

RITUAL

Missionary Oblates of Mary Immaculate

Rome 2017

Index

Introduction 7

Part One

Proper Calendar 11

Part Two

Proper Masses

January 25 *The Conversion of St. Paul - Anniversary of
the Founding of the Congregation* 17

February 17 *Anniversary of the Papal Approval of our
Congregation and its Constitutions and Rules* 18

May 21 *Saint Charles Joseph Eugene de Mazenod* . . 33

May 29 *Blessed Joseph Gérard* 46

June 12	<i>Blessed Joseph Cebula</i>	53
November 3	<i>Commemoration of Oblates who have died</i>	61
	<i>Liturgy at the cemetery</i>	62
November 28	<i>Blessed Oblate Martyrs of Spain</i>	67
December 8	<i>The Immaculate Conception of the Blessed Virgin Mary</i>	74
December 16	<i>Blessed Oblate Martyrs of Laos</i>	76

Part Three

Proper Rituals and Ceremonies

<i>Receiving Candidates into the Pre-Novitiate</i>	85
<i>The Giving of the Religious Habit</i>	87
<i>Receiving Candidates into the Novitiate</i>	89
<i>Professing Vows for the First Time</i>	94

<i>Renewing Vows</i>	107
Renewing vows during Mass	107
Renewing vows during the Liturgy of the Hours	114
 <i>Professing Final Vows: Perpetual Oblation</i>	 116
 <i>Anniversary of Religious Profession</i>	 141
 <i>Giving the First Obedience</i>	 144
 <i>Sending Missionaries outside the Province</i>	 146
 <i>Receiving Missionaries into a Province</i>	 148
 <i>Receiving Missionaries back to their Province of Origin</i>	 149
 <i>Inauguration a Local or Provincial Superior</i>	 150
 <i>Anointing a sick Oblate</i>	 155
 <i>Prayer Service for a dying Oblate</i>	 157
 <i>Prayer Service for a Deceased Oblate</i>	 159

Part Four

Ceremonies regarding the Laity

<i>Bestowing the Title of an Honorary Oblates</i>	167
<i>Associating (Lay) People</i>	172
Commitment or Renewal within the Eucharist . . .	173
Commitment or Renewal outside of the Eucharist	178
Renewal in a simple form	182

Appendix

Other Scripture Texts for the Rites

of Religious Life	183
-----------------------------	-----

Introduction

Dear Brother Oblates,

It is with great joy that during this 200th Jubilee year of our foundation I present to the entire Congregation the "Ritual of the Missionary Oblates of Mary Immaculate." Now, for the first time in one volume, we have at our disposition all the texts of Masses proper to our Congregation, as well as the rites which accompany the religious life of our members.

This "Ritual" will be a great aid in helping deepen the Oblate charism among us and among the people we serve. It will help us foster a common heritage, while leaving ample room for local customs and practices around the missionary world. I am hopeful that the frequent use of the "Ritual" will truly deepen our attachment to the Congregation, instill a greater love for our holy ones and help us develop an appreciation for the events which mark our missionary lives as Oblates.

The ritual is strictly limited to use within the Congregation. All the liturgical texts for the celebration of the Eucharist have been approved by the Vatican Congregation for Divine Worship and the Discipline of the Sacraments. Other texts are taken from The Roman Missal (USA, 2012) or the Lectionary for Mass (USA, 2002). The texts of the different Rites corresponding to our Institute's tradition are taken from Oblate Prayer (Rome, 1986) and are in conformity with The Rite of Religious Profession (USA, 1989) and the Pastoral Care of the Sick (USA, 1983).

I am grateful to Father Thomas Klosterkamp OMI and all those who have helped to prepare this "Ritual" in order to make it available to commemorate the 200th Jubilee of our foundation. - Praised be Jesus Christ and Mary Immaculate!

FATHER LOUIS LOUGEN, OMI, SUPERIOR GENERAL

PART ONE

PROPER CALENDAR

Proper Calendar of the Congregation
of the
Missionary Oblates of Mary Immaculate

January 25	Feast of the Conversion of St. Paul, <i>Anniversary of the Founding of the Congregation, 1816</i>
January 26	Death of the Servant of God <i>Fr. Bastiampillai Anthonipillai Thomas OMI (1886-1964)</i>
February 17	<i>Anniversary of the approval of our Congregation and its Constitutions and Rules, 1826</i>
March 19	Feast of St. Joseph, <i>Protector of the congregation, patron of Brothers</i>
Holy Thursday	First Vows of the Founder and Father Tempier on Holy Thursday, April 11, 1816, before the Eucharistic repository in the church of the Mission in Aix-en-Provence.
Good Friday	The Founder's Conversion before Christ's Cross. Eugene de Mazenod, as he looked at Christ crucified, underwent a deep religious experience during the liturgy of the unveiling of the cross on Good Friday, March 27, most probably 1807.

Pentecost	The descent of the Holy Spirit on Mary and the Apostles in Jerusalem recalls for Oblates the Founder's sensitivity to the action of the Holy Spirit in his own soul.
May 20	Death of venerable <i>Fr. Carlo Domenico Albini OMI</i> (1790-1839)
May 21	Feast of <i>Saint Charles Joseph Eugene de Mazenod</i> , Bishop, Founder of the Congregation
May 29	Memorial of <i>Blessed Joseph Gérard</i> , Priest
Sacred Heart	Oblate devotion to the Sacred Heart was strengthened by the decision of the General Chapter of 1873 to consecrate the Congregation to the Sacred Heart of Jesus.
June 3	Death of venerable <i>Bishop Vital Grandin OMI</i> (1829-1902)
June 12	Memorial of <i>Blessed Joseph Cebula and companions</i> , Martyrs
July 10	Death of venerable <i>Bro. Anthony Kowalczyk OMI</i> (1866-1947)

- August 15 Feast of the Assumption of Our Lady. On August 15, 1822, the Founder blessed a statue of Mary Immaculate in the church of the Mission at Aix-en-Provence. An oral tradition states that this statue, for some moments, appeared to the Founder as though alive and visibly signifying approval of him and his Congregation. It now stands in the main chapel of our General House in Rome and is referred to as “the Oblate Madonna”.
- October 1 Memorial of St. Thérèse of the Child Jesus. 1927, Pope Pius XI proclaimed St. Therese the Principal Patroness, equal to St. Francis Xavier, of all missionaries.
- Mission Sunday Since 1926, the Church has celebrated Mission Sunday each year on the second last Sunday of October. Public prayer and preaching on this day helps all of Christ’s faithful to recognize the missionary nature of the church. On Mission Sunday, October 19, 1975, Pope Paul VI beatified Bishop de Mazenod.
- November 1 Feast of All Saints. Oblates recall the day in 1818 when the Missionaries of Provence first pronounced the vows of obedience, chastity and perseverance (the vow of poverty was added to Oblate religious profession in 1821).

November 3	Commemoration of Oblates who have died.
November 20	Death of the Servant of God <i>Bishop Ovide Charlebois OMI</i> (1862-1933)
November 28	Memorial of <i>Blessed Francisco Esteban and companions</i> , Oblate Martyrs of Spain
November 29	Death of the Servant of God <i>Fr. Victor Lelièvre OMI</i> (1876-1956)
December 3	Memorial of Saint Francis Xavier. In 1927, Pope Pius XI published the decree “ <i>Apostolicorum in Missionibus</i> ” naming St. Francis Xavier, along with St. Thérèse of Lisieux, patron of all foreign missions.
December 8	Solemnity of <i>The Immaculate Conception of the Blessed Virgin Mary</i> , titular and principal patroness of the congregation
December 16	Memorial of <i>Blessed Joseph Tien and companions</i> , Oblate Martyrs of Laos

PART TWO

PROPER MASSES

JANUARY 25

THE CONVERSION OF ST. PAUL

Feast

Anniversary of the Founding of the Congregation

Introduction

The founding of the Society of the Missionaries of Provence was announced in October, 1815; but it was only on January 25, 1816, that Fathers de Mazenod, Tempier, and probably Icard, come together in Aix-en-Provence and began life in common. In February of 1816 they were joined by Fathers Deblieu and Mie. The Founder celebrated this anniversary each year. On January 24, 1831, he wrote to Father Mille and the novices and scholastics at Billens: "Tomorrow I celebrate the anniversary of the day, sixteen years ago, I left my mother's house to go and set up house at the Mission. Father Tempier had taken possession of it some days before. ... My camp-bed was placed in the small passageway which leads to the library; it was then a large room used as a bedroom for Father Tempier and one other... It was also our community room. One lamp was all our lighting and, when it was time for bed, it was placed in the doorway to give light to all three of us. The table that adorned our refectory was one plank laid alongside another, on top of two old barrels. We have never enjoyed the blessing of such poverty since the time we took the vow." Father Fabre, in 1865, asked that the day be marked with "sentiments of gratitude to God and affection for our dear Congregation." The Congregation never developed a specific rite for this anniversary.

For the Eucharist the proper mass formula of the Roman Missal is to be used.

FEBRUARY 17

**ANNIVERSARY OF THE PAPAL
APPROVAL OF OUR CONGREGATION
AND ITS CONSTITUTIONS AND RULES**

Feast

Introduction

On February 17, 1826, Pope Leo XII approved the Congregation and its Constitutions and Rules. This decision, which blessed our way of life and gave us a public role in the Church, was received with joy and gratitude. On February 18, 1826, Father de Mazenod wrote to the Oblates: "Heart and soul we should cling to our Rules and practice with exactitude everything they prescribe... They are no longer mere regulations, nor simply pious directives; they are Rules which the Church, after very careful examination, has approved... They have become the property of the Church, for she has adopted them... We are few in number... but we have our place in the Church... Recognize your dignity and be very careful never to dishonor your mother... She will bring forth many children, provided that we are faithful and do not, by our treachery, bring upon her a shameful sterility. In the name of God, let us be saints." The call of Jesus Christ, heard within the Church through people's need for salvation, draws us together as Missionary Oblates of Mary Immaculate (C 1). Wherefore, while pledging themselves to all the works of zeal which priestly charity can inspire - above all, to the work of the missions, which is the main reason for their Union - these religious, joined together in a society, resolve to obey the following Constitutions and Rules. By living them, they hope to obtain all the benefits they need for their own sanctification and for the

salvation of souls. The General Chapter of 1826 decided that "the anniversary of the confirmation of the Institute and the approval of the Constitutions and Rules by our Holy Father, Pope Leo XII, will be celebrated each year on February 17." With the passing years, the celebration took on more elaborate form: in 1827, the ceremony included solemn Mass, the Te Deum, and benediction of the Blessed Sacrament; in 1831, the renewal of vows was added; in 1837, the singing of the Sub tuum after benediction of the Blessed Sacrament; in 1920, the act of Consecration of the Congregation to Mary Immaculate.

MASS IN THANKSGIVING TO GOD FOR THE GRACE OF OUR VOCATION

(Texts approved by the Congregation for Divine Worship and the Discipline of Sacraments,
Prot. 741/75 and 846/78, December 30, 1975 and September 9, 1978)

Entrance antiphon

Give thanks to the Lord, for he is good, his love is everlasting! Give thanks to the God of gods, his love is everlasting! Give thanks to the Lord of lords, his love is everlasting! (*Psalm 135:1-3*)

Collect

God and Father of all gifts, we praise you, the source of all we have and are. Teach us to acknowledge always the many good things your infinite love has given us. Help us to love you with all our heart and all our strength. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

First Reading (1)

The Word is very near to you for your observance.

A reading from the book of Deuteronomy (*30:11-14*)

For this command which I am giving you today is not too wondrous or remote for you. It is not in the

heavens, that you should say, “Who will go up to the heavens to get it for us and tell us of it, that we may do it?” Nor is it across the sea, that you should say, “Who will cross the sea to get it for us and tell us of it, that we may do it?” No, it is something very near to you, in your mouth and in your heart, to do it.

Responsorial Psalm (18(19): 8-11)

R/ You, Lord, have the message of eternal life. (Jn 6:69)

The Law of the Lord is perfect, new life for the soul;
the decree of the Lord is trustworthy, wisdom for the simple.

The precepts of the Lord are upright, joy for the heart;
the commandment of the Lord is clear, light for the eyes.

R/ You, Lord, have the message of eternal life.

The fear of the Lord is pure, lasting forever;
the judgments of the Lord are true, light for the eyes.
More desirable than gold, even than the finest gold;
his words are sweeter than honey, even than honey that drips from the comb.

R/ You, Lord, have the message of eternal life.

or

First Reading (2)

Deep within them I will plant my law.

A reading from the book of Jeremiah (31:31-34)

See, the days are coming - oracle of the Lord - when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant I made with their ancestors the day I took them by the hand to lead them out of the land of Egypt. They broke my covenant, though I was their master - oracle of the Lord. But this is the covenant I will make with the house of Israel after those days - oracle of the Lord. I will place my law within them, and write it upon their hearts. I will be their God, and they shall be my people. They will no longer teach their friends and relatives, "Know the Lord!" Everyone, from least to greatest, shall know me - oracle of the Lord - for I will forgive their iniquity and no longer remember their sin.

Responsorial Psalm (50(51):12-15, 18-19)

R/ God, create a clean heart in me. (Ps 50:12a)

God, create a clean heart in me,
put into me a new and constant spirit,

do not banish me from your presence,
do not deprive me of your holy spirit.

R/ God, create a clean heart in me.

Be my savior again, renew my joy,
keep my spirit steady and willing;
and I shall teach transgressors the way to you,
and to you sinners will return.

R/ God, create a clean heart in me.

Sacrifice gives you no pleasure,
were I to offer a holocaust, you would not have it.
My sacrifice is this broken spirit,
you will not scorn this crushed and broken heart.

R/ God, create a clean heart in me.

Second Reading (1)

To bind all together, put on love.

A reading from the letter of St. Paul to the Colossians
(3:12-17)

Put on then, as God's chosen ones, holy and beloved, heartfelt compassion, kindness, humility, gentleness, and patience, bearing with one another and forgiving one another. If one has a grievance against another, as the Lord has forgiven you, so must you also do. And over all these, put on love, that is, the bond of perfection. And let the peace of Christ control your hearts, the peace into which you were also called in one body. And be thankful. Let the word of Christ dwell in you richly, as in all wisdom you teach and admonish one another, singing psalms, hymns, and spiritual songs with gratitude in your hearts to God. And whatever you do, in word or in deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

or

Second Reading (2)

Each one of us has been given his own share of grace, given as Christ allotted it.

A reading from the letter of St. Paul to the Ephesians
(4:7-16)

Grace was given to each of us according to the measure of Christ's gift. Therefore, it says: "He ascended on high and took prisoners captive; he gave gifts to men." What does "he ascended" mean except that he also descended

into the lower [regions] of the earth? The one who descended is also the one who ascended far above all the heavens, that he might fill all things. And he gave some as apostles, others as prophets, others as evangelists, others as pastors and teachers, to equip the holy ones for the work of ministry, for building up the body of Christ, until we all attain to the unity of faith and knowledge of the Son of God, to mature manhood, to the extent of the full stature of Christ, so that we may no longer be infants, tossed by waves and swept along by every wind of teaching arising from human trickery, from their cunning in the interests of deceitful scheming. Rather, living the truth in love, we should grow in every way into him who is the head, Christ, from whom the whole body, joined and held together by every supporting ligament, with the proper functioning of each part, brings about the body's growth and builds itself up in love.

or

Second Reading (3)

We keep running steadily in the race we have started.

A reading from the letter to the Hebrews (12:1-2)

Therefore, since we are surrounded by so great a cloud of witnesses, let us rid ourselves of every burden and sin that clings to us and persevere in running the race

that lies before us while keeping our eyes fixed on Jesus, the leader and perfecter of faith. For the sake of the joy that lay before him, he endured the cross, despising its shame, and has taken his seat at the right of the throne of God.

Alleluia (1)

R/ Alleluia, alleluia.

Go out to the whole world; proclaim the Good News to all creation. (Mk 16:15)

R/ Alleluia, alleluia.

Gospel (1)

You are witnesses.

+ A reading from the holy Gospel according to Luke (24:44-53)

He said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the law of Moses and in the prophets and psalms must be fulfilled." Then he opened their minds to understand the scriptures. And he said to them, "Thus it is written that the Messiah would suffer and rise from the dead on the third day and that repentance, for the forgiveness of sins, would be preached in his name to all the nations, beginning

from Jerusalem. You are witnesses of these things. And [behold] I am sending the promise of my Father upon you; but stay in the city until you are clothed with power from on high." Then he led them [out] as far as Bethany, raised his hands, and blessed them. As he blessed them he parted from them and was taken up to heaven. They did him homage and then returned to Jerusalem with great joy, and they were continually in the temple praising God.

or

Alleluia (2)

R/ Alleluia, alleluia.

When the Spirit of truth comes he will lead you to the complete truth, and will remind you of all I have said to you. (John 16:13, 14, 26)

R/ Alleluia, alleluia.

Gospel (2)

The Holy Spirit will teach you everything.

+ A reading from the holy Gospel according to John (14:25-27)

"I have told you this while I am with you. The Advocate, the Holy Spirit that the Father will send in

my name—he will teach you everything and remind you of all that I told you. Peace I leave with you; my peace I give to you. Not as the world gives do I give it to you. Do not let your hearts be troubled or afraid.”

or

Alleluia (3)

R/ Alleluia, alleluia.

When the Spirit of truth comes he will lead you to the complete truth, and will remind you of all I have said to you. (John 16:13, 14, 26)

R/ Alleluia, alleluia.

Gospel (3)

All that the Spirit tells you will be taken from what is mine.

+ A reading from the holy Gospel according to John (16:12-15)

“I have much more to tell you, but you cannot bear it now. But when he comes, the Spirit of truth, he will guide you to all truth. He will not speak on his own, but he will speak what he hears, and will declare to you the things that are coming. He will glorify me, because he will take from what is mine and declare it to you. Everything that the Father has is mine; for this reason I told you that he will take from what is mine and declare it to you.”

Homily

Renewing of vows

In the Name of our Lord Jesus Christ, in the presence of the Most Holy Trinity, of the Blessed Virgin Mary, of Saint Eugene de Mazenod, and of all my brothers here assembled, I profess, promise to God, and vow, chastity, poverty and obedience for life. I also vow perseverance until death in the holy Institute and Society of the Missionary Oblates of the most Holy and Immaculate Virgin Mary. So help me God. Amen.

Prayer over the offerings

Lord, by these holy gifts we offer, make holy those you gather together in your name.

May they be faithful in keeping their vows and may they serve you with undivided hearts. We ask this in the name of Jesus the Lord.

Preface

Religious life as service of God through the imitation of Christ

The Lord be with you.

R/ And with your spirit.

Lift up your hearts.

R/ We lift them up to the Lord.

Let us give thanks to the Lord our God.

R/ It is right and just.

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

**He became the son of a virgin mother,
named those blessed who were pure of heart,
and taught by his whole life the perfection of
chastity.**

**He chose always to fulfill your holy will,
and became obedient even to dying for us,
offering himself to you as a perfect oblation.**

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

**And so, we join the angels and the saints
as they sing their unending hymn of praise:**

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

Communion antiphon

**Because the loaf of bread is one, we, many though we
are, are one body, for we all partake of the one loaf.**

(1 Cor 10:17)

Prayer after Communion

Lord, you have gathered your servants together in your love to share the one bread of life. Make them one in their concern for each other and in their common dedication to the works of charity. By their holy way of life, may they be true witnesses of Christ to all the world. We ask this in the name of Jesus the Lord.

Consecration to Mary Immaculate

Mary Immaculate, Mother of God and our Mother, we come together to rededicate ourselves to you.

Through you we offer ourselves, our lives and our work to your Son, our Lord and Brother.

We call to mind the spirit of our first missionaries, who went forth to preach the Gospel to the poor, to build the Church, and to work for God's Kingdom.

We remember their trust and confidence in your protection and, united with them, we ask again that you pray for us to our heavenly Father.

We are your Oblates because God has favored us with his grace.

Through this grace, men from all over the world have joined our ranks. Together now, we recall the words of Eugene de Mazenod: "Every Oblate shall cherish a tender devotion to Mary; he shall look upon her as his Mother."

Mary Immaculate, model of our faith, we ask that, like you, we may always be open to the promptings of the Holy Spirit, and constantly available for God's work.

Mary Immaculate, Mother of Mercy, we ask that you protect and strengthen our missionaries and help the people we serve.

Mary Immaculate, most loving Mother, through your prayers and our efforts, grant that all people may come to believe that Jesus Christ is Savior and Lord.

Grant also that, with you and all the Oblates who have gone before us, we may forever praise the Father, the Son and the Holy Spirit.

Amen.

MAY 21

**SAINT CHARLES JOSEPH EUGENE
DE MAZENOD**

Bishop, Founder of the Congregation

Feast

Introduction

Charles Joseph Eugene de Mazenod was born in Aix-en-Provence in the south of France on August 1, 1782. The turmoil of the French Revolution changed his life. When Eugene was just eight years old, his family fled France and started a long and increasingly difficult eleven year exile in Italy. In 1802, Eugene was able to return to his homeland. France was a changed world; his parents had separated. He entered the seminary of St. Sulpice in Paris, and on December 21, 1811, was ordained a priest in Amiens. Returning to Aix-en-Provence, he started to exercise his priesthood in the care of the truly spiritually needy: prisoners, youth, servants, country villagers. Soon he sought out other equally zealous priests. From village to village they went, instructing at the level of the people. In between these parish missions, the group joined in an intense community life of prayer, study and fellowship. In 1816 they called themselves "Missionaries of Provence". On February 17, 1826, Pope Leo XII approved the new Congregation, the "Oblates of Mary Immaculate". Eugene was elected Superior General. His men ventured into England and Ireland. Eugene sent out others to Canada, to the United States, to Ceylon (Sri Lanka), to South Africa, to Basutoland (Lesotho). – In 1832, Eugene was named auxiliary bishop. His Episcopal ordination took place in Rome. Five years later, he was appointed to the See of Marseilles as its Bishop. Eugene was an outstanding pastor, ensuring the best seminary training for his priests, establishing new parishes, building the city's cathedral and the

spectacular Shrine of Notre Dame de la Garde above the city. Eugene de Mazenod died on May 21, 1861. Since his beatification in 1975, the date of his death is celebrated liturgically as his feast day. The Church declared him a saint on December 3, 1995. – The Founder’s successor, Father Joseph Fabre, said in a circular letter after Bishop de Mazenod’s death: “In God’s presence our beloved Father will be for us what he always was during his days here below. We, who have received his moving promise from his dying lips, can tell you this: he will be interceding for his sons...” (April 29, 1862)

MASS OF SAINT EUGENE DE MAZENOD

(Texts approved by the Congregation for Divine Worship and the Discipline of Sacraments,
Prot. 2105/ 95 / L, November 29, 1995)

Entrance antiphon

How beautiful on the mountains are the feet of one who brings good news, who heralds peace, who proclaims salvation! (Is 52:7)

Greeting

The grace of Our Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you.

R/ And with your spirit.

Penitential rite

Confident in the Lord’s mercy, let us recognize that we are sinners and ask that he convert our heart:

You call us to follow you, Lord, but we are not sufficiently attentive to your Word: Lord, have mercy.

R/ Lord, have mercy.

You urge us, Lord, to live with love, but we lack the courage and generosity to help our brothers and sisters: Christ, have mercy.

R/ Christ, have mercy.

You assure us, Lord, of your pardon, but we sometimes doubt that you are ready to welcome us: Lord, have mercy.

R/ Lord, have mercy.

May almighty God have mercy on us, forgive us our sins and lead us to eternal life.

R/ Amen.

Collect

O God, in your mercy, you blessed your Bishop Saint Eugene de Mazenod with the zeal of an apostle to preach the Good News to the nations. Grant that by his intercession we may be filled with the same spirit, and dedicate ourselves wholeheartedly to the service of the Church and the salvation of all. Grant this

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

First Reading (outside the Easter Season)

All the ends of the earth will see the salvation of our God

A Reading from the prophet Isaiah (52:7-10)

How beautiful on the mountains, are the feet of one who brings good news, who heralds peace, brings happiness, proclaims salvation, and tells Zion, "Your God is king!" Listen! Your watchmen raise their voices, they shout for joy together, for they see the Lord face to face, as he returns to Zion. Break into shouts of joy together, you ruins of Jerusalem; for the Lord is consoling his people, redeeming Jerusalem. The Lord bares his holy arm in the sight of all the nations; and all the ends of the earth will see the salvation of our God.

or

First Reading (in the Easter Season)

United, heart and soul

A reading from the Acts of the Apostles (4:31-35)

As (the disciples) prayed, the house where they were assembled rocked; they were all filled with the Holy

Spirit and began to proclaim the word of God boldly. The whole group of believers were united, heart and soul; no one claimed for his own use anything that he had, as everything they owned was held in common. The Apostles continued to testify to the resurrection of the Lord Jesus with great power, and they were all given great respect. None of their members was ever in want, as all those who owned lands or houses would sell them, and bring the money from them to present it to the Apostles; it was then distributed to any members who would be in need.

Responsorial Psalm (95:1-3, 7-8a, 10)

R/ Proclaim his marvelous deeds to all the nations.

or

R/ Alleluia, Alleluia, Alleluia. (in the Easter Season)

Sing to the Lord a new song; sing to the Lord, all you lands. Sing to the Lord; bless his name.

Announce his salvation, day after day. Tell his glory among the nations; Among all peoples, his wondrous deeds.

R/ Proclaim his marvelous deeds to all the nations.

or

R/ Alleluia, Alleluia, Alleluia. (in the Easter Season)

Give to the Lord, you families of nations, give to the Lord glory and praise; give to the Lord the glory due his name!

Say among the nations: The Lord is king. He has made the world firm, not to be moved; He governs the peoples with equity.

R/ Proclaim his marvelous deeds to all the nations.

or

R/ Alleluia, Alleluia, Alleluia. *(in the Easter Season)*

Second Reading (longer form)

We are preaching a crucified Christ.

A reading from the first letter of St. Paul to the Corinthians (1:18-25; 2:1-52)

The language of the cross may be illogical to those who are not on the way to salvation, but those of us who are on the way see it as God's power to save. As scripture says: "I shall destroy the wisdom of the wise and bring to nothing all the learning of the learned." Where are the philosophers now? Where are the scribes? Where are any of our thinkers today? Do you see now how God has shown the foolishness of human wisdom? If it was God's wisdom that human wisdom should not know God, it was because God wanted to save those

who have faith through the foolishness of the message that we preach. And so, while the Jews demand miracles and the Greeks look for wisdom, here we are, preaching a crucified Christ; to the Jews an obstacle that they cannot get over, to the pagans madness, but to those who have been called, whether they are Jews or Greeks, Christ, who is the power and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength. As for me, brothers, when I came to you, it was not with any show of oratory or philosophy, but simply to tell you what God had guaranteed. During my stay with you, the only knowledge I claimed to have was about Jesus, and only about him as the crucified Christ. Far from relying on any power of my own, I came among you in great 'fear and trembling' and in my speeches and the sermons that I gave, there were none of the arguments that belong to philosophy; only a demonstration of the power of the Spirit. And I did this so that your faith should not depend on human philosophy but on the power of God.

or

Second Reading (shorter form)

We are preaching a crucified Christ.

A reading from the first letter of St. Paul to the Corinthians (2:1-52)

As for me, brothers, when I came to you, it was not with any show of oratory or philosophy, but simply to tell you what God had guaranteed. During my stay with you, the only knowledge I claimed to have was about Jesus, and only about him as the crucified Christ. Far from relying on any power of my own, I came among you in great 'fear and trembling' and, in my speeches and the sermons that I gave, there were none of the arguments that belong to philosophy; only a demonstration of the power of the Spirit. And I did this so that your faith should not depend on human philosophy but on the power of God.

Gospel Acclamation (1)

R/ Alleluia, alleluia.

Go out to the whole world; proclaim the Good News to all creation. (Mk 16:15)

R/ Alleluia, alleluia.

or

Gospel Acclamation (2)

R/ Alleluia, alleluia.

Go, therefore, make disciples of all the nations; baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the

commands I gave you. And know that I am with you always; yes, to the end of time. (Mt 28: 19-20)

R/ Alleluia, alleluia!

Gospel

This text is being fulfilled today

+ A Reading from the holy Gospel according to Luke (4:14-22a)

Jesus, with the power of the Spirit in him, returned to Galilee; and his reputation spread throughout the countryside. He taught in their synagogues and everyone praised him. He came to Nazareth where he had been brought up, and went into the synagogue on the Sabbath as he usually did. He stood up to read, and they handed him the scroll of the prophet Isaiah. Unrolling the scroll he found the place where it is written: "The Spirit of the Lord has been given to me, for he has anointed me. He has sent me to bring good news to the poor, to proclaim liberty to captives, and new sight to the blind, to set the downtrodden free, to proclaim the Lord's year of favour". He then rolled up the scroll, gave it back to the assistant and sat down. And all eyes in the synagogue were fixed on him. Then he began to speak to them, "This text is being fulfilled today even as you listen" And he won the approval of all, and they were astonished by the gracious words that came from his lips.

Prayer of the faithful

On this feast day of Saint Eugene de Mazenod, let us turn to God, our Father, aware of our many needs and confident in his unfailing Providence. Together, we say:

R/ Lord, graciously hear us.

Saint Eugene was the zealous pastor of his people: let us pray that our Holy Father and all the pastors of the Church may discern clearly the needs of those they have been called to guide, and may always proclaim with courage the demands of the Gospel. Lord, hear us.

R/ Lord, graciously hear us.

Saint Eugene was committed to preaching the Good News of salvation to the poor: let us pray that today's missionaries of the Gospel may always seek out the most abandoned and reawaken in them a strong sense of their dignity as sons and daughters of God. Lord, hear us.

R/ Lord, graciously hear us.

Saint Eugene called his companions to bind themselves to Christ in the consecrated life: let us pray that those who seek to live his charism may be faithful to their call, and prepare the way for others who would follow Jesus with a generous heart. Lord, hear us.

R/ Lord, graciously hear us.

Saint Eugene had a tender love for the Virgin Mary and always prayed to her with confidence: let us pray that we may nurture a true devotion to this gentle Mother, and find in her constant strength, consolation and hope. Lord, hear us.

R/ Lord, graciously hear us.

Saint Eugene sought continuously the will of God: let us pray that, following his example, we may always seek to discern the presence of God in the midst of our daily activities and that, even now, we may experience the fullness of our Savior's love for us. Lord, hear us.

R/ Lord, graciously hear us.

Let us pray: God of all goodness, into your hands, we commend our prayers as we call upon the intercession of Saint Eugene de Mazenod. Grant that we may live and work solely for your glory and for the good of our brothers and sisters. We ask this through Christ our Lord.

Prayer over the offerings

Accept, Father, the gifts we present to you on the feast of Saint Eugene, and enkindle the flame of your love in our hearts, so that our whole life may be one with this Eucharistic offering. We ask this through Christ our Lord.

Preface

The presence of the holy pastors in the church

The Lord be with you.

R/ And with your spirit.

Lift up your hearts.

R/ We lift them up to the Lord.

Let us give thanks to the Lord our God.

R/ It is right and just.

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

**For, as on the festival of Saint Eugene
you bid your Church rejoice,
so, too, you strengthen her by the example
of his holy life,
teach her by his words of preaching,
and keep her safe in answer to his prayers.**

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

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

Communion antiphon

Remain in my love, says the Lord. Whoever remains in me, with me in him, bears fruit in plenty. (Jn 15:4-5)

Prayer after Communion

We thank you, Lord, source of all goodness, for having called us together for this Eucharistic meal. Help us always to walk in the paths of holiness, so that with Saint Eugene we may share in the joy promised to faithful servants of the Gospel. We ask this through Christ our Lord.

MAY 29

Blessed Joseph Gérard

Priest

Memorial

Introduction

Joseph Gérard was born on March 12, 1831 in Bouxières-aux-Chênes, in the Diocese of Nancy and received his religious training from the Missionary Oblates of Mary Immaculate, whom he joined at the age of twenty. He wasn't particularly gifted academically and quick at learning languages. Joseph Gérard moved to South Africa in 1853, and never returned to his home country again.

Joseph Gérard was ordained as a priest at Pietermaritzburg in 1854. He started his work as a missionary among the Zulus in the Vicariate of Natal, but met with little progress there. In 1862 he joined Bishop François Allard, OMI, the Apostolic Vicar of Natal, in starting the first Catholic mission in Lesotho. With permission from the Basotho chief Moshoeshe I, they founded the Motse-oa-'M'a-Jesu mission around 32 km south of Thaba Bosiu, at the site of present day Roma. By all accounts, Joseph Gérard was well respected by Moshoeshe for remaining in the country during the Free State–Basotho Wars, and it has been said that it was at Joseph Gérard's encouragement that the chief sought British intervention at the end of the conflict. However, Gérard's missionary work still progressed slowly: by the end of 1879, there were only 700 Catholics in the country.

In 1875, Joseph Gérard founded the St. Monica mission in the Leribe District in northern Lesotho. From there, he serviced not only the Basotho of Lesotho, but also those who lived in the neighboring Orange Free State. He returned to the Roma congregation in 1898,

where he continued his work as a missionary for the rest of his life. He died on May 29, 1914, aged 83. As a result of the work partially initiated by Joseph Gérard, Catholic Christianity is the majority religion in present day Lesotho.

Joseph Gérard, the Apostle of Lesotho, was beatified by Pope John Paul II on September 15, 1988, in a mass conducted at Lesotho's capital Maseru.

MASS OF BLESSED JOSEPH GÉRARD

(Texts approved by the Congregation for Divine Worship and the Discipline of Sacraments, Prot. 435/87, June 27, 1987)

Entrance antiphon

How beautiful on the mountains are the feet of one who brings good news, who heralds peace, who proclaims salvation! (Is 52:7)

Collect

God, Source of peace and giver of rain and abundance, who called Blessed Joseph Gérard, your priest, to bring the light of the Gospel to the peoples of southern Africa; grant that through his intercession we may share his love for the poor and work for peace and reconciliation in the world. We ask this through Our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

First Reading

All the ends of the earth will see the salvation of our God

A Reading from the prophet Isaiah (52:7-10)

How beautiful on the mountains, are the feet of one who brings good news, who heralds peace, brings happiness, proclaims salvation, and tells Zion, "Your God is king!" Listen! Your watchmen raise their voices, they shout for joy together, for they see the Lord face to face, as he returns to Zion. Break into shouts of joy together, you ruins of Jerusalem; for the Lord is consoling his people, redeeming Jerusalem. The Lord bares his holy arm in the sight of all the nations; and all the ends of the earth will see the salvation of our God.

Responsorial psalm (Psalm 15)

R/ I will bless the Lord who gives me counsel. Who even at night directs my heart.

or

R/ Alleluia, Alleluia, Alleluia (in the Easter Season)

Preserve me, God, I take refuge in you. I say to the Lord: "You are my God." O Lord, it is you who are my portion and cup; it is you yourself who are my prize.

I will bless the Lord who gives me counsel, who even at night directs my heart. I keep the Lord ever in my sight; since he is at my right hand, I shall stand firm.

You will show me the path of life, the fullness of joy in your presence, at your right hand happiness forever.

R/ I will bless the Lord who gives me counsel. Who even at night directs my heart.

or

R/ Alleluia, Alleluia, Alleluia (in the Easter Season)

Second Reading

The love of Christ overwhelms us.

A reading from the first letter of St. Paul to the Corinthians (5:14-20)

He gave us the work of handing on this reconciliation. The love of Christ overwhelms us when we reflect that, if one man has died for all, then all should be dead; and the reason he died for all was so that the living should live no longer for themselves but for him who died and was raised to life for them. From now onwards, therefore, we do not judge anyone by the standards of the flesh. Even if we did once know Christ in the flesh, that is not how we know him now. And for anyone who is in Christ, there is a new creation; the old, creation has gone, and now the new one is here. It is all God's work. It was God who reconciled us to himself through Christ and gave us the work of handing on this reconciliation.

In other words, God, in Christ, was reconciling the world to himself, not holding our faults against us, and he has entrusted to us the news that they are reconciled. So we are ambassadors for Christ. It is as though God were appealing through us, and the appeal that we make in Christ's name is: be reconciled to God.

Gospel Acclamation

R/ Alleluia, alleluia.

Go, make disciples of all the nations, says the Lord; I am with you always, yes, to the ends of the world.
(Mt 28,20)

R/ Alleluia, alleluia.

Gospel

Go out to the whole world; proclaim the good news

+ A Reading from the holy Gospel according to Mark
(16:15-20)

Jesus showed himself to the eleven, and he said to them: "Go out to the whole world; proclaim the Good News to all creation. Whoever believes and is baptized will be saved; whoever does not believe will be condemned. These are the signs that will be associated with believers: in my name they will cast out devils; they will have the gift of tongues; they will pick up snakes in their hands, and be unharmed should they drink deadly poison; they will lay their hands on the sick, who will recover."

And so the Lord Jesus, after he had spoken to them, was taken up into heaven; there at the right hand of God he took his place while they, going out, preached everywhere, the Lord working with them and confirming the word by the signs that accompanied it.

Prayer over the offerings

Father of mercy, we have these gifts to offer in honour of Blessed Joseph Gérard, who bore witness to your mighty power. May the power of the Eucharist bring us your salvation. Through Christ our Lord.

Preface

The presence of the holy pastors in the church

The Lord be with you.

R/ And with your spirit.

Lift up your hearts.

R/ We lift them up to the Lord.

Let us give thanks to the Lord our God.

R/ It is right and just.

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

For, as on the memorial of Blessed Joseph you bid your Church rejoice,

so, too, you strengthen her by the example
of his holy life,
teach her by his words of preaching,
and keep her safe in answer to his prayers.

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

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

Communion antiphon

Go out to all the world, and tell the good news. I am
with you always, says the Lord. (Mt 28:20)

or

Live in me and let me live in you, says the Lord. He
who lives in me, and I in him, will bear much fruit.
(Jn 15:5)

Prayer after communion

Lord, Blessed Joseph Gerard worked tirelessly for the
faith, spending his life in its service. With the power
this Eucharist gives, make your people strong in the
same true faith and help us to proclaim it everywhere
by all we say and do. Through Christ our Lord.

JUNE 12
Blessed Joseph Cebula
Martyr
Memorial

Introduction

Born in Mainia, diocese of Opole, in 1902, into a modest family, Joseph Cebula suffered tuberculosis as a youth and was declared incurable at first. But after his recovery, he went for thanksgiving to an Oblate shrine and shared his story with one of the Oblates. There he became interested in missionary life. He joined the Missionary Oblates of Mary Immaculate in 1922, and was ordained priest on June 5, 1927. He devoted himself to the formation of candidates for Holy Orders. Father Cebula became the superior of the Minor Seminary at Lubliniec in 1931, and became novice master at Markowice in 1937. During that time, he was also much appreciated as a preacher of the Word of God and as a confessor. Two years later, when the Germans occupied Poland, they declared loyalty to the Church illegal. On May 4, 1940, the Oblate novices at Markowice were arrested by the Nazis and sent to the concentration camp at Dachau, Germany. However, Father Cebula continued to minister as a priest in secret, despite the ban on it, until he was arrested on April 2, 1941. Sixteen days later, he was taken to a concentration camp at Mauthausen in Austria and was harassed and forced to work hard. Three weeks later, on May 9, Father Cebula suddenly summoned up his strength and said, "It is not you who are in charge. God will judge you." The Nazis ordered him to run, with a rock on his back, towards the camp's barbed wire fence, where a guard shot him to death with a submachine gun and declared that Father Cebula "was shot while trying to escape". His body was taken to a crematorium and burned to ashes. He was beatified by Pope John Paul II on June 13, 1999 as one of the 108 Martyrs of World War II.

MASS OF BLESSED JOSEPH CEBULA AND COMPANIONS

(Texts approved by the Congregation for Divine Worship and the Discipline of Sacraments,

Prot. 1503 / 00 / L, October 25, 2001)

Entrance antiphon

From the Lord comes the salvation of the just; he is their stronghold in time of distress. (Ps 37:39)

Collect

All-powerful, ever-living God, turn our weakness into strength. As you gave your martyrs Blessed Joseph Cebula and his companions the courage to suffer death for Christ, give us the courage to live in faithful witness to you. We ask this through Our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

First Reading (outside Easter time)

Who shall separate us from the love of Christ?

A reading from the letter of Saint Paul to the Romans
(8, 31b -39)

If God is for us, who can be against us? He who did not spare his own Son, but gave him up for us all — how will he not also, along with him, graciously give us all things? Who will bring any charge against those whom

God has chosen? It is God who justifies. Who is he that condemns? Christ Jesus, who died – more than that, who was raised to life – is at the right hand of God and is also interceding for us. Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? As it is written: “For your sake we face death all day long, we are considered as sheep to be slaughtered.” No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

Responsorial psalm (Psalm 125:1-6)

R/ Those who sow in tears sing as they reap.

When the Lord brought back Zion’s captives we lived in a dream; then our mouths were filled with laughter, and our lips with song.

Then the nations kept saying, “What great deeds the Lord has done for them!” Yes, the Lord did great deeds for us, and we were overjoyed.

R/ Those who sow in tears sing as they reap.

Bring back, Lord, our people from captivity like torrents in the Negeb! Those who sow in tears sing as they reap.

He went off, went off weeping, carrying the seed. He comes back, comes back singing, bringing in his sheaves.

R/ Those who sow in tears sing as they reap.

or

First Reading (in Easter time)

Filled with the Holy Spirit, Stephan saw the glory of God

A reading from the Acts of the Apostles (7, 55 -60)

Stephen, filled with the Holy Spirit, looked up intently to heaven and saw the glory of God, and Jesus standing at the right hand of God, and he said, "Behold, I see the heavens opened and the Son of Man standing at the right hand of God." But they cried out in a loud voice, covered their ears, and rushed upon him together. They threw him out of the city, and began to stone him. The witnesses laid down their cloaks at the feet of a young man named Saul. As they were stoning Stephen, he called out, "Lord Jesus, receive my spirit." Then he fell

to his knees and cried out in a loud voice, “Lord, do not hold this sin against them”; and when he said this, he fell asleep.

Responsorial psalm (Psalm 30, 6-8, 11-13)

R/ Alleluia, Alleluia, Alleluia

Lord, you showed me favor, established for me mountains of virtue.

But when you hid your face I was struck with terror.

Hear, O Lord, have mercy on me;

Lord, be my helper.

R/ Alleluia, Alleluia, Alleluia

You changed my mourning into dancing;

you took off my sackcloth and clothed me with gladness.

So that my glory may praise you and not be silent.

O Lord, my God, forever will I give you thanks.

R/ Alleluia, Alleluia, Alleluia

Gospel Acclamation

R/ Alleluia, alleluia.

Happy those who are persecuted in the cause of right:
theirs is the kingdom of heaven (Mt 5:10)

R/ Alleluia, alleluia.

Gospel

I have chosen you out of the world

+ A reading from the holy Gospel according to John
(15, 18-21)

If the world hates you, keep in mind that it hated me first. If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you. Remember the words I spoke to you “No servant is greater than his master.” If they persecuted me, they will persecute you also. If they obeyed my teaching, they will obey yours also. They will treat you this way because of my name, for they do not know the One who sent me.

Prayer over the offerings

Receive, we pray, O Lord, the offerings of your people in honor of the passion of the blessed martyrs Joseph Cebula and his companions, which gave them

courage under persecution. Make us, too, steadfast in all trials. Through Christ our Lord.

Preface

The sign and example of Martyrdom

The Lord be with you.

R/ And with your spirit.

Lift up your hearts.

R/ We lift them up to the Lord.

Let us give thanks to the Lord our God.

R/ It is right and just.

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

For the blood of your blessed Martyrs
Blessed Joseph Cebula and companions,
poured out like Christ's to glorify your name,
shows forth your marvelous works,
by which, in our weakness you perfect your power,
and on the feeble, bestow strength to bear you
witness,
through Christ our Lord.

**And so, with the Powers of heaven,
we worship you constantly on earth,
and before your majesty without end we acclaim:
Holy, Holy, Holy Lord God of hosts...**

Communion antiphon

Whoever loves life for my sake and for the sake of the Gospel will save it, says the Lord. (Mk 8:35)

Prayer after communion

O God, who in your blessed Martyrs have wonderfully made known the mystery of the Cross, graciously grant that, drawing strength from this sacrifice, we may cling faithfully to Christ and labor in the Church for the salvation of all. Through Christ our Lord.

NOVEMBER 3

(or within the week after All Souls Day)

COMMEMORATION OF OBLATES WHO HAVE DIED

Introduction

Early in its history, the Congregation began to celebrate a community Mass for all deceased Oblates on November 3 or within the week after All Souls Day.

The Founder's first emotion, when he lost his sons and companions to death, was desolation; consolation followed, with a sense of their continued presence to us in the Lord: "Now we have four in Heaven; this is already a nice community. ... They are before God with the sign, the character proper to our Society, the common vows of all her members, the practice of the same virtues. We are attached to them by the bonds of a particular charity, they are still our brothers. ... Their prayers, the love which they keep for us, will draw us one day to them so as to dwell with them in the place of our rest." (To Father Courtes, July 22, 1828). We will keep alive the memory of our deceased and not fail to pray for them, faithfully offering the suffrages prescribed on their behalf, (cf. Appendix) (C. 43)

The community Mass on this day includes special prayers for those members of the local community and/or Province who have died in the past year. If the Oblate house is near a cemetery in which Oblates are buried, a community visit for prayer at the graveside would be appropriate.

For the Eucharist, the mass formula of All Souls Day or For the Deceased of the Roman Missal may be used.

LITURGY AT THE CEMETERY

If an Oblate community gathers in a cemetery to honor their deceased brothers, the following structure might be a help:

1. Address of welcome

Let us faithfully and lovingly remember our dear brother Oblates whom the Lord has taken from the trials of this world. Together let us earnestly pray that our God, who is rich in mercy, will welcome them home to a place of peace and rest.

2. Opening Payer for the living and deceased Oblates

Lord, look on our deceased brothers: We seem to give them back to you, O God, who first gave them to us. Yet, as you did not lose them in giving, so we do not lose them in their return. Not as the world gives do you give, O Lover of souls. What you give, you take not away, for what is yours is ours also, if we are yours. Life is eternal and love is immortal, and death is only a horizon, and a horizon is nothing, save the limit of our sight. Lift us up, strong Son of God, that we may see further; cleanse our eyes that we may see more clearly; draw us closer to yourself, that we may know ourselves to be nearer to our loved ones who are with you. And while you prepare a place for us, prepare us also for that happy place, that where you are, we may be also, for evermore.

3. Scripture reading (and homily)

4. Reading out the names of the (recently) deceased

5. Psalm (138)

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

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

O where can I go from your spirit,
or where can I flee from your face?
If I climb the heavens, you are there. *
If I lie in the grave, you are there.
If I take the wings of the dawn *

and dwell at the sea's furthest end,
even there your hand would lead me,
your right hand would hold me fast.

If I say: "Let the darkness hide me
and the light around me be night,"
even darkness is not dark for you
and the night is as clear as the day.

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

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

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

O God, that you would slay the wicked!
Men of blood, keep far away from me!
With deceit they rebel against you
and set your designs at naught.

Do I not hate those who hate you,
abhor those who rise against you?
I hate them with a perfect hate
and they are foes to me.

O search me, God, and know my heart.
O test me and know my thoughts.
See that I follow not the wrong path
and lead me in the path of life eternal.

6. Blessing

All praise to you, Lord of all creation. Praise to you,
holy and living God. We praise and
bless you for your mercy; we praise and bless you for
your kindness. Blessed is the Lord,
our God!

R/ Blessed is the Lord, our God!

You sanctify the homes of the living and make holy the
places of the dead. You alone open
the gates of righteousness and lead us to the

dwellings of the saints. Blessed is the Lord,
our God!

R/ Blessed is the Lord, our God!

We praise you, our refuge and strength. We bless you,
our God and Redeemer. Your praise is always in our
hearts and on our lips. We remember the mighty deeds
of the covenant. Blessed is the Lord, our God!

R/ Blessed is the Lord, our God!

Almighty and ever-living God, remember the mercy
with which you graced your servants in life. Receive
them, we pray, into the communion of the saints. Grant
this through Christ, our Lord.

R/ Amen.

7. Our Father

8. Final Payer

O God, our Father, by filling the heart of Blessed
Eugene de Mazenod with your Spirit, you led him to
bring together a community patterned on that of the
Apostles. As members of this community, we ask you
to keep us closely united with our deceased brethren,
so as to benefit from their example and virtues.
Welcome them into the assembly of your Saints. We ask
this through Jesus Christ your Son, our Lord. Amen.

9. Salve Regina

NOVEMBER 28

BLESSED OBLATE MARTYRS OF SPAIN

Memorial

Introduction

The three-year period from 1936 until 1939 was a time of bloody martyrdom for the Church in Spain. During this religious persecution, there were thousands of persons who suffered violent death. Within this general climate of hatred and antireligious fanaticism, one may justly place the martyrdom of 22 Oblates: priests, brothers and scholastics from Pozuelo de Alarcón (Madrid). On July 20, 1936, socialist and communist youth took to the streets and began to burn churches and convents, especially in Madrid. On July 22, a large contingent of armed militia attacked the Oblate house. The Oblates were made prisoners in their own house. On the 24th, at about three in the morning, there were the first executions of the Oblates: Fr. Juan Antonio PÉREZ MAYO (29), professor; Sc. Manuel GUTIÉRREZ MARTÍN (23); Sc. Cecilio VEGA DOMÍNGUEZ (23); Sc. Juan Pedro COTILLO FERNÁNDE (22); Sc. Pascual ALÁEZ MEDINA (19); Sc. Francisco POLVORINOS GÓMEZ (26); Justo GONZÁLEZ LORENTE (21). Without any explanation, they were loaded into two cars and taken to their martyrdom. The rest of the religious stayed at the Oblate house. After filling out some forms, they were unexpectedly let go. But in October, they were hunted down again, captured and imprisoned. Among them, there reigned a spirit of charity and an atmosphere of silent prayer. On November 7, two of them were executed: Fr. José VEGA RIAÑO (32), formator; Sc. Serviliano RIAÑO HERRERO (30). November 28, it would be the turn of the 13 others: Fr. Francisco ESTEBAN LACAL (48), Provincial Superior; Fr. Vicente BLANCO GUADILLA (54), Local Superior; Fr. Gregorio ESCOBAR GARCÍA (24); Sc. Juan José CABALLERO RODRÍGUEZ (24); Sc. Publio RODRÍGUEZ MOSLARES (24); Sc.

Justo GIL PARDO (26); Bro. Ángel Francisco BOCOS HERNÁNDEZ (54); Bro. Marcelino SÁNCHEZ FERNÁNDEZ (26); Sc. José GUERRA ANDRÉS (22); Sc. Daniel GÓMEZ LUCAS (20); Sc. Justo FERNÁNDEZ GONZÁLEZ (18); Sc. Clemente RODRÍGUEZ TEJERINA (18); Bro. Eleuterio PRADO VILLARROEL (21). They were taken from the jail, driven to Paracuellos de Jarama and executed there.

MASS OF BLESSED FRANCISCO ESTEBAN AND COMPANIONS

(Texts approved by the Congregation for Divine Worship and the Discipline of Sacraments,

Prot. 314/11/L, September 9, 2011)

Entrance antiphon

These holy men shed their glorious blood for the Lord; they loved Christ in their life, they imitated him in their death, and therefore were crowned in triumph.

Collect

Almighty and eternal God, to Blessed Francisco Esteban and his companions you gave the grace of sacrificing their lives for Christ with a bloody oblation. Help us in our weakness. Through their intercession and by following their example, may we too stay firm in the faith, witnessing to the world who Jesus Christ is. We ask this through Our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

First Reading

Who shall separate us from the love of Christ?

A reading from the letter of Saint Paul to the Romans
(8, 31b -39)

If God is for us, who can be against us? He who did not spare his own Son, but gave him up for us all – how will he not also, along with him, graciously give us all things? Who will bring any charge against those whom God has chosen? It is God who justifies. Who is he that condemns? Christ Jesus, who died – more than that, who was raised to life – is at the right hand of God and is also interceding for us. Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? As it is written: “For your sake we face death all day long, we are considered as sheep to be slaughtered.” No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

Responsorial psalm (Ps 125:1-6)

R/ Those who sow in tears sing as they reap.

When the Lord brought back Zion's captives we lived in a dream; then our mouths were filled with laughter, and our lips with song.

Then the nations kept saying. What great deeds the Lord has done for them! Yes, the Lord did great deeds for us, and we were overjoyed.

R/ Those who sow in tears sing as they reap.

Bring back, Lord, our people from captivity like torrents in the Negeb! Those who sow in tears sing as they reap.

He went off, went off weeping, carrying the seed. He comes back, comes back singing, bringing in his sheaves.

R/ Those who sow in tears sing as they reap.

Gospel Acclamation

R/ Alleluia, alleluia

Happy those who are persecuted in the cause of right: theirs is the kingdom of heaven (**Mt 5:10**)

R/ Alleluia, alleluia

Gospel

I have chosen you out of the world

+ A reading from the holy Gospel according to John
(15, 18-21)

If the world hates you, keep in mind that it hated me first. If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you. Remember the words I spoke to you “No servant is greater than the master.” If they persecuted me, they will persecute you also. If they obeyed my teaching, they will obey yours also. They will treat you this way because of my name, for they do not know the One who sent me.

Prayer over the offerings

Receive, we pray, O Lord, the offerings of your people in honor of the passion of the blessed martyrs Francisco Esteban and his companions. Their courage under persecution makes us, too, steadfast in all trials. Through Christ our Lord. Amen.

Preface of the Holy Martyrs

The sign and example of Martyrdom

The Lord be with you.

R/ And with your spirit.

Lift up your hearts.

R/ We lift them up to the Lord.

Let us give thanks to the Lord our God.

R/ It is right and just.

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

**For the blood of your blessed martyrs
Blessed Francisco Esteban and his companions,
poured out like Christ's to glorify your name,
shows forth your marvelous works,
by which in our weakness you perfect your power
and on the feeble bestow strength to bear you
witness,
through Christ our Lord.**

**And so, with the Powers of heaven,
we worship you constantly on earth,
and before your majesty without end we acclaim:
Holy, Holy, Holy Lord God of hosts...**

Communion antiphon

See how rich are the Saints' rewards from God; they died for Christ and will live forever.

Prayer after communion

O God, who in your blessed martyrs have wonderfully made known the mystery of the Cross, graciously grant that, drawing strength from this sacrifice, we may cling faithfully to Christ and labor in the Church for the salvation of all. Through Christ our Lord.

DECEMBER 8

**THE IMMACULATE CONCEPTION OF THE
BLESSED VIRGIN MARY**

Titular and principal patron
of the congregation
Solemnity

Introduction

In 1826, after we received the name “Oblates of Mary Immaculate”, Eugene de Mazenod wrote to Father Tempier: “May we really understand who and what we are! I hope the Lord will grant us this grace with the help and protection of our holy Mother, Mary Immaculate. In our Congregation we must have great devotion to her. Does it not seem to you a mark of predestination to bear the name of Oblate of Mary, that is to say, consecrated to God under the patronage of Mary, whose name the Congregation bears like a family name it has in common with the most holy and immaculate Mother of God?” – The Founder gave the first missionaries to Canada their obedience in 1841 with the words: “May the Blessed Virgin conceived without stain of sin be your guide and patroness, devotion to whom, you must bear in mind, is a special duty of our vocation to propagate in every place.” And in his last will and testament he took consolation in the “filial devotion of my whole life and the desire I have always had to make her known and loved, and to spread her devotion everywhere through the ministry of those whom the Church has given me as children, who have had the same desire as myself.” – Mary Immaculate is patroness of our Congregation. We shall always look on her as our mother. Wherever our ministry takes us, we will strive to instill genuine devotion to the Immaculate Virgin who prefigures God’s final victory over all evil. (cf. C. 10) – The early novitiate and scholasticate directories asked that

Mary's feasts be celebrated joyfully. After the declaration of the dogma of the Immaculate Conception in 1854, Oblates began preparing for this feast with a novena. The feast itself is celebrated with a community Mass. The General Chapter of 1920 asked that the Oblate act of consecration be recited. It is usually said by all together after the communion of the Mass, but it may also be recited during another ceremony on this day.

For the Eucharist the proper mass formula of the Roman Missal will be used.

DECEMBER 16

Blessed Oblate Martyrs of Laos

Memorial

Introduction

In 1953, while guerrillas stormed Sam Neua, Laos, many missionaries retreated to safety. Joseph Thao Tien, a young Laotian priest, ordained in 1949, had decided otherwise: "I am staying for my people. I am ready to lay down my life for my Laotian brothers and sisters." He was marched to the prison camp in Talang. One year later, on June 2, 1954, Joseph Tien was condemned and shot to death. - Fr. John Baptist Malo MEP, had been detained in 1954. On his way to the prison camp, he would die from exhaustion. - In 1959 his confrere René Dubroux MEP, was eliminated as a mere hindrance in the guerrilla's way. - In 1960, a young Hmong catechist, Thoj Xyooj, went, together with Fr. Mario Borzaga OMI, on an apostolic trip to some villages; they never came back. - In April and May, 1961, Frs. Louis Leroy OMI, Michael Coquelet OMI and Vincent L'Honoret OMI were snatched from their stations in the Province of Xieng Khouang and savagely put to death. In Southern Laos, Fr. Noel Tenaud MEP and his catechist Outhay were taken and killed. Fr. Marcel Denis MEP was kept prisoner for a while but ended in the same way. - Fr. John Wauthier OMI was a tireless apostle of the refugees and stood up for justice on their behalf; in 1967 another faction ambushed and eliminated him. - In 1968, Fr. Lucien Galan MEP visited some isolated catechumens on the Boloven plateau. Because of the looming danger, his pupil Khampheuane, aged 16, had decided to go along. On their way back both were killed. - One year later, it was the turn of Fr. Joseph Boissel OMI, a veteran of the Laos mission. He was ambushed on his way to an isolated Christian community and executed. - In January, 1970, Luke Sy, a young catechist and father of three, was sent by his bishop to evangelize the

Vang Vieng area. In March he was visiting in a distant village with a companion, Maisam Pho Inpeng, also the head of a family. They were intercepted on the way back and killed.

MASS OF BLESSED JOSEPH THAO TIEN AND COMPANIONS

(Texts approved by the Congregation for Divine Worship and the Discipline of Sacraments,

Prot. 566/15, October 17, 2016)

Entrance antiphon

May we never boast except in the Cross of our Lord Jesus Christ. For the word of the cross is the power of God to us who have been saved. (Cf. Gal 6:14; 1 Cor 1:18)

Collect

God of infinite providence, you chose Blessed Joseph Tien, priest, and his companions, martyrs, to establish your people among the Laotians. Grant to us, we pray, that by putting ourselves at the service of the least of our brethren, we may also, through their intercession, merit to possess the kingdom of heaven. Through Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

First Reading

The victor will inherit these gifts.

A reading from the book of Revelation (21, 5-7)

The One who sat on the throne said, "Behold, I make all things new." Then he said, "Write these words down, for they are trustworthy and true." He said to me, "They are accomplished. I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give a gift from the spring of life-giving water. The victor will inherit these gifts, and I shall be his God, and he will be my son.

Responsorial psalm (Ps 124:2-5, 7-8)

R/ Our soul has been rescued like a bird from the fowler's snare

Had not the Lord been with us, when people rose against us.

Then they would have swallowed us alive, for their fury blazed against us.

Then the waters would have engulfed us, the torrent overwhelmed us;

the seething water would have drowned us.

R/ Our soul has been rescued like a bird from the fowler's snare

We escaped with our lives like a bird from the fowler's snare;

the snare was broken, and we escaped.

Our help is in the name of the Lord, the maker of heaven and earth.

R/ Our soul has been rescued like a bird from the fowler's snare

Gospel Acclamation

R/ Alleluia, alleluia

Blessed are those persecuted for righteousness sake, theirs is the kingdom of heaven. (Mt 5:10)

R/ Alleluia, alleluia

Gospel

I have chosen you out of the world

+ A reading from the holy Gospel according to John (12, 24-26)

Amen, amen, I say to you, unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit. Whoever loves life loses it, and whoever hates life in this world will preserve it for eternal life. Whoever serves me must

follow me, and where I am, there also will my servant be. The Father will honor whoever serves me.

Prayer over the offerings

As we venerate the passion of your Martyrs Joseph Thao Tien and his companions, grant that through this sacrifice, O Lord, we may proclaim worthily the death of your only begotten son, who, not content with encouraging the martyrs by word, strengthened them likewise by example. Who lives and reigns for ever and ever.

Preface of the Holy Martyrs

The sign and example of Martyrdom

The Lord be with you.

R/ And with your spirit.

Lift up your hearts.

R/ We lift them up to the Lord.

Let us give thanks to the Lord our God.

R/ It is right and just.

It is truly and just, our duty and our salvation,

always and everywhere to give you thanks,

Lord, holy Father, almighty and eternal God.

For the blood of your blessed Martyrs

**Blessed Joseph Thao Tien and his companions
poured out like Christ's to glorify your name,
shows forth your marvelous works,
by which in our weakness you perfect your power
and on the feeble bestow strength to bear you
witness,
through Christ our Lord.**

**And so, with the Powers of heaven,
we worship you constantly on earth,
and before your majesty without end we acclaim:**

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

Communion antiphon

**Blessed are they who are persecuted for the sake of
righteousness, for theirs is the Kingdom of Heaven.
(Mt 5:10)**

Prayer after communion

**Having fed upon heavenly delights, we humbly ask
you, O Lord, that, by the example of blessed Joseph
Thao Tien and his companions, we may bear in our
hearts the marks of your Son's charity and suffering
and ever enjoy the fruit of perpetual peace. Through
Christ our Lord.**

PART THREE

PROPER RITUALS AND CEREMONIES

RECEIVING CANDIDATES INTO THE PRE-NOVITIATE

Introduction

Our houses will welcome those who wish to “come and see” and thus experience at first-hand what Oblate life is like. In a brotherly way we will help them discern what the Lord expects of them and what special grace he offers them in his Church. (C. 53) Candidates showing signs of an Oblate vocation will benefit from an appropriate program, prior to the novitiate, either in a community or by regular contact with Oblates. The goals of such an experience are to help them achieve the personal and Christian maturity necessary for a fruitful novitiate and to assess their suitability for our way of life. (C. 54)

A communal prayer service to welcome pre-novitiate candidates and ask God’s blessing on them is helpful for their formation. The ceremony could take place during a community recitation of Vespers, but, in any case, it should be simple and fraternal and might well be followed by a community celebration. This ceremony might include:

1) **Address of welcome**

2) **Scripture passages** such as those in which Jesus calls his first disciples.

3) a short **homily**;

4) **Official request**:

Dear Father, after coming to know the Missionary Oblates and after prayerful discernment, I, **N.N.**, feel ready and called to enter the pre-novitiate program of the Missionary Oblates of Mary Immaculate. I request, with a free conscience, to be admitted to the pre-novitiate program of your Province (Delegation, Mission).

5) a **gesture**, such as the giving of a small cross or medal of our Lady which might serve as a reminder to the candidate of the purpose of his program;

6) common **prayer over the candidate(s)** for the development of personal qualities

Let us pray: Loving Father, Our Founder Saint Eugene de Mazenod required: "Whoever wishes to become one of us must have an ardent desire for his own perfection, and be enflamed with love for Christ, his Church and the salvation of souls." Free **N.N.** from every disorderly affection for things on earth, so as to seek no gain other than Jesus Christ. Let him be free to commit himself more and more to the exclusive service of the Church and the poor. Grant him the strength to do your will and to persevere in fidelity and obedience to the Constitutions and Rules of our Institute. We ask this through Christ our Lord.

R/ Amen.

7) **Our Father and blessing**

8) a **Marian hymn.**

THE GIVING OF THE RELIGIOUS HABIT

Introduction

Traditionally, a significant gesture is the giving of the religious habit. This is accompanied by a prayer encouraging the candidate to “put on the new man,” and the habit is therefore a sign of conversion of heart. Today, Oblate Units follow different traditions. Some Units celebrate the giving of the religious habit at the beginning, during, or at the end of the novitiate. Other Units do not hold on to that tradition. - If the cassock and cincture are given, their significance should be explained in terms of conversion. Since the publication of the documents on renewal of religious life after Vatican II, and the printing of the new rites for religious profession, the habit symbolizes religious consecration.

Blessing of the religious habit

The black or white cassock and the black cincture are handed to each new Oblate. A prayer accompanies this gesture:

Loving Father, through Jesus Christ our Lord you have deigned to put on the garb of our mortality, and humbled yourself to be wrapped in swaddling clothes in a manger. Your servant St. Paul calls us to put on the mind of Christ. Bless +, we ask you, these habits to be worn by our brothers as they enter into the Congregation of the Missionary Oblates of Mary Immaculate. May the simplicity of this garb remind them of their vocation to walk among your people as servants of the poor, those whom your Son called blessed. As they put on this garment, may they also put on the mind of Christ, who calls us not to worry over what we are to

wear or eat, but to place our full confidence in your sustaining love. May these religious habits not be tainted with a sense of prestige or status, but rather remind us of the simplicity of your Mother, the model of our service to your Kingdom, as she said, "Let it be done to me according to your will." All this we ask through Christ our Lord.

R/ Amen.

After the prayer, the habit is put on, usually in the sacristy. Where the cassock is no longer worn, clerical dress (cf. C. 64) or some other symbol of public religious consecration may be given in its place.

RECEIVING CANDIDATES INTO THE NOVITIATE

Introduction

The novitiate is the candidate's time of initiation into Oblate religious life and leads to his public commitment in the Congregation. (C. 55) The novice, led by the Spirit living within him, develops his personal relationship to Jesus and gradually enters into the mystery of Salvation through liturgy and prayer. He becomes accustomed to listen to the Lord in Scripture, to meet him in the Eucharist, and to recognize him in other persons and events. He comes also to contemplate God at work in the life and mission of the Founder, as well as in the Congregation's history and traditions. Opportunities for pastoral experience in an Oblate setting help him realize the demands of a missionary vocation and the unity of apostolic religious life. (C. 56)

On the day when the canonical novitiate begins, it is fitting that there should be a ceremony to ask God's grace for achieving the special purpose of the novitiate. The ceremony for beginning the novitiate year takes place outside of Mass. The Provincial admits to the novitiate, so he or his delegate presides. The rite is to be very simple and direct, in the presence of the Oblate religious community only. The texts for the rite must avoid anything that may seem to diminish the novices' freedom of choice or obscure the true meaning of the novitiate as a time of testing.

1) The rite begins with an **address of welcome** to explain the meaning of the celebration and to invite the assembly to actively participate.

2) The introduction concludes with a **prayer to the Holy Spirit**,

3) There follows a simple **liturgy of the Word**. It is forbidden to perform the rite of initiation during Mass. Suitable texts from Holy Scripture are then read, with appropriate responses.

4) The **homily** explaining the nature and purpose of the novitiate might express some of the notions found in the General Norms for Oblate Formation. The preacher could use some texts of the Congregation's tradition appropriate for this moment.

5) The central gesture is the **request by the candidates** to enter the novitiate and the response by the Provincial admitting them. The document recording the request and the admission should be signed during the ceremony by both the candidate and the Provincial.

The superior questions the postulants in these or similar words:

Dear brothers, what do you ask from us?

The postulants reply together in these or similar words:

After serious and prayerful discernment, we wish to try your way of life, and are willing to be tested ourselves, so that we may follow Christ wholeheartedly in this community of the Missionary Oblates of Mary Immaculate.

Then each candidate asks, one by one:

Dear Father, through baptism I have been called to follow Christ. I, **N.N.**, believe that He invites me to serve Him in His Church as an Oblate of Mary Immaculate. I will follow His invitation. I am willing to adapt to the Congregation and to focus my life on its rules and regulations. Therefore I ask to be admitted into the novitiate.

The superior replies:

May the Lord grant you his help.

R/ Amen.

or

The questioning may be omitted, and the request for admission may take place as follows: one of the postulants, facing the superior and community, speaks in the name of all:

Drawn by God's mercy, we have come here to learn your way of life. We ask you to teach us to follow Christ crucified and to live in poverty, obedience and chastity. Teach us to persevere in prayer and penance, in the service of the Church and of humankind. Teach us to be one with you in heart and mind. Help us to live out the Gospel every day of our lives. Teach us your rule, and help us to learn to love our brethren as Christ commanded us.

Or he may use similar words, expressing the aspirations and thoughts of the postulants themselves.

The superior responds in these or similar words:

May God in his mercy be with you always and may Christ our teacher grant light to us all.

R/ Amen.

After the questioning or request for admission, the superior says:

Lord God, you give us the desire to hear your call. Listen favorably to the prayers of your brothers N.N. and N.N. as they ask to join our community. Grant that our life in common may become a communion of love. We ask this through Christ our Lord.

R/ Amen.

[(6) The **giving of the religious habit**]

7) After the formal admission, the Oblates exchange with the new novices a **greeting of peace and welcome**. After this, the Superior entrusts the newly admitted novices to the care of the Novice Master, and, with his fellow religious, greets them in the spirit of Christian love in the way customary in the religious community. He might give to the novices the Constitutions and Rules that they are going to study and meditate on during their novitiate.

8) The rite fittingly concludes with the **prayer of the faithful** and the **Lord's Prayer**,

9) For the **conclusion of the rite** a suitable prayer may be added, such as:

You, O Lord, are the One who calls us. May we always search out your will, with our brothers **N.N.** and **N.N.**, who desire to serve you within our Congregation, so as to consecrate themselves to Christ and Mary Immaculate. Help us to carry forward the designs of love that you have for them. Through Christ our Lord.

R/ Amen.

or

Lord God, you call us to your service and inspire us to hear your call. These brothers of ours desire to test our way of life: help them to know what you ask of them and strengthen us all in your service. We ask this through Christ our Lord.

R/ Amen.

10) **Blessing**

11) **Marian hymn**

PROFESSING VOWS FOR THE FIRST TIME

Introduction

Novitiate formation ends with a free and faith-filled commitment to the Oblate Congregation. The novice, having experienced the Father's love in Jesus, dedicates his life to making that love visible. He entrusts his fidelity to the one whose cross he shares, whose promises are his hope. (C. 59)

On October 29, 1859, Bishop Eugene de Mazenod wrote to Father Desbrousses, who had just completed his novitiate at Notre-Dame de l'Osier: "I learned with delight that, faithful to your vocation, you have consecrated yourself to the good Master whom we serve, and that you belong to the family of which I am the father. I rejoice in this, and I congratulate you at this time because I know all the benefits you will derive therefrom for your sanctification, as well as all the good you are called to do in the apostolic ministry you will perform in the Congregation. ... Be faithful in the exact observance of the Rules which you have learned to know during your novitiate. These Rules are not meant only for novices; after leaving the novitiate, each must encourage the other to continue putting them into practice for the edification of all."

Profession of vows is normally done during Mass. The Superior General or his delegate, usually the Provincial, is the principal celebrant. The Mass may correspond to the liturgy of the day, or, the Ritual Mass "For First Religious Profession" as presented here, may be used, with the color white or a festive color, in accordance with the rubrics. All the prayers given in the plural form may be used for individuals, with a necessary change to the singular.

1) When the people and the religious 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 a **hymn to the Holy Spirit**. Those to be professed may fittingly join in the procession, accompanied by the Novice Master.

2) **Entrance Antiphon** Cf. Ps 40 (39): 8-9

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

3) The **Glory to God in the highest** is said or sung.

4) **Collect**

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

5) The **liturgy of the word** takes place as usual, except for the following: The readings may be taken from the Mass of the day.

6) The **profession** ordinarily takes place in front of the altar. Seats should be so arranged in the sanctuary for those making profession, so that the faithful have a complete view of the liturgical rites. After the Gospel the people sit, but those to be

professed and the celebrant and his assistants, normally the novice master and his collaborator, stand. In a **Calling** the novices ask to make vows.

Then, according to choice, or as circumstances demand, the novice master calls those to be professed by name. They answer:

Present

or

Here I am, Lord; you have called me.

The celebrant then questions them in these or similar words:

My dear brothers, what do you ask of God and of his holy Church?

or

Dear brothers, at this stage of your life, here in the presence of the brothers and sisters of the Congregation and of your family and friends, what do you ask of God and of his holy Church?

The candidates reply together in these or similar words:

We ask for God's merciful love and for the grace of serving him more perfectly in the Congregation of the Missionary Oblates of Mary Immaculate.

The celebrant and all the members of the religious community reply:

Thanks be to God.

The calling by name and the questioning by the celebrant may be omitted; a request by those to be professed may take their place. For example, one of those to be professed may stand facing the celebrant (or superior) and say, in the name of all, these or similar words:

During our novitiate year we were given the opportunity of knowing more deeply the Congregation of the Missionary Oblates of Mary Immaculate, and how to live out the commitment of consecrated life. After serious and prayerful reflection, and with the help of God, we (N.N. and N.N.) have studied your constitutions and rules and have lived among you as your brothers for the time of probation. We are aware of the obligations of consecrated life and accept them freely without any pressure. Father, we now ask to be allowed to dedicate ourselves to God and his kingdom by making profession in this religious community of the Oblates of Mary Immaculate. It is our firm intention and will to respond to God's call by living faithfully our Oblate vocation.

The celebrant and all the members of the religious community reply:

Thanks be to God.

7) The **homily** then explains the meaning of this request by developing the readings from Scripture. Those to be professed then sit and listen to the homily, which should develop the scriptural readings and the theme of religious profession as

God's gift and call for the sanctification of those chosen, for the good of the Church, and that of the whole human family.

8) In an **examination**, the novices are questioned about their understanding of what they are about to do and their intention in doing it. Those to be professed stand, and the celebrant questions them about their readiness to dedicate themselves to God and to seek perfect charity, according to the constitutions and rules of the religious community:

My dear brothers, by water and the Holy Spirit you have already been consecrated to God's service: are you resolved to unite yourselves more closely to him by the new bonds of religious profession?

They answer:

Yes, I am.

The celebrant questions:

In your desire to follow Christ perfectly, are you resolved to live in chastity for the sake of the kingdom of heaven, to choose a life of poverty, and to offer the sacrifice of obedience?

They answer:

Yes, I am.

The celebrant questions:

Do you want, through the action of the Holy Spirit, to generously lay down your lives serving the poor and the people of God as members of the Congregation of

the Missionary Oblates of Mary Immaculate, living your commitment in community?

They answer:

Yes, I do.

Celebrant:

May God help you to contemplate, live and proclaim his love, and may God who has begun this good work in you bring it to fulfilment.

R/ Amen.

The celebrant then prays for God's help, inviting the assembly to pray in silence for a moment. All pray for a while in silence. Then the celebrant says one of these prayers.

Lord, look with kindness upon these your sons, **N.N.** and **N.N.** who, in the presence of your Church, desire, by promising to keep the evangelical counsels, to consecrate their lives to Christ and Mary Immaculate, the model of faith in your love, and so, may their way of life glorify you and contribute to the salvation of all people. Through Christ our Lord.

R/ Amen.

or

Lord, look with kindness upon these servants of yours who, in the presence of your Church, want to consecrate their lives to you today in the family of the Missionary Oblates of Mary Immaculate. May this consecration lead

them, in following your Son by the profession of the evangelical counsels, to prefer your love above all things, and may their lives be thus a manifestation of your compassionate love. Through Christ Our Lord.

R/ Amen.

or

Lord, look upon these servants of yours who are resolved to dedicate their lives to you by the profession of the evangelical counsels in the presence of your Church. Mercifully grant that their manner of life may bring glory to your name and further your loving plan of redemption. We ask this through Christ our Lord.

9) For the **taking of vows**, each novice stands before the Superior General or his delegate, usually the Provincial. Holding a lighted candle in one hand, he vows himself to God, using the formula in C. 62.

In the Name of our Lord Jesus Christ, in the presence of the Most Holy Trinity, of the Blessed Virgin Mary, of Saint Eugene de Mazenod, and of all my brothers here assembled, and before you, Father **N.N.**, (delegate of the) Superior General, and holding in my regard the place of God,

I, **N.N.**, profess, promise to God, and vow chastity, poverty and obedience for one year. I also vow

perseverance for one year in the holy Institute and Society of the Missionary Oblates of the most Holy and Immaculate Virgin Mary. So help me God.

Amen.

The Oblate who receives the profession with these words:

I, **N.N.**, Superior General, (Provincial or Delegate), accept your religious profession in the name of the Church and of our Congregation.

The paper with the vow formula, handwritten by the novice, is placed on the altar and signed by himself and the Oblate receiving the vows.

[(10) The **giving of the religious habit**]

11) The Superior gives each new Oblate a copy of the **Constitutions and Rules**, saying as he hands it over:

Do this and you shall live.

12) When the **Creed** is prescribed by the liturgy of the day, it is said before the general intercessions.

13) **Prayers of the faithful** bring the vow ceremony to an end.

Celebrant: Our Congregation rejoices in the Lord, because our brothers desire, by their first religious profession, to give themselves totally to the service of Christ and the Church. Let us, beloved sisters and

brothers, pray in unity of heart to God our Father, who gives to each the grace of their vocation.

– For all who believe in Christ, that they may authentically hear the voice of God who invites them all to a life of holiness: let us pray to the Lord.

– For these brothers of ours who have today bound themselves to God by religious profession, that in his goodness God may give them a love of prayer, a spirit of penance, and zeal for the apostolate: let us pray to the Lord.

– For the Congregation of the Missionary Oblates of Mary Immaculate, and all Oblates throughout the world, that they may be faithful to their vocation of contemplating, living and announcing the love of God incarnated in Jesus. Let us pray to the Lord.

– For the entire Oblate Family, whose members are committed to live the mission and spirit of the Congregation, that their lives may be a witness of the love of the Father in families and in society. Let us pray to the Lord.

– For vocations to religious life and priesthood, that the Lord grant to its Church young people, generous and confident in God's love, to offer themselves fully to its service. Let us pray to the Lord.

– For all here present, that we may be faithful to Christ's teaching as he calls us to be perfect, and that we may bear fruit in holiness, grow into the fullness of

Christ, and meet together in the heavenly city of peace:
let us pray to the Lord.

Celebrant: Lord, hear the prayers of your people, and through the intercession of the Blessed Virgin Mary, the Mother of the Church, pour forth your Holy Spirit upon our brothers called to perfection in following Christ, so that they may fulfil in their lives the promises they have made.

R/ Amen

14) During the **offertory** chant, some of the newly professed religious may bring the bread, wine, and water to the altar for the Eucharistic sacrifice.

15) Prayer over the Offerings

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

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

The Lord be with you.

R/ And with your spirit.

Lift up your hearts.

R/ We lift them up to the Lord.

Let us give thanks to the Lord our God.

R/ It is right and just.

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

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

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

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

And so, with the company of Angels and
Saints,

**we sing the hymn of your praise,
as without end we acclaim:**

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

or

The Lord be with you.

R/ And with your spirit.

Lift up your hearts.

R/ We lift them up to the Lord.

Let us give thanks to the Lord our God.

R/ It is right and just.

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

**He came, the Son of a Virgin Mother,
named those blessed who were pure of heart,
and taught by his whole life the perfection of
chastity.**

**He chose always to fulfill your holy will
and became obedient even to dying for us,
offering himself to you as a perfect oblation.**

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

**And so, with all the angels and saints
we proclaim your glory
and join in their unending hymn of praise:
Holy, holy, holy Lord, God of hosts...**

17) The celebrant gives the **sign of peace** to the newly professed religious in the usual way, in accordance with the customs of the religious community of the place.

18) After the celebrant 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.

19) **Communion Antiphon** (Mk 3:35)

Whoever does the will of God is my brother and sister and mother, says the Lord (**Easter Time**: alleluia).

20) **Prayer after Communion**

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

21) Mass concludes with a **Marian hymn**.

RENEWING VOWS

Introduction

Renewal of vows may take place during Mass, but it could also take place during a celebration of the Word of God or during the Liturgy of the Hours. The rite for the renewal of vows should be conducted with the greatest simplicity, especially if the renewal of vows is for a year or less.

Form A

Renewing vows during Mass

Either the Mass corresponding to the liturgy of the day or the ritual Mass “for the the renewal of vows” is used, in accordance with the rubrics. Normally the Superior who receives the renewal of vows presides over the Eucharistic sacrifice.

1) Entrance Antiphon

Behold, I come, O Lord, that I may do your will. Oh my God, I have vowed it, and your law lies deep within me (Easter Time alleluia). (cf. Ps 40: 8-9)

2) Collect

O God, who directs the course of all things and rules over the whole human race, look upon these your sons, who wish to confirm their offering of themselves to you, and grant, we pray that day by day,

they may be bound more closely to the mystery of the Church and devote themselves ever more to the good of the human family. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

3) After the Gospel a **homily**, which uses the readings from Scripture to emphasize the meaning and the value of religious life, is given.

4) The **renewal of vows** takes place after the homily. The celebrant prays for God's help and invites the audience:

Let us pray, beloved brothers (and sisters), to God our Father, source of all perseverance, for these his sons who today, in the presence of the Church, will renew their religious profession.

All pray for a time in silence. Then the celebrant says:

Lord, we ask you to look with kindness upon this family of the Missionary Oblates of Mary Immaculate gathered today in your name. Grant to our brothers **N.N.** and **N.N.**, perseverance to contemplate the mystery of the redemptive love of Christ and to entrust themselves to Mary Immaculate. May this consecration they renew lead them to prefer nothing to your love, and may their lives be a manifestation of your own compassionate love. Through Christ Our Lord.

R/ Amen.

Once the prayer is finished, those who are going to profess approach the Superior one by one, and recite the formula of profession, using the form in C. 62.

In the Name of our Lord Jesus Christ, in the presence of the Most Holy Trinity, of the Blessed Virgin Mary, of Saint Eugene de Mazenod and all my brothers here assembled, and before you, Father **N.N.**, (delegate of the) Superior General, and holding in my regard the place of God, I, **N.N.**, profess, promise to God and vow chastity, poverty and obedience for one year. I also vow perseverance for one year in the holy Institute and Society of the Missionary Oblates of the most Holy and Immaculate Virgin Mary. So help me God. Amen.

The Superior receives the profession with these words:

I, **N.N.**, Superior General, (Provincial or Delegate), accept your religious profession in the name of the Church and of the Congregation.

5) When the Creed is prescribed by the liturgy of the day, it is recited before the general intercessions. The rite fittingly concludes with the recitation of the **prayer of the faithful**.

Celebrant: Dear brothers and sisters, let us pray to God our Father for his Church, for the peace and salvation of the world, for our own community, and especially for our brothers who have renewed their vows today.

- For all Christ's faithful people, that the whole Church may be the light of the world and the leaven in its midst, to renew society by holy living and hidden prayer: let us pray to the Lord.

- For these brothers of ours who have today bound themselves more closely to God's service, that their hearts may be filled with generous love for all: let us pray to the Lord.

- For the Congregation of the Missionary Oblates of Mary Immaculate spread throughout the world, that they may be faithful to their vocation of contemplating, living and announcing to the world the love of God incarnated in Jesus. Let us pray to the Lord.

- For the entire Oblate Family, whose members are committed to live the mission and spirit of the Congregation, that their lives may be a witness of the love of the Father in families and in society. Let us pray to the Lord.

- For all religious, that each one, according to the call of God, may increase the holiness of the Church and work to spread God's kingdom: let us pray to the Lord.

- For all here present, that we may be faithful to Christ's teaching as he calls us to be perfect, and that we may bear fruit in holiness, grow into the fullness of Christ, and meet together in the heavenly city of peace: let us pray to the Lord.

Celebrant: O God, source of all holiness, in your goodness hear the prayers of your family, and, by the intercession of the Blessed Virgin Mary, your handmaid, pour forth your blessings in abundance upon these servants of yours, so that with your continued help they may fulfil the vows your love has inspired them to renew. Through Christ our Lord.

R/ Amen.

6) During the **offertory** chant some of the religious who have renewed their vows may bring the bread, wine, and water to the altar for the Eucharistic sacrifice.

7) Prayer over the Offerings

Look with gracious favor, O Lord, on the offerings of your people, to which these, our brothers, add their renewed oblation of chastity, poverty and obedience; transform, we pray, these earthly gifts into the Sacrament of eternal life, and conform those who make this offering in mind and heart to the likeness of your Son. Who lives and reigns for ever and ever.

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

The Lord be with you.

R/ And with your spirit.

Lift up your hearts.

R/ We lift them up to the Lord.

Let us give thanks to the Lord our God.

R/ It is right and just.

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

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

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

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

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

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

9) The celebrant, after saying, "The peace of the Lord", gives to each of the religious who have renewed their vows the **sign of peace**.

10) After the celebrant has received the Body and Blood of Christ, the religious who have renewed their vows come to the altar to receive **communion** under both kinds.

11) Prayer after Communion

Having received, O Lord, this heavenly Sacrament, we humbly ask that these your servants, who, with such trust in your grace from on high, have renewed their resolve of determined service, may be strengthened by the power of Christ and fortified by the protection of the Holy Spirit. Through Christ our Lord.

Form B

Renewing vows during the Liturgy of the Hours

Normally the Superior who receives the renewal of vows presides over the Liturgy.

1) After the reading and responsorial, a **homily** emphasizes the meaning and the value of religious life.

2) The **renewing of vows** takes place after the homily. The celebrant prays for God's help and invites those present:

Let us pray, beloved brothers (and sisters), to God our Father, source of all perseverance, for these his sons who today in the presence of the Church will renew their religion profession.

All pray for a time in silence. Then the celebrant says:

Lord, we ask you to look with kindness upon this family of the Missionary Oblates of Mary Immaculate gathered today in your name. Grant to our brothers **N.N.** and **N.N.**, perseverance to contemplate the mystery of the redemptive love of Christ and to entrust themselves to Mary Immaculate. May this consecration they wish to renew lead them to prefer nothing to your love, and may their lives be a manifestation of your compassionate love. Through Christ Our Lord.

R/ Amen.

Once the prayer is finished, those who are going to profess approach the Superior one by one, and recite the formula of profession, using the form in C. 62.

In the Name of our Lord Jesus Christ, in the presence of the Most Holy Trinity, of the Blessed Virgin Mary, of Saint Eugene de Mazenod and all my brothers here assembled, and before you, Father **N.N.**, (delegate of the) Superior General, and holding in my regard the place of God, I, **N.N.**, profess, promise to God and vow chastity, poverty and obedience for one year. I also vow perseverance for one year in the holy Institute and Society of the Missionary Oblates of the most Holy and Immaculate Virgin Mary. So help me God. Amen.

The Superior receives the profession with these words:

I, **N.N.**, Superior General, (Provincial or Delegate), accept your religious profession in the name of the Church and of the Congregation.

3) The celebrant gives to each of the religious who have renewed their vows the **sign of peace**.

PROFESSING FINAL VOWS: PERPETUAL OBLATION

Introduction

Whether preparing for priestly ministry as scholastics or for service as Brothers, new Oblates will live out their consecration in such a way that it permeates all aspects and activities of their daily life. Helped by the formation team and their spiritual advisors, they will gradually become men of God, missionaries rooted in Christ, who are ready to give themselves totally through perpetual Oblation. (C. 65)

Perpetual Oblation takes place during the celebration of the Eucharist. Where possible, and if the needs of the faithful do not demand individual celebration by the priests present, it is preferable that the Mass be concelebrated.

It is fitting that the rite of profession by which a religious binds himself to God forever should take place on a Sunday or a solemnity of the Lord, of the Blessed Virgin Mary, or of a saint distinguished in the living of religious life. Notice of the day and hour should be given to the faithful ahead of time so that they may attend in greater numbers. 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 Mass is that of the liturgy of the day, or, the Mass “For Perpetual Profession” may be used, in accordance with the rubrics. The rite of perpetual profession takes place separately from other rites of profession. No temporary profession of vows should take place during the same Mass.

Since it is the Church, acting through the Congregation, which receives a man publicly as a religious, the celebration should be

public in nature. 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 some other notable church, as may seem fitting.

The celebrant should normally be the priest who receives the vows, i.e. the Superior General or his delegate. The Mass may correspond to the liturgy of the day, or the Ritual Mass “For Perpetual Profession” as presented here, may be used, with the color white or a festive color, in accordance with the rubrics. All the prayers given in the plural form may be used for individuals, with the necessary change to the singular.

1) When the people and the religious 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 a hymn to the Holy Spirit. Wearing cassock and cincture, those making perpetual Oblation walk in the celebrants’ entrance procession.

2) Entrance Antiphon

I rejoiced when they said to me: Let us go to the house of the Lord. Now our feet are standing within your gates, O Jerusalem (**Easter Time** alleluia). (cf. Ps 122: 1-2)

3) Collect

O God, who willed that the grace of Baptism should flourish in these your servants, so that they might strive to follow more closely in the footsteps of your Son, grant, we pray, that constantly seeking evangelical perfection,

they may add to the holiness of your Church and increase her apostolic zeal. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

4) The **Glory to God in the highest** is said.

5) The **liturgy of the word takes** place as usual, except for the following: The readings may be taken from the Mass of the day. The Creed is not to be omitted, if it is prescribed by the rubrics of the day. The general intercessions in the form customarily used during the celebration of Mass are omitted.

After the Gospel, the profession ordinarily takes place in front of the altar. Seats should be so arranged in the sanctuary for those making profession that the faithful have an unobstructed view of the liturgical rites. After the gospel, the people sit, but those to be professed and the celebrant and his assistants, normally the Superiors or formators, stand.

6) In **Calling** the candidates ask to make vows, the formator calls those to be professed by name:

N.N., Oblate of Mary Immaculate

and they answer:

Here I am, Lord; you have called me.

or

Present

or with some other response

The celebrant then questions them in these words:

Dear brothers, at this stage of your life, here in the presence of you brother Oblates, the brothers and sisters of the Congregation, and of your family and friends, what do you ask of God and of his holy Church?

Those who are going to profess reply together in these words:

After living several years with you, and having tested out the religious life according to Rule of Life and Constitutions of the Congregation, we ask to dedicate ourselves to God and his kingdom, making perpetual profession in the Congregation of the Missionary Oblates of Mary Immaculate.

or

We ask for perseverance in God's Service in this religious family of the Missionary Oblates of Mary Immaculate all the days of our lives.

The celebrant and all the members of the religious community reply:

Thanks be to God.

or they express their approval in some other way.

The calling by name and the questioning by the celebrant may be omitted; a request by those to be professed may take their place. For example, one of those to be professed may stand, facing the celebrant, and say, in the name of all:

Aware of being already consecrated to God by the bonds of religious life, we ask, Father, to be admitted to perpetual profession in this Congregation of the Missionary Oblates of Mary Imaculate for the praise of God and the service of the Church.

The celebrant and all the members of the religious community reply:

Thanks be to God.

7) Those to be professed then sit and listen to the **homily**, which should develop the scriptural readings and the theme of religious profession as God's gift, and call for the sanctification of those chosen for the good of the Church and the whole human family.

8) After the homily or address, those to be professed stand for the **examination**. The celebrant questions them on their readiness to dedicate themselves to God and to seek perfect charity, according to the rule or Constitutions of the Congregation.

Form A

Celebrant:

Dear brothers, on the day of your baptism you were consecrated to the Lord by water and Spirit. Do you want now to unite yourself more definitively to God by perpetual profession?

Those who are going to profess answer together:

Yes, I do.

Celebrant:

According to his Father's design, Jesus came to the world to serve and to give his life so that we may have life in abundance. Do you want to follow him always, with a free and joyful heart like Mary Immaculate, not to prefer anything to the love of Christ, to observe chastity, to choose poverty and to live in obedience?

Those who are going to profess answer together:

Yes, I do.

Celebrant:

In communion with the Church, the People of God, our religious family has received the mission to contemplate, live and announce God's love to the poor. Strengthened with the example and the prayer of our Founder, Saint Eugene de Mazenod, do you want to participate in our mission?

Those who are going to profess answer together:

Yes, I do.

Celebrant:

All the brothers of our religious family constitute one Congregation, with one charism, one mission, one spirituality. Do you want, with the help of the Holy Spirit, to generously lay down your life serving the people of God and the poor, living your commitment in community as members our Congregation?

Those who are going to profess answer together:

Yes, I do.

Form B

Celebrant:

Dear Brothers, in baptism you have already died to sin and been consecrated to God's service. Are you now resolved to unite yourself more closely to God by the bond of perpetual profession?

Those who are going to profess answer together:

I am.

Celebrant:

Are you resolved, with the help of God, to undertake that life of perfect chastity, obedience and poverty, chosen for themselves by Christ our Lord and his Virgin Mother, and to persevere in it forever?

Those who are going to profess answer together:

I am.

Celebrant:

Are you resolved to strive steadfastly for perfection in the love of God and of your neighbor by living the Gospel with all your heart and keeping the Rule of our Congregation?

Those who are going to profess answer together:

I am.

Celebrant:

Are you resolved, with the help of the Holy Spirit, to spend your whole life in the generous service of God's people?

Those who are going to profess answer together:

I am.

Celebrant:

May the One who has begun the good work in you bring it to fulfillment before the day of Christ Jesus

R/ Amen.

9) At the end of the questions, the celebrant confirms the intention of those to be professed in these words:

Then, I invite you to make your perpetual profession. May God who has begun the good work in you bring it to fulfillment on the day of Christ Jesus.

R/ Amen.

All then rise.

10) The celebrant stands with hands joined and, facing the people, and invites all to join in the prayer of the **Litany**:

Dear friends in Christ, let us pray to God the almighty Father for these servants of his whom he has called to follow Christ in religious life. In his love may he bless them with his grace and strengthen them in their holy purpose.

The deacon or the celebrant gives the sign to kneel:

Let us kneel.

All kneel. The candidates lie prone on the sanctuary floor. (During the Easter Season and on all Sundays, all stand except those to be professed.) Then the cantors sing the litany for the rite of religious profession, all making the responses. In this litany one or other of the petitions marked with the same letter may be omitted. At the appropriate place there may be inserted other petitions to suit the occasion. The litany should include prayer to the patrons of the Oblates making profession and to saints honored in the Congregation.

Lord, have mercy,

Lord, have mercy.

Christ, have mercy,

Christ, have mercy.

Lord, have mercy,

Lord, have mercy.

Holy Mary, Mother of God,

pray for us.

Saint Michael,	pray for us.
Holy Angels of God,	pray for us.
Saint John the Baptist,	pray for us.
Saint Joseph,	pray for us.
Saint Peter and Saint Paul,	pray for us.
Saint John,	pray for us.
Saint Mary Magdalene,	pray for us.
Saint Stephen and Saint Lawrence,	pray for us.
Saint Agnes,	pray for us.
Saint Basil,	pray for us.
Saint Augustine,	pray for us.
Saint Benedict,	pray for us.
Saint Bernard,	pray for us.
Saint Francis and Saint Dominic,	pray for us.
Saint Ignatius of Loyola,	pray for us.
Saint Vincent de Paul,	pray for us.
Saint John Francis Regis,	pray for us.
Saint John Bosco,	pray for us.
Saint Eugene de Mazenod	pray for us.
Blessed Joseph Gerard	pray for us.
Blessed Jozef Cebula	pray for us.
Blessed Oblate Martyrs of Spain	pray for us.
Blessed Oblate Martyrs of Laos	pray for us.

Saint Margaret Mary (Alacoque), pray for us.
Saint Catherine of Siena, pray for us.
Saint Teresa of Jesus, pray for us.
Saint Teresa of the Child Jesus, pray for us.
All holy men and women, pray for us.

Lord, be merciful, Lord, deliver us, we pray.
From all evil, Lord, deliver us, we pray.
From every sin, Lord, deliver us, we pray.
From everlasting death, Lord, deliver us, we pray.
By your Incarnation, Lord, deliver us, we pray.
By your Death and Resurrection, Lord, deliver us, we pray.
By the outpouring of the Holy Spirit, Lord, deliver us, we pray.

Be merciful to us sinners,
 Lord, we ask you, hear our prayer.
By the self-offering of your servants and their apostolic
work, make the life of your Church ever more fruitful
 Lord, we ask you, hear our prayer.
Give in ever greater abundance the gifts of the Holy
Spirit to your servant, Pope **N.**, and to all his brother
bishops.

Lord, we ask you, hear our prayer.

By the life and labor of all religious, promote the welfare of all people.

Lord, we ask you, hear our prayer.

Lead all men and women to the fullness of the Christian life.

Lord, we ask you, hear our prayer.

Grant that all religious communities may live and grow in the love of Christ and the spirit of their founders.

Lord, we ask you, hear our prayer.

Give to all who profess the Gospel counsels a fuller share in the work of redemption.

Lord, we ask you, hear our prayer.

Reward a hundredfold the parents of your servants for the sacrifice they have made.

Lord, we ask you, hear our prayer.

Make these servants of yours more and more like Christ, the firstborn among many.

Lord, we ask you, hear our prayer.

Give these servants of yours the grace of perseverance.

Lord, we ask you, hear our prayer.

Bless these brothers of ours, your servants, make them holy, and consecrate them to your service.

Lord, we ask you, hear our prayer.

Jesus, Son of the living God,

Lord, we ask you, hear our prayer.

Christ, hear us.

Christ, hear us.

Christ, graciously hear us. Christ, graciously hear us.

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

Lord, listen to the prayers of your people and prepare the hearts of your servants for consecration to your service. By the grace of the Holy Spirit, purify them of all sin and set them on fire with your love. Through Christ our Lord.

R/ Amen.

The deacon or celebrant then says:

Let us rise.

All stand.

*11. Once the prayer is finished, those who are going to profess approach the Superior one by one, kneel down, and recite the formula of profession, which they themselves have written out beforehand. The candidate holds a lighted candle while making his vows. **Perpetual vows** are professed according to the Oblation formula in C. 62:*

In the Name of our Lord Jesus Christ, in the presence of the Most Holy Trinity, of the Blessed Virgin Mary, of Blessed Eugene de Mazenod and all my brothers here

assembled, and before you, Father (N.N.), (delegate of the) Superior General, and holding in my regard the place of God, I, (N.N.), profess, promise to God and vow chastity, poverty and obedience for life. I also vow perseverance until death in the holy Institute and Society of the Missionary Oblates of the most Holy and Immaculate Virgin Mary. So help me God. Amen.

He then places the paper with his handwritten formula on the altar, signs it there and leaves it on the altar throughout the Mass. The Oblate receives the profession with these words:

I, N.N., Superior General, (Provincial or Delegate), accept your religious profession in the name of the Church and of the Congregation.

After this he goes to the altar and signs the act of profession.

12. There follows the **solemn blessing** of those perpetually professed. The newly professed kneel; the celebrant, with hands extended over them, says the prayer of blessing:

Father in heaven, source of all holiness, when you created the human race, your love for it was so great that you gave it 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.

Foremost among them all stands Mary, the ever-virgin daughter of Zion. From her pure womb 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 favour, then, on these who have heard your call. Send them the Spirit of holiness. Help them to fulfil in faith what you have enabled them to promise in joy. Keep always before their eyes Christ, the divine teacher. 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.

Through Christ our Lord.

R/ Amen.

or

Lord, God, source of holiness and growth in your Church, all creation owes you praise. In the beginning of time you created the world to share your joy.

When it lay broken by Adam's sin, you promised a new heaven and a new earth. You entrusted the earth to the care of men and women to be made fruitful by their work. Living in this world they were to direct their steps to the heavenly city.

By your sacraments you make us your children and welcomed us into your Church. You distribute among us the many gifts of your Spirit. Some serve you in chaste marriage; other forego marriage for the sake of the kingdom. Sharing all things in common, with one heart and mind in the bond of love, they become a sign of the communion of heaven.

Father, we pray now, send your Spirit upon these servants of yours who have committed themselves with steadfast faith to the words of Christ your Son. Strengthen their understanding and direct their lives by

the teaching of the Gospel. May the law of love rule their hearts, so that they may bear witness to you, the one true God, and to your infinite love for all people. By their courage in daily trials may they receive, even in this life, your promised hundredfold, and, at the end, an everlasting reward in heaven. Through Christ our Lord.

R/ Amen.

13. The **Oblate cross** which is received at perpetual profession is a constant reminder of the love of the Savior, who wishes to draw all hearts to himself and sends us out as his co-workers (C. 63). The Oblate habit is the same as the clerical dress of the diocese in which we live. When we wear a cassock, our only distinctive sign is the Oblate cross (C. 64). – The celebrant blesses the Oblate cross:

Our help is in the Name of the Lord;

R/ Who made Heaven and earth.

The Lord be with you;

R/ And with your spirit.

Let us pray: Almighty God, through the precious blood of your Son you have made sacred the sign of the cross, whereby you have chosen to redeem the world. In your goodness, bless + this cross and endow it with heavenly power and grace, so that he who venerates it may receive the fullness of your grace and the benefit of your blessings. Through Christ our Lord.

R/ Amen.

The celebrant takes the cross, venerates it by kissing it, gives it to the perpetually professed to kiss, and places it around his neck, saying:

Receive this cross, a symbol of Christ's suffering and death. May it be a sign of hope and salvation to you and to all the people whom you will evangelize. In the name of the Father and of the Son and of the Holy Spirit.

14. The **Oblate scapular** (or a medal of the Blessed Virgin Mary) is then blessed and each newly perpetually professed Oblate receives it. The wearing of the white Oblate scapular was decreed by the General Chapter of 1837: "On Oblation day, each will receive with the cross, which is the authentic sign of our mission, the scapular of the Immaculate Conception, which should be worn under our clothing." On August 18, 1843, the Founder wrote to Father Flonorat: This scapular "will serve as a uniform which distinguishes us..."

Blessing of the Oblate **scapular**

Lord Jesus, you clothed yourself in our humanity. Bless + this scapular (these scapulars) in honor of the Blessed Virgin Mary and in memory of her Immaculate Conception. May he who wears it (they who wear them) be perpetually clothed in your divine life.

R/ Amen.

or

Blessing the medal of the Blessed Virgin

Lord Jesus, when dying on the cross, you gave us Mary, to be our Mother. Bless + this medal that bears her image. May it remind us of her who is immaculate in her conception and whose name we bear. You live and reign with the Father and the Holy Spirit, forever and ever.

R/ Amen.

Giving the scapular (or medal) to the perpetually professed:

Receive this scapular (medal) of Mary Immaculate. May it remind you always that, together with her and with her motherly help, you are to live the duties and joys of your religious consecration. In the name of the Father and of the Son and of the Holy Spirit. Amen.

15. The book of the Constitutions and Rules is given to each perpetually professed Oblate with the words:

Do this and you shall live.

16. Statement of Admission. The celebrant then declares:

By the authority given me by the Church, I open to your participation the spiritual goods which God's grace has conferred on our Congregation. In the Name of the Father and of the Son and of the Holy Spirit. Amen.

17. A **sign of welcome to the Congregation** may then be exchanged. The newly professed receive the sign of peace first from the Superiors and then from the members of the Congregation present in the celebration. Meanwhile an appropriate hymn is sung. After this, the newly professed religious return to their places.

18. The **Creed** is said in accordance with the rubrics. There are **no prayers of the faithful**. The Mass continues.

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

20. **Prayer over the Offerings**

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

21. **Preface**

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

The Lord be with you.

R/ And with your spirit.

Lift up your hearts.

R/ We lift them up to the Lord.

Let us give thanks to the Lord our God.

R/ It is right and just.

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

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

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

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

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

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

22. In the **Eucharistic prayers**, the offering of the professed may be mentioned according to the texts of the Roman Missal.

a) In **Eucharistic Prayer I**, the proper form of the “Therefore, Lord, we pray” is said.

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

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

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

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

Strengthen in their holy resolve, O Lord, these your servants, who today have bound themselves to you

perpetually in the sacred bonds of religious profession, and grant that they may show forth in your Church the new and eternal life purchased for us by Christ's redemption. (Listen graciously to the prayers of this family ...)

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

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

23. The celebrant gives the **sign of peace** to each of the newly professed in the usual way, or according to the custom of the places or of the religious community.

24. For **communion**, after the celebrant 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.

25. Communion Antiphon

I am crucified with Christ yet I live, no longer I, but Christ lives in me (Easter Time alleluia). (Gal 2:19-20)

26. Prayer after Communion

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

or

Lord, hear the prayers of your people. In your goodness you called these servants of yours to follow Christ and to be perfect. Through the intercession of the Blessed Virgin Mary, the mother of the Church, pour forth your Holy Spirit upon them so that they may fulfill in their whole lives the promise they have made today. We ask this through Christ our Lord.

27. For the **blessing**, when the prayer after communion has been said, the newly consecrated religious stand before the altar. The celebrant, facing them, with his hands extended over them and over the people, says:

May God our Father bless these our brothers whom he has called to follow his Son in religious life within the

Congregation of the Missionary Oblates of Mary Immaculate.

R/ Amen.

May he who has called you to follow Christ, keep your hearts full of hope and courage to contemplate, live and proclaim his redeeming love.

R/ Amen.

May the Lord help you to live your vocation in peace, simplicity, patience and fraternity, giving your life to serve the Church and the world, especially the poor.

R/ Amen.

Finally, the celebrant blesses the whole congregation:

And may almighty God bless all of you, who are gathered here for these sacred rites, the Father, and the Son, + and the Holy Spirit.

R/ Amen.

ANNIVERSARY OF RELIGIOUS PROFESSION

This Mass may be celebrated, using white vestments, on all days except the Sundays of Advent and Lent and solemnities.

Collect

God of faithfulness, enable us to give you thanks for your goodness to N.N., our brother. Today he comes to rededicate that gift which he first received from you. Intensify within him your spirit of perfect love, that he may devote himself more fervently to the service of your glory and the work of salvation. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

Renewing of vows

Once the homily is finished, the Oblate celebrating his 25th, 50th, 60th, 70th or 75th anniversary of religious life and who is going to renew his vows approaches the Superior, and recites the formula of profession. The Oblate celebrating his anniversary holds a lighted candle while renewing his vows.

In the Name of our Lord Jesus Christ, in the presence of the Most Holy Trinity, of the Blessed Virgin Mary, of Blessed Eugene de Mazenod and all my brothers here assembled, I, N.N., profess, promise to God and vow chastity, poverty and obedience for life. I also vow perseverance until death in the holy Institute and

Society of the Missionary Oblates of the most Holy and Immaculate Virgin Mary. So help me God. Amen.

Prayer over the offerings

All-powerful God, together with these gifts accept the offering of self which **N.**, our brother, wishes to reaffirm today. By the power of your Spirit conform him more truly to the likeness of your beloved Son. We ask this through Christ our Lord.

Preface

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

The Lord be with you.

R/ And with your spirit.

Lift up your hearts.

R/ We lift them up to the Lord.

Let us give thanks to the Lord our God.

R/ It is right and just.

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

He is the unblemished flower,
who sprang from the root of the Virgin
and declared blessed the pure of heart,

teaching by his way of life the surpassing worth of chastity.

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

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

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

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

Prayer after communion

God of love, in this joyful anniversary celebration you have fed us with the body and blood of your Son. Refreshed by heavenly food and drink, may our brother **N.N.**, advance happily on that journey which began in you and leads to you. Grant this through Christ our Lord.

GIVING THE FIRST OBEDIENCE

Introduction

Initial formation culminates in the first obedience, given by the Superior General (C. 65). When, after hearing from the Oblate finishing his first formation and from his Provincial, the Superior General sends the first obedience to a young Oblate, the occasion could be marked by a simple ceremony in the community. The spirit of Oblate obedience is captured in the following lines of a letter the Founder wrote to Father Mille in 1832: "There is nothing more right than to make one's preferences known, but it is also quite in order to entrust these to the wisdom and the light the good Lord bestows on superiors. To entertain so exclusive a love for one section of the ministry that one cannot be turned away from it, even for a short time, without being upset, would be a great disorder. The superior cannot be tied down to conditions. He may need one of his men to open the gate or to sweep, and the latter ought to be convinced that opening the gate or sweeping is more pleasing to God than preaching or hearing confessions on his own authority."

Common prayer can be led by the one who will hand the letter of obedience to the Oblate concerned. When the community has gathered,

1) Scripture reading

2) Short homily

3) Each **letter of obedience** is given individually and the Oblate receiving it might read it aloud, at least in part, since it is a letter addressed to him from the Superior General.

4) **Intercessory prayers** should be offered for the Church, the Superior General, the Congregation, and the people the newly-missioned Oblate will serve.

5) **Blessing**

6) **Marian hymn.**

SENDING MISSIONARIES OUTSIDE THE PROVINCE

Introduction

Leaving one particular or local Church to serve in another of a different culture and in another land is a special vocation which should be honored and prayerfully celebrated. The Founder wrote in his Instruction on Foreign Missions (1853): "Not all the members of the Congregation are fit for foreign Missions, but only those in whom the characteristic signs of that sublime vocation are to be found and who, under the inspiration of grace, feel an inclination for such a ministry." - The departure ceremony used in former years included prayer to the Holy Spirit and an instruction to the people gathered to honor the departing missionaries. After exposition of the Blessed Sacrament, the Itinerarium was recited and Benediction given. The letters of obedience were handed out, the feet of the missionaries were kissed, and they recited the act of consecration to Mary Immaculate.

The ceremony today should also be public, since mission is from one local or particular Church to another. The departure ceremony should take place in the context of a celebration of the Word of God. The following elements might be part of the ceremony:

- 1. Scripture reading**
- 2. A homily** explaining the significance of mission.
- 3. Reading of the obedience** from the Superior General or the Provincial.

4. The **kissing of the missionary's Oblate cross** by himself and those of the people who wish to do so.

5. The **reading of the letter of welcome** from the Provincial or Bishop of the place where the missionary will be received.

6. Possible **offering of gifts or addresses** from the people whom the missionary will serve.

7. **Prayer and blessing.**

8. **Marian hymn.**

RECEIVING MISSIONARIES INTO A PROVINCE

Introduction

When missionaries arrive from abroad into a new Province, it is appropriate for the Province receiving them, to have an official welcome.

The ceremony could take place in the context of a Province retreat or an Oblate gathering such as a district meeting. It should include the following elements:

1. Prayer of **thanksgiving** to God for a new brother Oblate.
2. The opportunity for the incoming missionary, if he so desires, to **present himself to his brother** Oblates, speaking about his past ministry and what the years have meant to him.
3. The **reading of the letter of obedience** from the Superior General or the Provincial and the assignment to a new ministry in the Province, if that is opportune.
4. **Prayers and blessing.**
5. **Gesture of brotherly welcome.**
6. **Marian hymn.**

RECEIVING MISSIONARIES BACK TO THEIR PROVINCE OF ORIGIN

Introduction

Special assistance should be given to returning missionaries to enable them to readapt to their own country and culture (R. 70). When missionaries return from abroad after years outside their Province of origin, it is appropriate for the Province receiving them back to celebrate their return.

The ceremony could take place in the context of a Province retreat or an Oblate gathering such as a district meeting. It should include the following elements:

1. Prayer of **thanksgiving** to God for the apostolate of the missionary in another country.
2. The opportunity for the returning missionary, if he so desires, to **speak to his brother** Oblates about his ministry abroad and what the years have meant to him.
3. The **reading of the letter of obedience** from the Superior General or the Provincial and the assignment to a new ministry in the Province, if that is opportune.
4. **Prayers and blessing.**
5. A **gesture of brotherly welcome.**
6. A **Marian hymn.**

INAUGURATING A LOCAL OR PROVINCIAL SUPERIOR

Introduction

The local superior animates and directs the community to further the apostolate and the best interests of the members. He invites their collaboration and maintains a close liaison with the Provincial, as well as fraternal contact with the other communities of the Province. (C. 89) The Provincial's responsibilities embrace both the specific mission of the Congregation within the Province and the religious apostolic life of its communities and members. (C. 94)

In writing to local Superiors, Bishop de Mazenod insisted that they be firm but kind, and that they never act as masters but always with the advice of their council. Most of all, he complained that they did not realize the importance of their responsibilities in preserving the nature of the Congregation and fostering its life. With Provincials, he insisted on the triple nature of their duties: as administrators of the Province, as pastors of their men, and as fathers of the family. Some of these notions might figure in the ceremony inaugurating their ministry.

Five elements comprise the ceremony for installing a Superior or Provincial: prayer to the Holy Spirit, the profession of faith and the oath of fidelity by the new local or Provincial Superior, the reading of the canonical formula of appointment, and the prayer over the new superior.

The ceremony should take place at Mass or in the context of a celebration of God's Word, after the homily. The Homily could be given by the outgoing Superior.

1) **Hymn or prayer to the Holy Spirit**

2) The new Superior makes the **profession of faith**.

I, **N.N.**, with firm faith believe and profess each and everything that is contained in the Symbol of faith, namely:

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became a man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one baptism for the forgiveness of

sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

With firm faith, I also believe everything contained in the word of God, whether written or handed down in Tradition, which the Church, either by a solemn judgment or by the ordinary and universal Magisterium, sets forth to be believed as divinely revealed. I also firmly accept and hold each and everything definitively proposed by the Church regarding her teaching on faith and morals. Moreover, I adhere with religious submission of will and intellect to the teachings which either the Roman Pontiff or the College of Bishops enunciate when they exercise their authentic Magisterium, even if they do not intend to proclaim these teachings by a definitive act.

3) The new Superior makes the **oath of fidelity** on assuming an office to be exercised in the name of the church (Formula to be used by members of the Christian faithful mentioned in CIC can. 833, n. 8 according to John Paul II., Apostolic Letter *Motu Proprio AD TUENDAM FIDEM* 18 May, 1998).

A bible is to be prepared on which the new Superior lays his right hand.

I, **N.N.**, in assuming the office of Provincial / Superior, promise that, in my words and in my actions I shall always preserve communion with the Catholic Church. With great care and fidelity I shall carry out the duties

incumbent on me toward the Church, both universal and particular, in which, according to the provisions of the law, I have been called to exercise my service. In fulfilling the charge entrusted to me in the name of the Church, I shall hold fast to the deposit of faith in its entirety; I shall faithfully hand it on and explain it, and I shall avoid any teachings contrary to it. I shall follow and foster the common discipline of the entire Church and I shall insist on the observance of all ecclesiastical laws, especially those contained in the Code of Canon Law. With Christian obedience I shall follow what the Bishops, as authentic doctors and teachers of the faith, declare, or what they, as those who govern the Church, establish. I shall also – with due regard for the character and purpose of my institute – faithfully assist the diocesan Bishops, so that the apostolic activity, exercised in the name and by mandate of the Church, may be carried out in communion with the Church. So help me God, and God's Holy Gospels on which I place my hand.

4) The **decree** of appointment is read

5) **Prayer** for the new Superior

We praise and thank you, Lord, our God and Father that you have chosen your servant **N.N.** to lead our religious community. Give him a spirit of wisdom and courage, a spirit of knowledge and love. By governing

with fidelity those entrusted to his care may he help build your Church as a sign of salvation for the world. This we ask through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, forever and ever.

R/ Amen.

If the new Superior so desires, he could then speak to the Oblates present for the ceremony.

ANOINTING A SICK OBLATE

Introduction

Our members in distress, those who are sick and the aged among us, contribute greatly to the coming of God's kingdom. We will be particularly concerned for them and will surround them with all the affection that binds us together as members of the same family (C. 42).

Local communities, especially those with elderly Oblates, might occasionally celebrate communally the anointing of the sick.

Prayer over the sick Oblate

I will make up in my own body what is lacking in the suffering of Christ, for the sake of his body, the Church.

The Lord has truly borne our sufferings: He has carried all our sorrows.

R/ He has carried all our sorrows.

Let us pray: Father, your Son accepted our sufferings to teach us the virtue of patience in human illness. Hear the prayers we offer for our sick brother. May all who suffer pain, illness or disease realize that they are chosen to be saints, and know that they are joined to Christ in his suffering for the salvation of the world,

who lives and reigns with you and the Holy Spirit, one God, forever and ever.

R/ Amen.

Blessing of the oil

Lord God, loving Father, you bring healing to the sick through your Son, Jesus Christ. Hear us as we pray to you in faith, and send the Holy Spirit, our Helper and Friend, upon this oil, which nature has provided to serve our needs. May your blessing + come upon all who are anointed with this oil, that they may be freed from pain and illness and made well again in body, mind, and soul. Father, may this oil be blessed for our use in the name of our Lord Jesus Christ who lives and reigns with you forever and ever.

R/ Amen.

Anointing of the sick Oblate

Through this holy anointing may the Lord in his love and mercy help you with the grace of the Holy Spirit.

R/ Amen.

May the Lord, who frees you from sin, save you and raise you up.

R/ Amen.

PRAYER SERVICE FOR A DYING OBLATE

Introduction

We strive to reproduce in ourselves the pattern of his life. Thus, we give ourselves to the Father in obedience even unto death... (C. 2) The care of the dying is a normal community duty and a source of consolation for our sick members. Father de Mazenod's wishes were clear in a letter to Father Courtes in 1826: "I do not like... us removing our sick from our communities when they are in danger of death. They have a right to a higher degree of care, and the consolation of dying in the arms of one's brothers means something to a good religious who knows the value of supernatural assistance." And again, to Father Ciamin, dying at Jaffna in 1853: "All who have died in the Congregation's bosom have died like the predestined, and the good Lord seems to have wished to make them aware of this privilege by making them feel it in their souls. All of them, without exception, said they knew no terms to express the happiness they felt in dying as sons of Mary in the Congregation to which the mercy of God had called them."

The local community should gather at the bedside of an Oblate who is dying. A dying Oblate should be given the opportunity of confessing his sins, of renewing his vows and of receiving the Holy Eucharist. His Oblate cross and rosary should be available to him.

Prayer

God of power and mercy, you have made death itself the gateway to eternal life. Look with love on our dying brother, and make him one with your Son in his suffering and death, that, sealed with the blood of

Christ, he may come before you free from sin. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, forever and ever.

R/ Amen.

Salve Regina

PRAYER SERVICE FOR A DECEASED OBLATE

When an Oblate's body is prepared for burial, it is clothed in the liturgical vestments proper to the Order he received; if the Oblate was not ordained priest or deacon, his body is clothed in his religious habit. The black wooden cross from the community chapel should be placed in the hands of the deceased, along with his rosary.

The 1980 General Chapter decreed the following suffrages for the deceased:

1. When an Oblate dies, the Superior General shall be notified at once; he in turn will inform the entire Congregation, so that the deceased can be remembered in our community and personal prayer and in the celebration of the Eucharist.
2. Each Oblate priest shall celebrate one Mass, and each Brother attends Mass, upon the death of the Superior General or of any member, novices included, of the Province to which he belongs. It is recommended that this Mass be a community celebration.
3. Oblates not attached to a particular Province but living under the direct authority of the Superior General have the same obligations and the same rights in the matter of suffrages as the members of the Province in whose territory they reside.
4. The Superior General shall celebrate one Mass for each deceased Oblate or novice.
5. Once each month, every Oblate priest shall celebrate Mass, and each Brother attend Mass, for all the deceased Oblates.

6. In each house or residence, a community Mass shall be celebrated at the death of the Pope or the Bishop of the local diocese.
7. Every Oblate or novice may celebrate, or have celebrated, five Masses for a deceased father or mother, and three Masses for a deceased sister or brother. The Provincial shall arrange to have the same suffrages applied for these relatives of a deceased Oblate.

The Office of the Dead can be celebrated on the evening before the funeral Mass, or just before the Mass itself. The rite of the funeral service is that of the Ritual, according to local usage. The following additions help those present for the funeral to understand more adequately the meaning of the life and death of the Oblate who has just been called to the Lord.

Receiving the body

After the celebrant has covered the casket with the white pall (where this is the custom), he lights the paschal candle which will lead the procession to the altar. He then says the following prayer:

We light this candle near the body of **N.N.**, our brother. This flame comes from you, O Lord, the Light in our darkness. May it enlighten the journey we have yet to make, so that we may walk in hope.

R/ Amen.

When the casket (or the urn) is placed before the sanctuary, the celebrant places on (or at) it the departed Oblate's mission cross. He says the following prayer:

Remember, Lord Jesus, your servant **N.N.**, our brother. By calling him to the religious life in the Congregation of the Oblates of Mary Immaculate, you invited him to take up his cross, renounce himself and follow you. Now that he has reached the end of his journey, this cross reminds us that you loved us to the point of dying so that we may live. May we see it always as the sign of your love for **N.N.** and for each one of us.

R/ Amen.

If the Oblate was a priest, a stole is placed on the casket (or at the urn) and the following prayer is said:

Look upon your servant with mercy, Lord. When he gathered your people together to receive your Word and your sacraments, he wore the priestly stole. May he stand in your presence today, freed from sin and clothed in the festal garment of your friends.

R/ Amen.

Prayer (for an Oblate Brother)

Almighty God, we pray on behalf of your servant **N.N.** Out of love for Jesus Christ your Son, he chose to walk the road of perfect charity and to evangelize the poor

through his work, his prayer and his presence. May he rejoice and be glad on the day when you will reveal your glory to those who have given their lives for the sake of your Son. May he share in the eternal happiness of your Kingdom together with all his brothers. This we ask through the same Jesus Christ your Son, our Lord, who lives and reigns with you and the Holy Spirit, one God, forever and ever.

R/ Amen.

or

Prayer (for an Oblate Priest)

We recommend to your mercy, O Lord, your servant **N.N.** You called him to walk the road of perfect charity and, from among men, you chose him to be a priest like the Apostles. He answered your call out of love for you and for your Church. Now that he has fulfilled his mission of gathering your people and proclaiming the Gospel, grant that he may meet in glory him whom he sought amongst his brethren, Jesus Christ, your Son, our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

R/ Amen.

Prayer of the Faithfull

Let us pray with confidence to God, our almighty Father, who, by the resurrection of Jesus Christ, his Son, gave us a new birth and living hope.

– For our deceased brother **N.N.**, that he may find eternal life in the Father’s household, let us pray to the Lord.

R/ Remember you love, o Lord, and hear us.

– For all who as priests and religious have spent themselves to spread the Gospel, that they may now obtain the joys of God’s Kingdom, let us pray to the Lord.

R/ Remember you love, o Lord, and hear us.

– For the sick who no longer expect a cure, for those who suffer and are discouraged, that they may never see themselves as abandoned by God, let us pray to the Lord.

R/ Remember you love, o Lord, and hear us.

– For the Church, that she may reveal to all the world that Christ is Lord of the living and the dead, let us pray to the Lord.

R/ Remember you love, o Lord, and hear us.

– For all of us present here, that we may grow in faith,

hope and love for all our brothers and sisters, especially the most abandoned, let us pray to the Lord

R/ Remember you love, o Lord, and hear us.

O God, Savior of all, you do not want a single person to be lost. Hear the prayers of your people, through Jesus Christ your Son, our Lord.

R/ Amen.

Our Father

Concluding prayer

All-powerful God, out of love for Christ and his Church, **N.N.** served you faithfully in the religious life. May he rejoice at the coming of your glory and enjoy eternal happiness with his brothers in your Kingdom. Through Christ our Lord.

R/ Amen.

Blessing

Eternal rest grant unto them, O Lord;

R/ And let perpetual light shine upon them.

May they rest in peace!

R/ Amen.

PART FOUR

**CEREMONIES
REGARDING THE LAITY**

BESTOWING THE TITLE OF AN HONORARY OBLATES

Introduction

The practice of granting a share in the prayers and merits of the Oblates harks back to the time of the Founder. So it is that we find an explicit document to this effect dated September 25, 1842, in which Bishop de Mazenod granted to Mr. and Mrs. Olivier Berthelet of Montreal this kind of sharing. These friends of Fr. Leonard Baveux had donated their property in Longueuil to the Oblates. Later, General Chapters gave their stamp of approval to this expression of our gratitude toward our outstanding benefactors or collaborators. The 1947 Chapter spoke of "honorary Oblates" and restated that "it is the Superior General's prerogative to confer the title of Honorary Oblate upon deserving members of Laity". The Chapter of 1959 would refer to this same directive. The Administrative Directory published in 1985 gave this definition: "An honorary Oblate is a person who is associated with the Congregation so as to share in all the spiritual benefits of membership. It is the highest mark of esteem that we can bestow on a non-Oblate." The regulations are: "1) The naming of honorary Oblates is reserved to the Superior General. He will consider nominations on the recommendation of a Major Superior, who must forward a curriculum vitae of the person proposed. Posthumous nominations will not be considered. 2) The person proposed should be distinguished by years of devoted service to the Congregation and its mission in the Church. 3) The life of the person proposed should give evidence of a personal identification with the ideals and goals of the Congregation." In the life of our Congregation, it was by basing themselves on these criteria that Oblates have requested that the title of honorary Oblate be conferred, especially on lay people, men and women, married couples, but also on religious man and women, diocesan priests or bishops. The decision to confer the title of honorary Oblate is made with the consent

of the Superior General, based on documentation submitted by a major superior. The title and certificate thereof are ordinarily conferred in the course of a public ceremony in which the Congregation expresses its gratitude to the person it desires to so honor.

The ceremony making a person an Honorary Oblate might take place during Mass, after the homily; but it might be equally, or even more appropriately, take place in the home. The ceremony, presided by the Superior General, the provincial superior or a delegate, includes the giving of the scroll of enrollment and an Oblate cross.

Bestowing the title of an Honorary Oblate

Celebrant: The Superior General of the Missionary Oblates of Mary Immaculate, in great recognition for the countless hours of help and service, as well as for the living interest you have shown for the apostolic works of our Congregation, grants you, **N.N.**, full participation in the prayers, merits and works of the Missionary Oblates, with the title of an Honorary member of the Congregation of the Missionary Oblates of Mary Immaculate. Let our Lord Jesus Christ, through the intercession of the Immaculate Virgin Mary, as well as St. Eugene de Mazenod, fill you with His Grace here on earth, and, in heaven crown, you with His Glory.

The Celebrant presents the certificate bestowing the Title of an Honorary Oblate

The Consecration of the Oblate Cross

Let us give thanks to the Lord, our God.

R/ It is right to give Him thanks and praise.

The Lord be with you.

R/ And with your spirit.

Let us pray: Almighty God, through the blood Your Son poured out, the cross became a symbol of Salvation. Bless this cross, so that everyone who pays homage to it, may be filled with Your gifts. In the cross of Your Son, our Lord Jesus Christ, we have Salvation and life everlasting. Let this (these) new honorary member(s) of our Congregation always find confidence and trust in Your Son's Holy Cross. We ask this through Christ our Lord.

R/ Amen

The Celebrant takes the aspersgilium with the holy water and blesses the cross. Then he presents it.

Take this Cross, the symbol of Christ's Suffering and Death. Let it become for you and your loved ones a symbol of hope and salvation. In the name of the Father, and of the Son, and of the Holy Spirit.

R/ Amen.

(Creed)

Prayers of the faithful

Through the intercession of the Oblates Founder, Saint Eugene de Mazenod, united in prayer, let us bring our needs to God.

– Let us pray for the Holy Church, that, strengthened by Jesus, it may carry the Gospel of life to all the people of the world.

R/ Lord, have mercy.

– Let us pray for the Holy Father, for bishops, priests and deacons, that their apostolic activities may help their brothers and sisters in faithfulness to Christ.

R/ Lord, have mercy.

– Let us pray for the Superior General and the Provincial, that, provided with the intercession of Saint Eugene and the blessed Oblates, they may lead a life inspired by faith and love for Christ.

R/ Lord, have mercy.

– Let us pray for the Honorary Oblate **N.N.** that he/she/they may fulfill their call to holiness and continue to have interest in the ministry of the Missionary Oblates.

R/ Lord, have mercy.

– Let us pray for vocations to the priesthood, religious, and missionary life, so that the Gospel of Christ may

be proclaimed to all the people of the world.

R/ Lord, have mercy.

– Let us pray for all of us gathered here today, that by the example of St. Eugene de Mazenod, we may continually follow Jesus Christ in our everyday life.

R/ Lord, have mercy.

Lord, hear the prayers brought before You through the intercession of St. Eugene, and give your faithful strength to live out their call, the call which You have granted them in the community of Your people. In Jesus Christ our Lord, who lives and reigns with You and the Holy Spirit, one God forever and ever.

R/ Amen

Our Father

Blessing

ASSOCIATING (LAY) PEOPLE

Introduction

We shall support lay people in the discernment and development of their own talents and charisms, encouraging them to undertake ministries and apostolic commitments, and thus to shoulder the responsibilities which are properly theirs in the Christian community (R 6). Communities are invited to cooperate with the provincial director of the Missionary Association of Mary Immaculate in organizing and animating groups which seek to share in the Oblate spirituality and apostolate (R 28). In various places, lay people feel called to participate directly in the Oblate mission, ministry and community. The terms of their association are to be drawn up at the provincial level, in agreement with the General Administration (R 27). Oblate ministry at times leads people whose lives we have touched into some form of association with us.

There are two such forms at this time in our history, and each might be celebrated prayerfully.

Collect

God our Father, you send the power of the Gospel into the world as a life-giving leaven. Fill with the Spirit of Christ those whom you call to live in the midst of the world and its concerns. Help them by their work on earth to build up your eternal kingdom. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen.

Associate Commitment

The text of the public commitment may vary amongst Oblate Associate communities, but should include the following elements: commitment for one or three years, regular prayer and meditation, regular apostolic work with the poor, building community, growth in Oblate spirituality, participation in an annual retreat.

Form A

Initial Commitment or Annual Renewal of Commitment in the Eucharist

The commitment or renewal service can take place after the homily during Mass. If possible, the commitment is made in the presence of the Provincial or his representative.

Address of welcome:

An Oblate, responsible for the Associates in the Oblate-unit:

The word "Oblate" means totally offered to God, and it refers to someone whose life is offered in service to the Lord. Today, as Associates, you are invited to offer yourselves and your gifts to God as members of the Oblate Family.

Litany

Associate:

St. Eugene, your charism is a gift to the Church and to the whole world. Gathered together as the Body of Christ, we ask you intercession to help us to be better

witnesses to the power and presence of Jesus Christ and, that guided by the Holy Spirit, we may always be disciples of the Good News. - St. Eugene, the Church has recognized your holiness and proclaimed you as a model for others in their search for Christ. Pray with us as we intercede for ourselves and others in need.

Lord have mercy	Lord have mercy.
Christ have mercy	Christ have mercy.
Lord have mercy	Lord have mercy.
St. Eugene de Mazenod	pray for us.
Founder of the Missionary Oblates of Mary Immaculate	pray for us.
Champion of the poor	pray for us.
Minister to youth	pray for us.
Shepherd of prisoners	pray for us.
Person of deep faith	pray for us.
Advocate of justice	pray for us.
Missionary of global vision	pray for us.
Lover and defender of the Church	pray for us.

Celebrant:

Creator God, all that we have and are comes from you, and through you we are blessed. By the power of the Holy Spirit, open our eyes, so that, like St. Eugene, we

may be aware of the needs of people around us and reach out to help those who feel abandoned. Inspire us to bring the Good News of Jesus to your people. Guide us as we live the Oblate mission together. We make our prayer through Christ our Lord. Amen. (Prayer from OMI-Associate Congress 2014)

The Oblate in charge invites all the Associates who are making their public commitment for the first time to approach the altar.

Oblate: Do you feel ready to commit yourself to being a Friend of St. Eugene through regular prayer, living a simple lifestyle and with a community spirit of openness to others especially the poor and marginalized?

Associate/s: I do.

Oblate: Will you seek to deepen your relationship with Christ by imitating the pattern of his life?

Associate/s: I will.

Oblate: Will you promise to live the day-to-day realities of your life as St. Eugene de Mazenod did, so that every day will be the occasion for a personal encounter with the Lord?

Associate/s: I will.

Oblate: Will you make every effort to act and make choices that bear witness to your belief in the dignity of each person and the compassion of God for all peoples?

Associate/s: I will.

Oblate: Will you take time annually to renew your commitment and to participate in a retreat experience?

Associate/s: I will.

Oblate: Thank you for your responses and your willingness to live the Oblate charism in your lives. I trust that, with the help of God's grace, and impassioned for Christ, the Church, and the Mission, you will continue to witness to the spirit of St. Eugene. May the Spirit who has inspired so many men and women since the foundation of the Oblate Congregation continue to bless and guide you always.

Associate/s: Amen.

The Celebrant or the Oblate in Charge may distribute a **certificate** of enrollment and an OMI badge to each individual, or, an alternate symbol linked with Oblate Charism may be distributed to each individual making a commitment. As each person receives the certificate / badge:

Associate/s: I make this commitment under the patronage of St. Eugene de Mazenod and Mary Immaculate.

Oblate: As Mary Immaculate is the patroness of our Oblate Family; we ask her intercession as we pray together: Hail Mary...

The Oblate in charge welcomes the new members on behalf of the Province and they are invited to return to their seats.

If there are Associates who wish to renew their annual commitment, they are invited to approach the altar.

Oblate: I ask you now to renew your commitment as an Associate:

Associate/s: I renew my commitment as an Associate of the Missionary Oblates of Mary Immaculate. I will live the charism of St. Eugene de Mazenod in my daily life by praying, living simply and with a spirit of openness to others, especially the poor and marginalized. I will make every effort to make choices that bear witness to my belief in the dignity of each person and the compassion of God for all peoples. Through acts of Friendship, Prayer and Service, I will make a difference in my world, and together we will further the reign of God in this area. Amen.

Oblate: (On behalf of Fr. **N.N.**, the Provincial, and the Provincial Council) I thank you for choosing to renew your commitment as Associates and for your willingness to live the Oblate charism in your lives. I trust that, with the help of God's grace and impassioned for Christ, the Church, and the Mission, you will continue to witness to the spirit of St. Eugene. May the Spirit who has inspired so many men and women since the foundation of the Oblate Congregation continue to bless and guide you always. As Mary Immaculate is the patroness of our Oblate Family, we ask her intercession as we pray together: Hail Mary...

The celebration of Mass continues.

Form B

Renewal of Commitment for Associates outside of the Eucharist

The commitment is to be made in the presence the Provincial Superior or of an Oblate priest who represents the Provincial.

Prayer and Litany read by an Associate

St. Eugene, your charism is a gift to the Church and to the whole world. Gathered together as the Body of Christ, we ask your intercession to help us to be better witnesses to the power and presence of Jesus Christ, so

that, guided by the Holy Spirit, we may always be disciples of the Good News.

St. Eugene, the Church has recognized your holiness and proclaimed you as a model for others in their search for Christ. Pray with us as we intercede for ourselves and others in need:

Lord have mercy	Lord have mercy.
Christ have mercy	Christ have mercy.
Lord have mercy	Lord have mercy.
St. Eugene de Mazenod	pray for us.
Founder of the Missionary Oblates of Mary	
Immaculate	pray for us.
Champion of the poor	pray for us.
Minister to youth	pray for us.
Shepherd of prisoners	pray for us.
Person of deep faith	pray for us.
Advocate of justice	pray for us.
Missionary of global vision	pray for us.
Lover and defender of the Church	pray for us.

Oblate: The basis of St. Eugene De Mazenod 's charism is found in St. Luke's Gospel (4:18-19): "The Spirit of the Lord has been given to me, for He has anointed me. He has sent me to bring the Good News to the poor, to

proclaim liberty to captives and new sight to the blind,
to set the downtrodden free, to proclaim the Lord's
year of favour". - The Word of the Lord

Associate: Thanks be to God

Pause or Homily or Reflection

Renewal of Commitment

Oblate: I ask you now to renew your commitment:

Associate/s: I renew my commitment as Associate. I will live the charism of St. Eugene de Mazenod in my daily life by praying, living simply and with a spirit of openness to others, especially the poor and marginalized. I will make every effort to make choices that bear witness to my belief in the dignity of each person and the compassion of God for all people. Through acts of Friendship, Prayer and Service, I will make a difference in my world, and together we will further the reign of God in this area. Amen.

Oblate: (On behalf of Fr. Provincial and the Provincial Council) I thank you for choosing to renew your commitment as Associates, and for your willingness to live the Oblate charism in your lives. I trust that with the help of God's grace and impassioned for Christ, the

Church, and the Mission, you will continue to witness to the spirit of St. Eugene. May the Spirit who has inspired so many men and women since the foundation of the Oblate Congregation continue to bless and guide you always. As Mary Immaculate is the patroness of our Oblate Family, we ask her intercession as we pray together: Hail Mary...

The Oblate thanks the Associates for renewing their commitment

Common Prayer of Oblates and Lay Associates

God Our Father, we thank you for calling us, through your Spirit, to live our Christian life in the footsteps of Saint Eugene, Founder of the Missionary Oblates of Mary immaculate. Strengthen our desire to live our Baptismal commitment. Enlighten us to understand better the gift of the Oblate Charism which we have inherited from Saint Eugene. Grant us the spirit of the Mazenodian Family in sharing the same Oblate spirituality and the same missionary mandate to bring the Good News to the poor. Grant us also to be worthy sons and daughters of Mary, our Mother and Model. May we follow her in our Discipleship of Jesus, your Son, who lives and reigns with you and the Holy Spirit, forever and ever. Amen.

Form C

Renewal in a simple form

The form is read and signed after the homily in the Eucharist or in the Liturgy of Hours, or in a special Liturgy of the Word.

Associate/s: Impassioned for Christ, the Church, and Mission, I **N.N.** hereby commit myself to live, for one year, as an Oblate Associate of the Missionary Oblates of Mary Immaculate. Through regular prayer, service to God's poor, and community life, I seek to deepen my relationship with Christ and my understanding of Oblate spirituality. During this year, I will make time to renew myself by attending an annual retreat. I promise to live the charism of St. Eugene de Mazenod in the day-to-day realities of my life. I will strive to act and make choices that bear witness to my belief in the dignity of each person and the compassion of God for all peoples. In a spirit of respect and openness, I will gather regularly with other Associates and vowed Oblates to share my faith journey and to build unity amongst God's people, the Church. Inspired by Mary's example and through her intercession, I ask God for the grace to make Christ present in our world. I make this commitment under the patronage of St. Eugene de Mazenod and Mary Immaculate.

APPENDIX

Other Scripture Texts for the Rites of Religious Life

This selection of Biblical Readings indicated here may be found in full in the Lectionary for Ritual Masses.

FROM THE OLD TESTAMENT

GENESIS

- 12: 1-4a Go from your country and your kindred.
18: 1-19 Abraham's Visitors
32: 23-33 Jacob's new name

EXODUS

- 3: 1-17 The call and commission of Moses

NUMERI

- 22: 1-24 The call of Balaam

1 SAMUEL

- 3: 1-10 Speak, Lord, for your servant is listening.

1 KINGS

- 19: 4-9a, 11-15a Stay on the mount before the Lord.
19: 16b, 19-21 Elisha rose up and followed Elijah.

SONG OF SONGS

- 2: 8-14 Arise, my love, and come away.
8: 6-7 Love is as strong as death.

ISAIAH

- 6: 1-13 The sending of Isaiah
44: 1-5 He will say, "I am the Lord's".
61: 9-11 I will greatly rejoice in the Lord.

JEREMIAH

- 1: 4-8 The call of Jeremiah
31: 31-37 A New Covenant.

HOSEA

- 2: 14, 19-20 I will espouse you for ever.

FROM THE NEW TESTAMENT

ACTS

- 2: 1-4 The gift of the spirit
- 2: 14-41 The wonders of the Apostles
- 2: 42-47 All who believed were together and had all things in common.
- 4: 32-35 One heart and one soul.
- 9: 1-9.17-19a Saul's conversion

ROMANS

- 6: 3-11 Let us walk in newness of life.
- 12: 1-13 Present your body as a living sacrifice

1st CORINTHIANS

- 1: 18-2:16 The wisdom of the cross
- 1: 4-9 God is faithful, and by him you were called
- 1: 22-31 We preach Christ crucified.
- 3: 9 Co-operators with the saviour
- 4:1 Stewards of the miseries of God
- 7: 25-35 The virgin is anxious about the affairs of the Lord.
- 9: 23-27 All this I do for the sake of the gospel

EPHESIANS

1: 3-14 God chose us in Christ that we should be holy.

4: 7-16 And he gave some as apostles, others as prophets, ...

PHILIPPIANS

2: 1-4 Have the same love, being in full accord and of one mind.

3: 8-14 I count all things as refuse, in order that I may gain Christ.

COLOSSIANS

3: 1-4 Set your mind on things that are above.

3: 12-17 And over all these put on love, which binds everything.

1st THESSALONIANS

4: 1-3a, 7-12 This is the will of God, your sanctification.

1st PETER

1: 3-9 Without having seen Jesus Christ, you love him.

4: 10-11 That God may be glorified in all

1st JOHN

4: 7-16 If we love one another, God abides in us

REVELATION

3: 14b; 20-22 I will eat with him, and he with me.

22: 12-14, 16-17, 20 Come Lord Jesus!

RESPONSORIAL PSALMS

Psalm 23[24]:1-2, 3-4ab, 5-6.

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

Psalm 26[27]:1, 4, 5, 8b, 9d & 11

I long to see your face, O Lord.

Psalm 32[33]:2-3, 4-5, 11-12, 13-14, 18-19, 20-21

Happy the people the Lord has chosen.

Psalm 33[34]: 2-3, 4-5, 6-7, 8-9

I will bless the Lord at all times.

Psalm 39[40]: 2 & 4ab, 7-8a, 8b-9, 10, 12

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

Psalm 44[45]: 11-12, 14-15, 16-17

The Bridegroom is here; let us go out to meet Christ.

Psalm 62[63]: 2, 3-4, 5-6, 8-9

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

Psalm 83[84]: 3-4, 5-6a & 8, 11-12

How lovely is your dwelling place, Lord, mighty God!

Psalm 99[100]: 2, 3-4, 5

Come with joy into the presence of the Lord

ALLELUIA VERSE AND VERSES BEFORE THE GOSPEL

PSALM 132: 1

See how good it is, how pleasant, that brothers and sisters live in unity.

MATTHEW 11: 25

Blessed are you, Father, Lord of heaven and earth: you have revealed to little ones the mysteries of the kingdom.

LUKE 11: 28

Happy are they who hear the word of God and keep it.

JOHN 13: 34

I give you a new commandment: love one another as I have loved you.

JOHN 15: 5

I am the vine and you are the branches, says the Lord. Those who live in me, and I in them, will bear much fruit.

2nd CORINTHIANS 8: 9

Jesus Christ was rich but he became poor to make you rich out of his poverty.

GALATIANS 6: 14

My only glory is the cross of our Lord Jesus Christ, which crucifies the world to me and me to the world.

PHILIPPIANS 3: 8-9

I count all things worthless but this: to gain Jesus Christ and to be found in him.

GOSPELS

MATTHEW

- 3: 1-12 The preaching of John the Baptist
- 3: 13-17 The Baptism of Jesus
- 4: 18-22 The call of the first disciples
- 6: 25-34 Trust in Divine Providence
- 7: 24-27 The two foundations
- 8: 18-22 The would-be followers of Jesus
- 9: 9-13 The call of Matthew
- 10: 5-15 The commissioning of the twelve.

- 11: 25-30 You have hidden these things from the wise
- 12: 46-50 The true family of Jesus
- 13: 18-27 The parable of the sower
- 14: 22-29 Walking on the water
- 16: 24-28 Whoever loses life for my sake, will find it.
- 19: 3-12 For the sake of the kingdom of heaven.
- 19: 16-26 If you would be perfect, go sell what you possess
and come.
- 20: 29-34 The healing of two blind men
- 25: 1-13 Behold the bridegroom! Come out to meet him.
- 26: 25-34 Gethsemane

MARK

- 1: 16-20 The call of the first disciples
- 2: 13-17 The call of Levi
- 3: 31-35 Whoever does the will of God is my brother,
sister, and mother.
- 6: 34-44 The feeding of the five thousand.
- 6: 45-51 Walking on the water
- 10: 17-31 We have left everything and followed you.
- 10: 46-52 The blind Bartimaeus

LUKE

- 1: 26-38 Behold, I am the handmaid of the Lord.
- 4: 16-30 The mission of Jesus

- 5: 1-11 The call of Simon the fisherman
- 6: 12-16 The mission of the twelve
- 9: 57-62 No one who put his hand to the plough and looks
back...
- 10: 1-16 The mission of the seventy-two
- 10: 38-42 Martha received him. Mary has chosen the better
part.
- 11: 27-28 Blessed rather are those who hear the word of
God and keep it!
- 18: 18-30 The rich official

JOHN

- 1: 6-8, 19-28 John the Baptist's testimony
- 1: 35-51 The first disciples
- 4: 35-38 Prayer for vocation
- 6: 32-35 The bread of life
- 9: 1-12 The man born blind
- 12: 24-26 If a grain of wheat dies, it bears much fruit.
- 15: 1-8 Abide in me, and I in you.
- 15: 9-17 You are my friends, if you do what I command
you.
- 17: 18-26 I desire that they also may be with me where I am.
- 20: 11-22 The appearance to Mary Magdalen

LEBERIT
Via Aurelia, 308 00165 Roma
Tel. e Fax 06.6620695