



SOCIETY OF JESUS

2022 First Vows Profession

Brennan P. Dour, SJ

Patrick L. Fenner, SJ

Austin M. Kleman, SJ

Brian C. Martindale, SJ

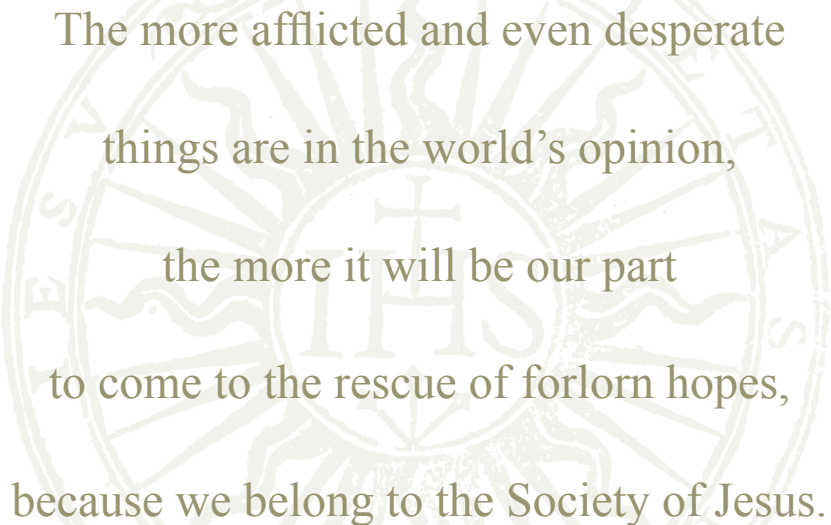
Kyle R. Vieth, SJ

9:00 a.m. Saturday, August 13, 2022

Saint Thomas More Catholic Community, Saint Paul, Minnesota



JESUITS
USA Midwest
Province



The more afflicted and even desperate
things are in the world's opinion,
the more it will be our part
to come to the rescue of forlorn hopes,
because we belong to the Society of Jesus.

— **ST. PETER CANISIUS**

MUSICAL PRELUDE

INTRODUCTORY RITES

PROCESSIONAL HYMN

O GOD BEYOND ALL PRAISING

GUSTAV HOLST



All 1. O God, be-yond all prais-ing, we wor-ship you to -
Choir 2. The flow'r of earth-ly splen-dor in time must sure-ly
All 3. Then hear, O gra-cious Sav-ior, ac-cept the love we



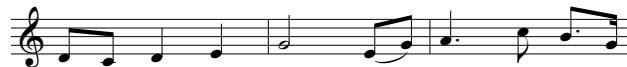
day and sing the love a-maz-ing that songs can-not re-
die, its frag-ile bloom sur-ren-der to you, the Lord most
bring, that we who know your fa-vor may serve you as our



pay; for we can on-ly won-der at ev-'ry gift you
high; but hid-den from all na-ture the e-ter-nal seed is
King; and wheth-er our to-mor-rows be filled with good or



send, at bless-ings with-out num-ber and
sown— though small in mor-tal stat-ure, to
ill, we'll tri-umph through our sor-rows and



mer-cies with-out end: we lift our hearts be-
heav-en's gar-den grown: for Christ the man from
rise to praise you still: to mar-vel at your



fore you and wait up-on your word, we
heav-en from death has set us free, and
beau-ty and glo-ry in your ways, and



hon-or and a-dore you, our great and might-y Lord.
we through him are giv-en the fi-nal vic-to-ry.
make a joy-ful du-ty our sac-ri-fice of praise.

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Setting Published 1988 by GIA Publications, Inc.

LITURGY OF THE WORD

FIRST READING

1 SAMUEL 3:1-10

During the time young Samuel was minister to the Lord under Eli, the word of the Lord was scarce and vision infrequent.

One day Eli was asleep in his usual place. His eyes had lately grown so weak that he could not see.

The lamp of God was not yet extinguished, and Samuel was sleeping in the temple of the Lord where the ark of God was.

The Lord called to Samuel, who answered, “Here I am.”

He ran to Eli and said, “Here I am. You called me.” “I did not call you,” Eli answered. “Go back to sleep.” So he went back to sleep.

Again the Lord called Samuel, who rose and went to Eli. “Here I am,” he said. “You called me.” But he answered, “I did not call you, my son. Go back to sleep.”

Samuel did not yet recognize the LORD, since the word of the LORD had not yet been revealed to him.

The LORD called Samuel again, for the third time. Getting up and going to Eli, he said, “Here I am. You called me.” Then Eli understood that the LORD was calling the youth.

So he said to Samuel, “Go to sleep, and if you are called, reply, ‘Speak, LORD, for your servant is listening.’” When Samuel went to sleep in his place, the LORD came and stood there, calling out as before: Samuel, Samuel! Samuel answered, “Speak, for your servant is listening.”

GOSPEL ACCLAMATION

CELTIC ALLELUIA



Al - le - lu - ia, al - le - lu - ia.
Al - le - lu - ia, al - le - lu - ia.

Music © 1985, 1996, Fintan O'Carroll and Christopher Walker. Published by OCP. All rights reserved.

GOSPEL

MATTHEW 11:25-30

At that time Jesus exclaimed:

“I give praise to you, Father, Lord of heaven and earth, for although you have hidden these things from the wise and the learned you have revealed them to little ones. Yes, Father, such has been your gracious will. All things have been handed over to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son wishes to reveal him.”

“Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for yourselves. For my yoke is easy, and my burden light.”

HOMILY

UNIVERSAL PRAYER

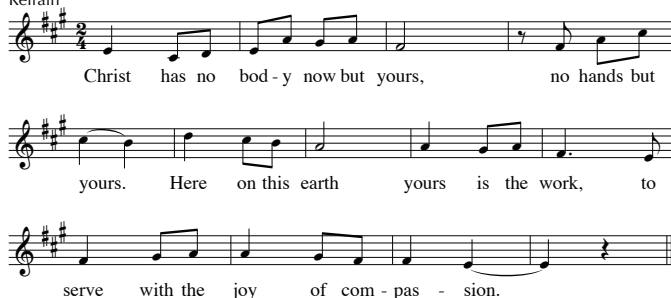
LITURGY OF THE EUCHARIST

PREPARATION OF THE GIFTS

CHRIST HAS NO BODY NOW BUT YOURS

STEVEN WARNER

Refrain



Christ has no bod - y now but yours, no hands but
yours. Here on this earth yours is the work, to
serve with the joy of com - pas - sion.

Verses



1. No hands but yours to heal the wound - ed world,
2. No eyes but yours to see as Christ would see,
3. No feet but yours to jour - ney with the poor,
4. Through ev - 'ry gift, give back to those in need:

no hands but yours to soothe all its suf - f'ring,
to find the lost, to gaze with com - pas - sion;
to walk this world with mer - cy and jus - tice,
As Christ has blessed, so now be his bless - ing,

no touch but yours to bind the bro - ken
no eyes but yours to glimpse the ho - ly
Yours are the steps to build a last - ing
with ev - 'ry gift a ben - e - dic - tion

D.C.
hope of the peo - ple of God.
joy of the cit - y of God.
peace for the chil - dren of God.
be to the peo - ple of God.

Text: St. Teresa of Ávila, 1515–1582, adapt. by Steven C. Warner, b.1954
Tune: Steven C. Warner, b.1954
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SANCTUS

MASS OF ANGELS AND SAINTS



Ho - ly, Ho - ly, Ho - ly Lord God of
hosts. Heav'n and earth are full of your glo - ry. Ho -
san - na, ho - san - na, ho - san - na in the
high - est, ho - san - na, ho - san - na, ho -
san - na in the high - est. Bless - ed is he who comes in the
name of the Lord. Ho - san - na, ho -
san - na, ho - san - na in the high - est, ho -
san - na, ho - san - na, ho - san - na in the high - est.

Text: ICEL, © 2010

Music: *Mass of the Angels and Saints*, Steven R. Janco, © 1996, 2010, GIA Publications, Inc.

MEMORIAL ACCLAMATION

MASS OF ANGELS AND SAINTS

Two staves of musical notation in G major, 6/8 time. The first staff contains the lyrics: "We pro - claim your Death, O Lord, and pro -". The second staff contains the lyrics: "fess your Res - ur - rec - tion un - til you come a - gain." The music features a mix of quarter, eighth, and sixteenth notes with rests.

Text: ICEL, © 2010
Music: *Mass of the Angels and Saints*, Steven R. Janco, © 1996, 2010, GIA Publications, Inc.

GREAT AMEN

MASS OF ANGELS AND SAINTS

Two staves of musical notation in G major, 6/8 time. The first staff contains the lyrics: "A - men, a - men, a - men." The second staff contains the lyrics: "A - men, a - men, a - men." The music features a mix of quarter, eighth, and sixteenth notes with rests.

Music: *Mass of the Angels and Saints*, Steven R. Janco, © 1996, GIA Publications, Inc.

OUR FATHER

AGNUS DEI

HOLY CROSS MASS

Two staves of musical notation in G major, 6/8 time. The first staff is labeled "Cantor or Choir:" and "All:" and contains the lyrics: "*Lamb of God, you take a - way the sins of the world,". The second staff contains the lyrics: "have mer - cy on us. grant us peace." The music features a mix of quarter, eighth, and sixteenth notes with rests. A triplet of eighth notes is marked with a bracket and the number 3. The second staff has a repeat sign with "To repeat" above and "Last time" above.

Music: *Holy Cross Mass*, David Clark Isele, © 1979, GIA Publications, Inc.

THE PROFESSION OF VOWS

VOW NAME

When each man kneels in front of the Eucharist to pronounce his vows, he states his full name. He may add to his given name a vow name — that is, the name of a saint, a spiritual hero, or a family member whom he desires to emulate or from whom he draws inspiration.

MEN TAKING VOW NAMES

Brennan P. Dour: Rupert, in honor of Bl. Rupert Mayer, SJ, and Peter, in honor of St. Peter Canisius, SJ

Patrick L. Fenner: Peter, in honor of St. Peter the Apostle, St. Peter Canisius, SJ, St. Peter Claver, SJ, and St. Peter Faber, SJ

Austin M. Kleman: Avila, in honor of St. Teresa of Avila, Doctor of the Church

Brian C. Martindale: Benedict, in honor of St. Benedict of Nursia and St. Benedict the Moor, and the Sacred Heart, in devotion to the Sacred Heart of Jesus

Kyle R. Vieth: Nicholas, in honor of St. Nicholas Owen, SJ

VOW CROSS

After the man pronounces his vows, he receives a crucifix — what is commonly called a vow cross — to remind him of his response to God's infinite goodness. Some of the men have selected new crosses, while others have chosen ones that had belonged to now-deceased Jesuits. The newly-vowed men keep these crosses throughout their Jesuit life and may pass them on to the next generation of novices.

THE VOW FORMULA

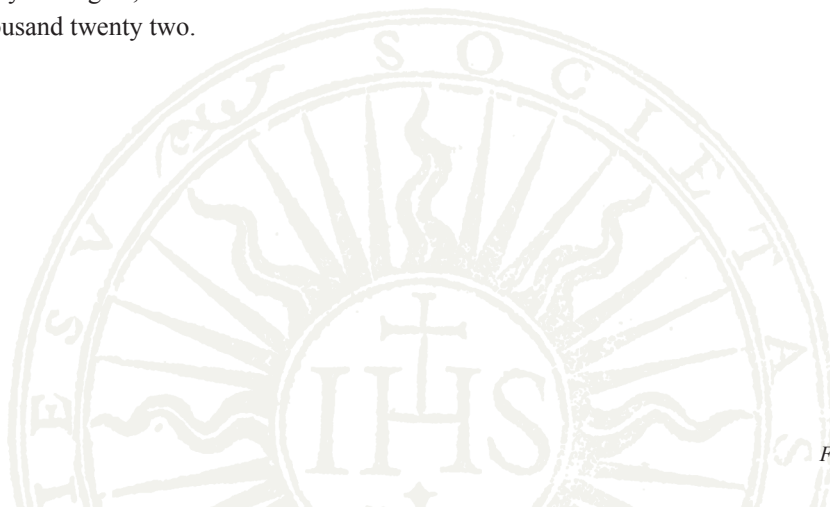
FOR FIRST VOWS IN THE SOCIETY OF JESUS

Almighty and eternal God, I, (full name),
understand how unworthy I am in your divine sight.
Yet I am strengthened by your infinite compassion and mercy,
and I am moved by the desire to serve you.

I vow to your divine Majesty,
before the most holy Virgin Mary and the entire heavenly court,
perpetual chastity, poverty, and obedience in the Society of Jesus.
I promise that I will enter this same Society to spend my life in it forever.
I understand all these things according to the Constitutions of the Society of Jesus.

Therefore, by your boundless goodness and mercy,
and through the blood of Jesus Christ,
I humbly ask that you judge this total commitment of myself acceptable.
And as you have freely given me the desire to make this offering,
so also may you give me the abundant grace to fulfill it.

At Saint Paul, Minnesota, Saint Thomas More Catholic Community,
on the thirteenth day of August,
in the year two thousand twenty two.

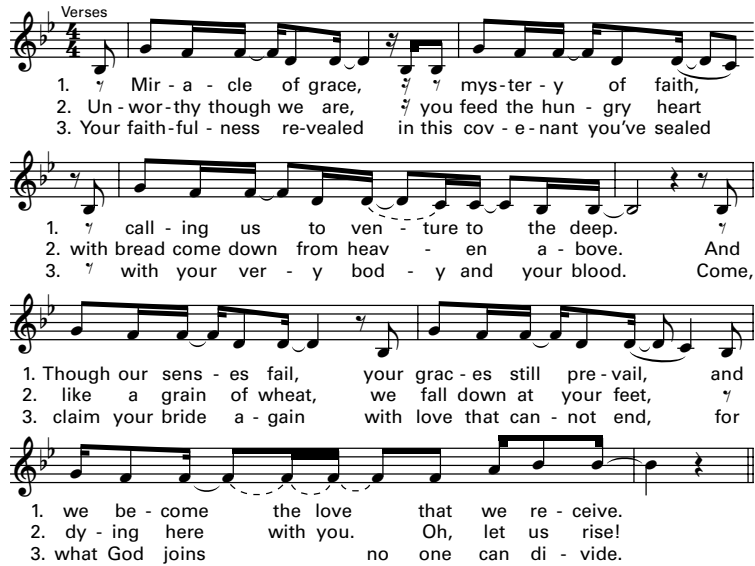


COMMUNION HYMN

MIRACLE OF GRACE

CURTIS STEPHAN

Verses



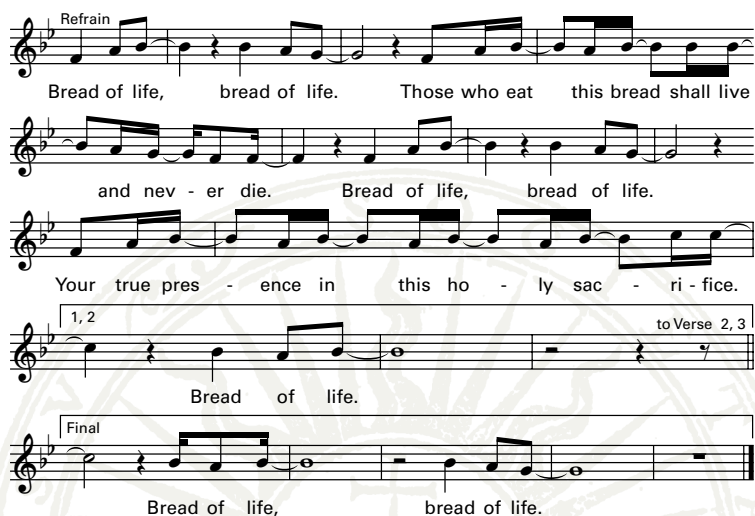
1. Mir - a - cle of grace, mys - ter - y of faith,
2. Un - wor - thy though we are, you feed the hun - gry heart
3. Your faith - ful - ness re - vealed in this cov - e - nant you've sealed

1. call - ing us to ven - ture to the deep.
2. with bread come down from heav - en a - bove. And
3. with your ver - y bod - y and your blood. Come,

1. Though our sens - es fail, your grac - es still pre - vail, and
2. like a grain of wheat, we fall down at your feet,
3. claim your bride a - gain with love that can - not end, for

1. we be - come the love that we re - ceive.
2. dy - ing here with you. Oh, let us rise!
3. what God joins no one can di - vide.

Refrain



Bread of life, bread of life. Those who eat this bread shall live
and nev - er die. Bread of life, bread of life.
Your true pres - ence in this ho - ly sac - ri - fice.
1, 2 Bread of life. to Verse 2, 3
Final
Bread of life, bread of life.

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POST-COMMUNION HYMN

THESE ALONE ARE ENOUGH

DAN SCHUTTE



1. Take my heart, O Lord, take my hopes and dreams.
2. Take my thoughts, O Lord, and my mem - o - ry.
3. I sur - ren - der, Lord, all I have and hold.
4. When the dark - ness falls on my fi - nal days,



Take my mind with all its plans and schemes.
Take my tears, my joys, my lib - er - ty.
I re - turn to you your gifts un - told.
take the ver - y breath that sang your praise.



Give me noth - ing more than your love and grace.



These a - lone, O God, are e - nough for me.

Text: Based on "Suscipe" Prayer of Ignatius of Loyola; Dan Schutte, b.1947
Tune: Dan Schutte, b.1947
© 2004, Dan Schutte. Published by OCP.

COMMUNION MEDITATION

SALVE REGINA

Sal - ve Re - gí - na, ma - ter mi - se - ri - cór - di - ae:
Hail, Queen of Heav-en, hail, our Moth-er com-pas-sion-ate,
 Sal - ve, oh Rei - na, Se - ño - ra y Ma - dre de pie - dad:

Vi - ta, dul - cé - do et spes no - stra sal - ve.
True life and com - fort and our hope, we greet you!
 Túe - res la vi - da, y es - pe - ran - za nues - tra.

Ad te cla - má - mus, éx - su - les fí - li - i He - vae.
To you we ex - iles, chil-dren of Eve, raise our voic - es.
 Es - cu - cha la voz de los tris - tes hi - jos de E - va.

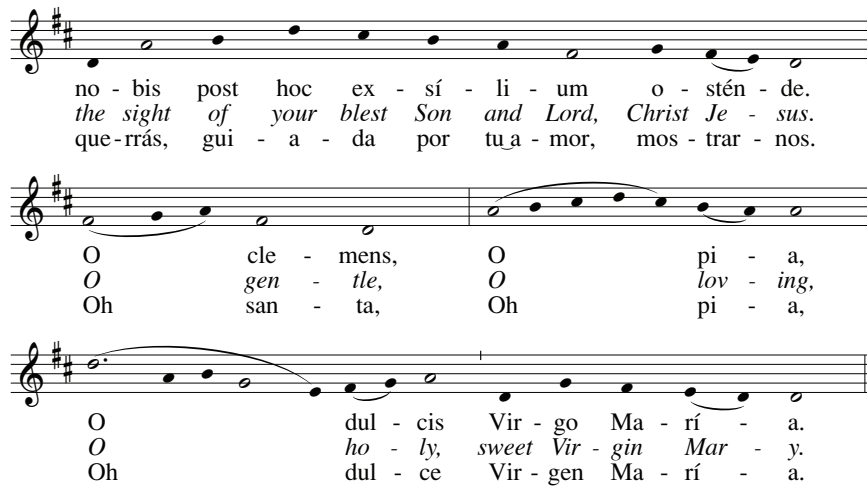
Ad te sus - pi - rá - mus, ge - mén - tes et flen - tes
We send up sighs to you, as mourn-ing and weep-ing,
 Con do - lor te lla - man des - de su des - tie - rro

in hac la - cri - má - rum val - le. E - ia er - go,
we pass through this vale of sor - row. Then turn to us,
 en el va - lle de la tie - rra. Di - ri - ge, pues,

ad - vo - cá - ta no - stra, il - los tu - os
O most gra - cious Wom - an, those eyes of yours,
 a - bo - ga - da nues - tra, ha - cia el mor - tal

mi - se - ri - cór - des ó - cu - los ad nos con - vér - te.
so full of love and ten - der-ness, so full of pit - y.
 tu fiel mi - ra - da ma - ter - nal que fuer - za ins - pi - ra.

Et Je - sum, be - ne - dí - ctum fru - ctum ven - tris tu - i,
And grant us af - ter these, our days of lone - ly ex - ile,
 Y a Je - sús, Hi - jo de Dios que de ti nos na - ció,



no - bis post hoc ex - sí - li - um o - stén - de.
the sight of your blest Son and Lord, Christ Je - sus.
 que - rrás, gui - a - da por tu a - mor, mos - trar - nos.

O cle - mens, O pi - a,
 O gen - tle, O lov - ing,
 Oh san - ta, Oh pi - a,

O dul - cis Vir - go Ma - ri - a.
 O ho - ly, sweet Vir - gin Mar - y.
 Oh dul - ce Vir - gen Ma - ri - a.

Text: *Salve Regina, mater misericordiae*, c.1080, English tr. by John C. Selner, SS, 1904–1992, © 1954, GIA Publications, Inc.; Spanish tr. by R. F. i. C., © Editorial Claret
 Tune: SALVE REGINA, Irregular; Mode V: acc. by Gerard Farrell, OSB, 1919–2009, alt.

CONCLUDING RITES

MISSIONING TO FIRST STUDIES

FINAL BLESSING



Verses



1. My soul cries out with a joy - ful shout that the
 2. Though I am small, my God, my all, you
 3. From the halls of power to the for - tress tower, not a
 4. Though the na - tions rage from age to age, we re -



God of my heart is great, And my spir - it sings of the
 work great things in me, And your mer - cy will last from the
 stone will be left on stone. Let the king be - ware for your
 mem - ber who holds us fast: God's mer - cy must de -



won - drous things that you bring to the ones who wait. You
 depths of the past to the end of the age to be. Your
 jus - tice tears ev - 'ry ty - rant from his throne. The
 liv - er us from the con - quer - or's crush - ing grasp. This



fixed your sight on your ser - vant's plight, and my
 ver - y name puts the proud to shame, and to
 hun - gry poor shall weep no more, for the
 sav - ing word that our fore - bears heard is the



weak - ness you did not spurn, So from east to west shall my
 those who would for you yearn, You will show your might, put the
 food they can nev - er earn; There are ta - bles spread, ev - 'ry
 prom - ise which holds us bound, 'Til the spear and rod can be

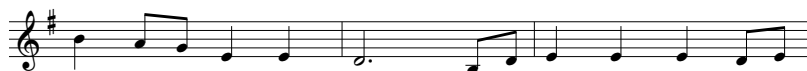


name be blest. Could the world be a - bout to turn?
strong to flight, for the world is a - bout to turn.
mouth be fed, for the world is a - bout to turn.
crushed by God, who is turn - ing the world a - round.

Refrain



My heart shall sing of the day you bring. Let the



fires of your jus - tice burn. Wipe a - way all tears, for the



dawn draws near, And the world is a - bout to turn!

Text: Luke 1:46-58; Rory Cooney, b.1952
Tune: STAR OF THE COUNTY DOWN, Irregular with refrain; Irish melody; arr. by Rory Cooney, b.1952
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FORMATION IN THE SOCIETY OF JESUS

NOVITIATE (TWO YEARS)

The novitiate is a time for testing whether God is calling a man to the Society of Jesus, whether his deepest desires and aspirations coincide with such a call, and whether he is free to follow Christ as a Jesuit. Its central element is the thirty-day retreat of the Spiritual Exercises of Saint Ignatius Loyola. At the end of these two years, the man pronounces perpetual vows of poverty, chastity, and obedience as either a scholastic (seeking ordination to the priesthood) or a brother (not seeking ordination).

FIRST STUDIES (GENERALLY THREE YEARS)

The newly vowed Jesuit devotes himself full-time to the study of philosophy, theology, and other applicable subjects, while engaging in apostolic work that strengthens and challenges his commitment.

REGENCY (GENERALLY THREE YEARS)

The man now moves into full-time active ministry, traditionally teaching at a Jesuit high school or university.

THEOLOGY (GENERALLY THREE YEARS)

Jesuit scholastics now devote themselves full-time to the study of theology, which prepares them for their priestly ordination. Jesuit brothers might study theology for a shorter time as a way to enhance their effectiveness for ministry.

ORDINATION

A scholastic receives the Sacrament of Holy Orders and is available for his first assignment as a Jesuit priest, either for active ministry or for further studies.

TERTIANSHIP

Some time later, Jesuit brothers and priests have a “third year” of probation, during which they return to some of the experiences of the novitiate, including the long retreat. Having completed tertianship, the Society will call them to final vows, which marks their full incorporation into the Jesuits and the end of the formation program.

ACKNOWLEDGMENTS

CELEBRANT

Rev. R.J. Fichtinger, SJ
Superior of Novitiate Community

NOVITIATE STAFF

Rev. William O'Brien, SJ
Director of Novices

Rev. Lawrence Ober, SJ
Socius to Director of Novices

Br. Ralph Cordero, SJ
Minister of Novitiate Community

FORMATION STAFF

Rev. Charles Rodrigues, SJ
Provincial Assistant for Formation

ACOLYTES

Noah Banasiewicz, SJ

Ben Jansen, SJ

Ty Wahlbrink, SJ

LECTORS

Kathryn Fenner

Jack Martindale

GIFT BEARERS

Maggie Dour

Jane Fenner

JoAnn Kleman

Sandy Martindale

Barbara Majewski

CHOIR

Parish Choir of St. Thomas More
under the direction of Kellen
O'Grady

ORGANIST

Michelle Plombon

USHERS

Michael Bauer, nSJ

Carl Caceres, nSJ

Ryan Cruise, nSJ

Joe Ertle, nSJ

Scott Fox, nSJ

Brian Kemper, nSJ

Solomon Liebl, nSJ

Leo Rander, nSJ

Ben Rogers, nSJ



A SPECIAL THANKS TO
REVEREND R.J. FICHTINGER, SJ
PASTOR OF SAINT THOMAS MORE CATHOLIC COMMUNITY
FOR HOSTING THE FIRST VOW CEREMONY

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AD MAJOREM DEI GLORIAM



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