

## Second Postcommunion

O GOD, Who preparest dwelling places in heaven for those who renounce the world: enlarge our hearts by Thy heavenly gifts, that being sober, simple and quiet, we may observe Thy commandments; and being joined by the bond of brotherly love, we may realize the grace of our profession to have been freely given; and may our life correspond to our name, and our actions to our profession. Through our Lord Jesus Christ, Thy Son ...

DEUS, QUI renuntiántibus sáculo mansiónes præparas in cælo: diláta corda nostra cælestibus bonis; ut, fratérna teneámur compáginè caritátis unánimes; præcépta custodiámus sóbrii, simplices, et quiéti; gratis nobis datam nostræ professiónis grátiam fuisse cognoscámus; concór-det vita nostra cum nómine, professióque sentiátur in ópere. Per Dóminum nostrum Jesum Christum ...

## Correspondence to Vocation

**I**N ORDER TO CORRESPOND to one's vocation, it is not enough to leave the world, nor to enter the seminary or the convent, nor even to be ordained a priest or make the vows of religion; we must strive, day by day, to live up to our vocation and to adapt our lives more and more to the exigencies of the divine call. Everything in us, as long as we live, is capable of becoming more perfect. Thus we can say that although our consecration to God becomes stabilized by receiving Holy Orders or by pronouncing vows, it is, nevertheless, subject to the law of growth and should become ever deeper and more perfect. Ordinarily, when we first bind ourselves to God—although we have a sincere intention of giving ourselves definitively to Him—we have not yet realized a full and total consecration. In reality, we are not yet entirely “consecrated”; we still have inclinations, tendencies, and affections not wholly under God's sway. There is still much of “self,” much of the purely natural which is not perfectly submissive to God, not entirely sacrificed to Love. Each day should mean

progress in the realization of one's vocation, until not a single fiber of the soul remains which does not belong entirely to God.

There is nothing static about vocation, not even on God's part, because, adapting Himself to our nature, He calls us in a progresive way. If we are faithful to His first invitation, others, increasingly pressing and definite, will follow, which will bind us more and more to our divine Master. Basically, there is but one call to the priesthood, the religious life, or consecration to God in the world; but God, through the various circumstances of life, and especially, through new occasions for sacrifice, repeats this invitation more precisely, more definitely, each time letting the soul see how far the gift of self must be extended in order to reach the plenitude of its consecration. If the soul is faithful, and answers these progresive calls generously, God will continue to send new invitations, which will open up wider and more luminous horizons, until the soul lives its consecration in a perpetual renewal of fervor and love.

*Commentary from Divine Intimacy by Fr. Gabriel of St. Mary Magdalen, O.C.D. (1893 – 1953).*

*Illustration: The Wise and Foolish Virgins (detail), by Friedrich Wilhelm Schadow (1789 – 1862).*



## Proper Prayers of the Mass in the Extraordinary Form

ADDENDUM:

### Mass for the Profession of Religious (and also the Renewal of Profession)

(*Carmelite Missal*)

## Second Collect

DEUS, QUI NOS, a sáculi vanitate convérsos, ad bravium supérnæ vocatiónis accéndis, pectóribus nostris purificándis illabere; et grátiam nobis, qua in te perseverémus, infúnde: ut protecti-ónis tuæ muníti præsídiis, quod te donánte promísimus, impleámus; et, nostræ professiónis exsecutores ef-fécti, ad ea, quæ perseverántibus in te promittere dignátus es, pertingámus. Per Dóminum nostrum ...

O GOD, Who dost enkindle us who have fled from the emptiness of the world to seek the prize of our high calling: enter into our hearts to cleanse them, and pour forth upon us the grace whereby we may persevere in Thee: that, strengthened by the aid of Thy protection, we may fulfill what by Thy gift we have promised; and having accomplished what we have professed, we may reach those rewards Thou hast deigned to pledge to those who persevere in Thee. Through our Lord Jesus Christ, Thy Son ...

## Second Secret

TIBI, DÓMINE Deus noster, hóstiam immolántes, humiliter pétimus: ut nos sacrifici-um tuum mortificatióne vitæ carnális accípias, ac mór-ibus, quibus professióni nostræ congruámus, instítuas; et quos sanctæ compuncti-ónis ardóre ab hóminum ceterórum propósito separásti, étiam a conversatióne carnáli, et immundítia terrenórum áctuum, infúsa nobis cælitus sanctitate, deféndas. Per Dóminum nostrum ...

WE OFFER to Thee, O Lord our God, this Victim of love, whilst humbly praying Thee to accept us as Thy sacrifice by putting to death our carnal life, and to instruct us in such a life as shall befit our profession; and as by the fire of a holy sorrow Thou hast removed us from the way of life followed by others: so do Thou also protect us from a sensual life and from the stains of earthly deeds by giving us the grace of holiness from above. Through our Lord ...

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