

THE ROMAN RITUAL

RENEWED BY DECREE OF
THE MOST HOLY SECOND ECUMENICAL COUNCIL OF THE VATICAN
AND PROMULGATED BY AUTHORITY OF POPE PAUL VI

The
O R D E R
of
R E L I G I O U S
P R O F E S S I O N

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TO THE TYPICAL EDITION

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CHAPTER I

NORMS FOR THE RITE OF INITIATION INTO RELIGIOUS LIFE

16. On the day when the canonical novitiate begins, it is preferable that there should be a rite to ask God's grace, so that the particular purpose of the novitiate may be attained.
17. It is forbidden to perform the Rite of Initiation during Mass.
18. The rite is to be very simple and sober, taking place in the presence of the religious community only.
19. Everything in the texts of the rite that may seem to diminish the novices' freedom or obscure the true meaning of a novitiate or time of testing is to be avoided.
20. For celebrating this rite, the chapter room or other similar place is fittingly chosen. If it seems necessary, however, the rite may take place in a chapel.

DESCRIPTION OF THE RITE

The Rite of Initiation is fittingly inserted into a special celebration of the word of God, which sheds light on the nature of the religious life and the character of the institute.

The Introductory Rites

21. The rite appropriately begins with a greeting by the Superior, or with the singing of a psalm or of another suitable hymn.
22. Then the Superior questions the postulants as to what they are seeking, in these or similar words:

**Beloved sons (brothers),
what do you ask of us?**

The postulants all reply together in these or similar words:

To experience your way of life and to be tested by you,
so that we may be found worthy to enter into this family, N.,
and into the perfect following of Christ.

The Superior replies:

May the Lord come to your aid.

All:

Amen.

23. If desired, omitting the questioning, the request for admission may take place in this way: one of the postulants, facing the Superior and community, says these words in the name of all:

Moved by God's mercy,
 we have come here to experience your way of life;
 we ask that you teach us to follow Christ crucified,
 to live in poverty, chastity, and obedience,
 to be constant in prayer and to practice penance.
 Teach us to serve the Church and all peoples,
 and to be one heart and one soul with you.
 Help us to live out the precepts of the Gospel every hour of the day,
 to learn your Rule,
 and to keep the law of fraternal charity.

Or he says similar words, expressing what is in the hearts and minds of the postulants themselves.

The Superior responds in these or similar words:

**May God in his mercy sustain you with his grace
 and may the divine Master grant us his light.**

All:

Amen.

24. When the questioning or request for admission is completed, the Superior says:

Let us pray.

O God, giver of every holy vocation,
 in your kindness,
 hear the humble prayers of your servants **N. and N.**,
 who desire to become members of our family,
 in order to serve you more perfectly;
 mercifully grant that our life in common
 may be transformed into a life of mutual love.
 Through Christ our Lord.

All:

Amen.

The Sacred Celebration of the Word of God

25. Suitable texts from Sacred Scripture are then read, with appropriate responsories (cf. nos. 106–155).
26. When this is completed, the Superior addresses the religious community and the postulants on the nature of the religious life and the character of the institute, or he reads an appropriate chapter of the Rule.

The Conclusion of the Rite

27. It is a praiseworthy practice for the rite to conclude with the Universal Prayer (Prayer of the Faithful) and with the Lord's Prayer, to which a suitable prayer may be added, for example:

**O God, author and giver of every vocation,
look kindly on your servants who humbly pray to you;
grant that these brothers,
who desire to experience our way of life,
may recognize your divine will,
and grant that we may be strengthened in your service.
Through Christ our Lord.**

All:

Amen.

28. After this, the Superior entrusts the newly received novices to the Novice Master, and together with his fellow religious fraternally welcomes them in the way customary in the religious family. Meanwhile, an appropriate hymn or a canticle of praise is sung.

The Profession

45. After the prayer, if the custom of the religious family requires it, two already professed members stand near the celebrant (or Superior) to serve as special witnesses. One by one, those to be professed approach the celebrant (or Superior) and read the formula of profession.

If there are very many religious making their profession, the formula of profession may be recited by all together, but the concluding words, **This I promise** or the like, must be said by each individually as a clear expression of his will.

After the profession, the religious return to their places and remain standing.

The Bestowal of the Insignia of Profession

46. After all this, the Novice Master and some members of the religious community hand the religious habit to each of the professed who clothe themselves in the sanctuary or other suitable place. Meanwhile, the choir, as circumstances suggest, begins the antiphon:

Mode 3

This is the peo - ple * who seek the Lord, who seek the face of the
God of Ja - cob.

This is the people who seek the Lord,
who seek the face of the God of Jacob.

(Ps 24 [23]:6)

with Psalm 24 (23); or another appropriate liturgical song may be sung.



Psalm 24 (23)

- 1 The LORD's is the earth **and** its **fullness**, *
the world, and those who *dwell in it*.
- 2 It is he who **set** it on **the seas**; *
on the rivers he *made it firm*. **R.**
- 3 Who shall climb the **mountain** of the Lord? *
Who shall stand in his *holy place*?
- 4 The clean of hands and pure of *heart*, †
whose soul is not **set** on **vain** things, *
who has not sworn **deceitful** words. **R.**
- 5 Blessings from the LORD **shall** he **receive**, *
and right reward from the God *who saves him*.
- 6 Such are the **people** who **seek** him, *
who seek the face of the God *of Jacob*. **R.**
- 7 O gates, lift high your *heads*; †
grow **higher**, **ancient** doors. *
Let him enter, the king *of glory*!
- 8 Who is this king of glory? †
The LORD, the mighty, **the valiant**; *
the LORD, the *valiant in war*. **R.**
- 9 O gates, lift high your *heads*; †
grow **higher**, **ancient** doors. *
Let him enter, the king *of glory*!
- 10 Who is this king of glory? †
He, **the LORD** of hosts, *
he is the king *of glory*. **R.**

At the end of the psalm the Gloria Patri is not said but only the antiphon. If, however, the bestowal of the religious habits comes to an end before the whole psalm is sung, the psalm is interrupted and the antiphon is repeated.

The Deacon says (if the people are kneeling):



Let us stand.

Or:



Let us stand.

Let us stand.

And all rise.

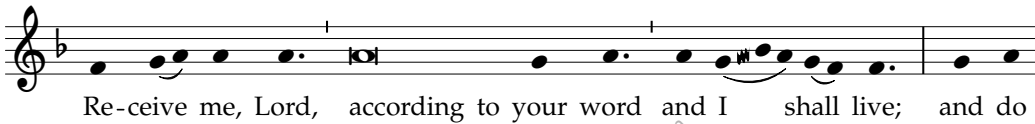
The Profession

231. After the Litany of Supplication, according to the custom of the religious family, two already professed sisters come to the chair of the Superior and, standing, act as special witnesses. One by one, those to be professed approach the Superior and read the formula of profession, which they themselves have appropriately written out earlier by hand.

232. It is praiseworthy that each professed then goes to the altar to place on it the document of profession; then, if it can be done conveniently, she should sign the document of profession upon the altar itself. After this, each goes back to her assigned place.

233. After all this, according to the practice of the religious family, the professed, standing, may sing an antiphon or another liturgical song whose text expresses the spirit of self-giving and joy, for example:

Mode 6



Re-ceive me, Lord, according to your word and I shall live; and do



not dis-ap-point me in my hope

Receive me, Lord, according to your word
and I shall live;
and do not disappoint me
in my hope.

(Ps 119 [118]:116)

Solemn Blessing or Consecration of the Professed

234. The newly professed religious kneel, and the celebrant, with hands extended over them, says the prayer of blessing O God, author and guardian, in which the words in parentheses may be omitted, if appropriate. As an alternative, the prayer O Lord our God, Creator of the world and Father of the human race, which is found in no. 325, is said.

O God, author and guardian of every holy resolve, it is right to honor
 you with fit-ting praise. In unfathomable love, through your Word,
 in the Holy Spirit, you created the human family, and you brought her
 as a bride into your divine communion with such great char-i - ty,
 that you arrayed her with the adornments of your im-age and the jewels
 of e - ter - nal life. E - ven when she was deceived by the devil's
 cunning and broke the bonds of divine fidelity, you did not exclude her
 from the nup-tial bond; but, compelled by an e - ter-nal love, you
 mercifully renewed with Noah, your servant the o-rig-i - nal cov-e-nant.
 (Then from the stock of Abraham, a man of faith, you chose an offspring