

TALK on Cangialosi's "Profession in the SFO"

I. Profession, a Gift of the Spirit

- This whole thing is God/Spirit driven
- Profession is made during a specific celebration
- It is the foundational moment in the identity of the professed
- A moment where dialogue between professed and God takes place
- The liturgical moment gives us the courage to make a response to God
- The liturgy is always a *confessio fidei*

1. The Grace of Profession

- The profession formula ... *dedicate self to the service of His Kingdom*
- This can happen because the Lord gives the grace for it to happen
- Prof. is also gift of the Spirit who gives the vocation in the first place
- One cannot serve the Kingdom without recognizing the role of the Spirit in life
- In the ceremony, the HS is invoked upon the professed to be

2. Profession, an Action of the Church

- Profession comes about through God's intervention
- God acts through Christ whose humanity is the connection between God and humanity
- Christ acts through the Church
- Profession is simultaneously an action of Christ and of the Church – the whole body of Christ; head and members.
- Profession is then an ecclesial act – but not only an action BUT an EVENT in *kairos* ... a saving time ... a moment of salvation.

3. Profession and Fraternity

- Who are the subjects who perform the action of Prof? How and in whom is the action of Christ and the Church manifested?
- The community of brothers and sisters ... the local fraternity of the Order.
- The local frat. makes the presence and action of the Church visible
- Profession MUST be celebrated in the presence of the fraternity – a visible sign of the Church ... the privileged place.
- During Prof, the fraternity received a gift from God ... new members.
- Prof. is incorporation into a family which has rights and obligations.

4. Ministries in the Celebration of Profession

- The ministry of the candidates.
- They are baptized (priestly) incorporated into the Church
- They are confirmed and have received the HS.
- The HS empowers them to receive the Eucharist
- So now they can perform the priestly act of Profession
- The ministry of the fraternity
- The action of the Church is visible in the minister of the fraternity who receives the profession in the name of the Church
- The ministry of the presbyter
- He is the witness of the Church and of the Order
- Prof. is sacramental in nature, but not an official sacrament. How?
- The priest is concerned with this sacramental nature and in the sanctification of the one to be professed.
- The priest vouches for the validity of the event.
- The Church is careful ... that's why there is the questioning. He does it for the Church.
- He then confirms what happens. To sum up ...
- The priest is **WITNESS** who manifests the action of the Church
- The priest is **guarantor** to reassure the Church regarding the suitability of the candidates
- The priest is one who **ratifies** or confirms the promises in the name of the Church

5) The Gift of the Spirit in the Celebration of Profession

- The Spirit is needed to accomplish sanctification of the candidates
- During the liturgical action of prof. the Spirit is invoked
- Profession is then an epiclesis ... a Pentecost ... consecration and transformation

6. Profession and Eucharist

- The priest associates the promise or Prof. with the Eucharist sacrifice
- The self-giving as an oblation
- The candidates as priests and victims (baptism) make themselves entirely available to God
- They place their own bodies on the altar of Christ's sacrifice.
- This sacrifice like the sacrifice of the Mass glorifies God
- This connection between Prof. and Euch is a life long task.

7. Baptism and Profession

- Remember the effects of Baptism ...
- It produces a consecration

- It sacramentally configures a person to the paschal mystery of Christ
- It makes one a living member of the Church – people of God
- Profession help one to live out this baptismal theme

8. Relationship With the Church

- Prof. gives rise to a new relationship with the Church
- The baptismal relationship is made clearer and stronger
- It is more intimate – the depth changes

9. Witnesses and Instruments of the Church's Mission

- Profession reminds us that we are to build up the Church
- We are united to the church in everyday life (Gospel to life-life to gospel)
- Bros and Sis's of Penance are asked to offer, constantly and in all the circumstances of life, the supreme proof of their fidelity to God
- To give hope to the world

II. The Commitment of Profession

10. Consecration

- To dedicate, to reserve something, to destine a person for God and His exclusive service.
- In prof. a person places him/herself into the hands of God enabling God to take hold of them.
- The person no longer belongs to him/herself but is at God's total disposal.
- The professed becomes God's property.
- Transformed from within.

11. The Value of profession in the SFO

- The promise to live the gospel life.
- The 3 vows for religious
- Same commitment for the SFO but no vows, promises
- SFO Prof. is a true and proper profession according to the Church's understanding
- There is an obligation contracted before God
- There is a commitment to observe a form of life or Rule
- There is definitive incorporation into the Order
- The SFO profession has the dignity of a solemn and religious commitment and cannot be considered inferior to that of "religious" – although the two are different in content due to the multiple action of divine grace in a diversity of charisms.

12. After the Manner of St. Francis

- Living the Gospel as mediated by St. Francis – his example and instructions
- Profession puts before you the radical, light filled and joyful style in which Francis listens to the gospel and commits himself to live it.

13. Gospel Life for Discipleship or “following Christ”

- The following of Christ culminates at Alvernia
- Transfiguration into XT

14. Christ – Center of Life

15. The Original Penitential Identity

- Francis asks of lay people the living out of a radical form of Christian life
- The radical, interior change - conversion

16. Secularity

- Living IN the world and FOR the world
- You do not become secular, you are born secular
- But there is a theological dimension to secularity
- Our human, secular condition assumes a theological significance ... it becomes a special way in which to realize and give witness to salvation
- You can only be SFO IN the world. To wish anything else would be a betrayal of your profession.