons, Brothers *N.N.*,
 who have today renewed their commitment
 to follow Christ closely in the observance of the evangelical councils
 and to serve Mary, our glorious Lady:
 may every day be for them a new step
 on the way which leads to you;
 may our brotherly communion grow every day,
 until, becoming servants of Mary for ever,
 they form with us one heart and one soul.
 (We make our prayer) through Christ our Lord.

All present:

Amen.

174. Following the tradition of the Order, the celebration of the Word ends with the singing of a Marian antiphon *in reverence* to our Lady, Saint Mary.