



SOCIETY OF JESUS

2024 First Vows Profession

Charles C. Bulger, SJ

Thomas J. Hellenbrand, SJ

Jonathan M. Jue-Wong, SJ

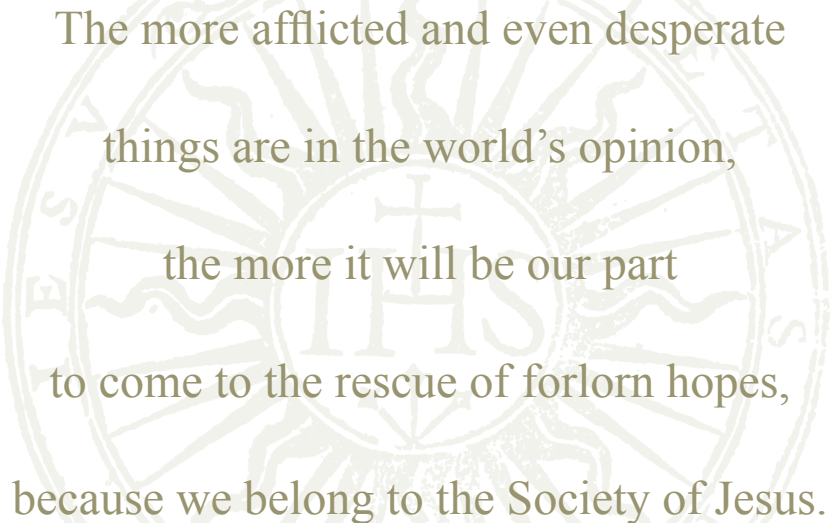
John P. Rosenwinkel, SJ

9:00 a.m., Saturday, August 10, 2024

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 Preludes Processional Hymn

Gabriel's Oboe

Ennio Morricone

You, Lord, Are in This Place

Keith Duke

Praise to the Lord, the Almighty



1. Praise to the Lord, the Al - might - y, the King of cre -
2. Praise to the Lord, who o'er all things is won - drous - ly
3. Praise to the Lord, who will pros - per your work and de -
4. Praise to the Lord! O let all that is in me a -



a - tion! O my soul, praise him, for
reign - ing And, as on wings of an
fend you; Sure - ly his good - ness and
dore him! All that has life and breath,



he is your health and sal - va - tion!
ea - gle, up - lift - ing, sus - tain - ing.
mer - cy shall dai - ly at - tend you.
come now with prais - es be - fore him!



All you who hear, Now to his tem - ple draw near.
Have you not seen All you have need - ed has been
Pon - der a - new What the Al - might - y can do,
Let the "A - men" Sound from his peo - ple a - gain!



Praise him in glad ad - o - ra - tion!
Met by his gra - cious or - dain - ing?
Who with his love does be - friend you.
Glad - ly with praise we a - dore him!




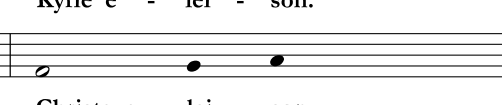
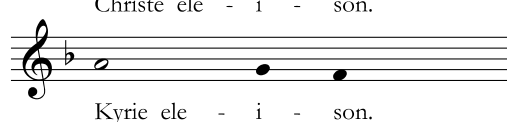
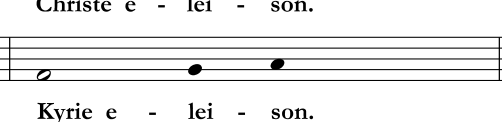
Text: *Lobe den Herren, den mächtigen König*; Joachim Neander, 1650–1680; tr. by Catherine Winkworth, 1827–1878, alt.
Tune: LOBE DEN HERREN, 14 14 47 8; *Stralsund Gesangbuch*, 1665

THE INTRODUCTORY RITES

Kyrie

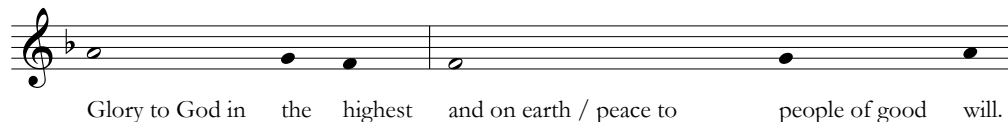
Mass of the Patriarchs

ancient French tone,
arr. Michael Dominic O'Connor, OP


CANTOR/CHOIR:	CONGREGATION:
 <p>Kyrie ele - i - son.</p>	 <p>Kyrie e - lei - son.</p>
 <p>Christe ele - i - son.</p>	 <p>Christe e - lei - son.</p>
 <p>Kyrie ele - i - son.</p>	 <p>Kyrie e - lei - son.</p>

Gloria

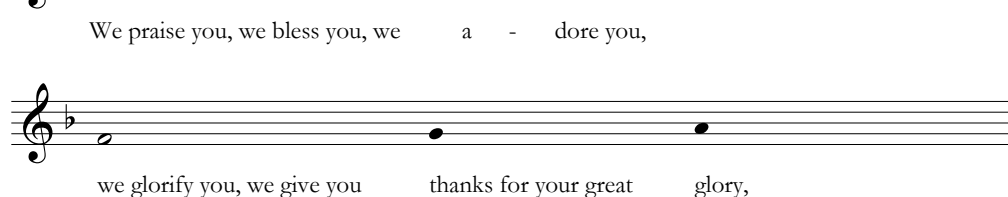
Mass of the Patriarchs



Glory to God in the highest and on earth / peace to people of good will.




We praise you, we bless you, we a - dore you,




we glorify you, we give you thanks for your great glory,




Lord God, heaven - ly King, O God, al - mighty Father.




Lord Jesus Christ, only Begot - ten Son, Lord God, Lamb of God, Son of the Father,




You take away the sins of the world: have mercy on us.




You take away the sins of the world: re - ceive our prayer.



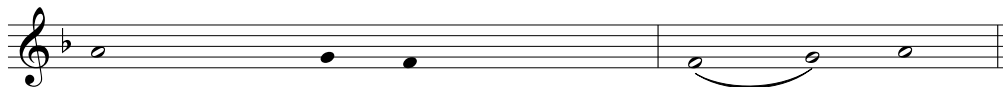
You are seated at the right hand of the Father: have mercy on us.



For you alone are the Ho - ly One, you a - lone are the Lord,



You alone are the Most High, Je - sus Christ, with the Holy Spirit,



in the glory of God the Father. A - men.

THE LITURGY OF THE WORD

First Reading

Matthew Hellenbrand

Song of Songs 2:8–14

Hark! My lover—here he comes springing across the mountains, leaping across the hills. My lover is like a gazelle or a young stag. Here he stands behind our wall, gazing through the windows, peering through the lattices.

My lover speaks; he says to me, “Arise, my beloved, my dove, my beautiful one, and come! For see, the winter is past, the rains are over and gone. The flowers appear on the earth, the time of pruning the vines has come, and the song of the dove is heard in our land. The fig tree puts forth its figs, and the vines, in bloom, give forth fragrance. Arise, my beloved, my beautiful one, and come!

“O my dove in the clefts of the rock, in the secret recesses of the cliff, let me see you, let me hear your voice, for your voice is sweet, and you are lovely.”

Responsorial Psalm

Matthew R. Zurcher, SJ

Psalm 116

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

O God, you are my God whom I seek;
for you my flesh pines and my soul thirsts
like the earth, parched, lifeless and without water.

Thus have I gazed toward you in the sanctuary
to see your power and your glory,
for your kindness is a greater good than life;
my lips shall glorify you.

Thus will I bless you while I live;
lifting up my hands, I will call upon your name.
As with the riches of a banquet shall my soul be
satisfied and with exultant lips my mouth shall
praise you.

That you are my help,
and in the shadow of your wings I shout for joy.
My soul clings to you;
your right hand upholds me.

Second Reading

Katie Rosenwinkel

Philippians 3:8-14

Brothers and sisters:

I consider everything as a loss because of the supreme good of knowing Christ Jesus my Lord.

For his sake I have accepted the loss of all things and I consider them so much rubbish, that I may gain Christ and be found in him, not having any righteousness of my own based on the law but that which comes through faith in Christ, the righteousness from God, depending on faith to know him and the power of his resurrection and the sharing of his sufferings by being conformed to his death, if somehow I may attain the resurrection from the dead.

It is not that I have already taken hold of it or have already attained perfect maturity, but I continue my pursuit in hope that I may possess it, since I have indeed been taken possession of by Christ Jesus.

Brothers and sisters, I for my part do not consider myself to have taken possession. Just one thing: forgetting what lies behind but straining forward to what lies ahead, I continue my pursuit toward the goal, the prize of God's upward calling, in Christ Jesus.

Gospel Acclamation

Festival Alleluia

James Cheponis



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

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

The image shows two staves of musical notation for a Festival Alleluia. The first staff is in 4/4 time, with a key signature of one flat (B-flat). The melody consists of quarter and eighth notes, with a final quarter rest. The lyrics 'Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.' are written below the staff. The second staff is identical to the first, but ends with a double bar line. The lyrics 'Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!' are written below the staff.

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Gospel

Rev. William P. O'Brien, SJ

John 15:1–8

Jesus said to his disciples:

“I am the true vine, and my Father is the vine grower. He takes away every branch in me that does not bear fruit, and every one that does he prunes so that it bears more fruit. You are already pruned because of the word that I spoke to you. Remain in me, as I remain in you.

“Just as a branch cannot bear fruit on its own unless it remains on the vine, so neither can you unless you remain in me. I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing.

“Anyone who does not remain in me will be thrown out like a branch and wither; people will gather them and throw them into a fire and they will be burned.

“If you remain in me and my words remain in you, ask for whatever you want and it will be done for you. By this is my Father glorified, that you bear much fruit and become my disciples.”

Homily

Very Rev. Karl J. Kiser, SJ

Universal Prayer

Carl J. Caceres, SJ and Brian A. Kemper, SJ



THE LITURGY OF THE EUCHARIST

Preparation of the Gifts

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.

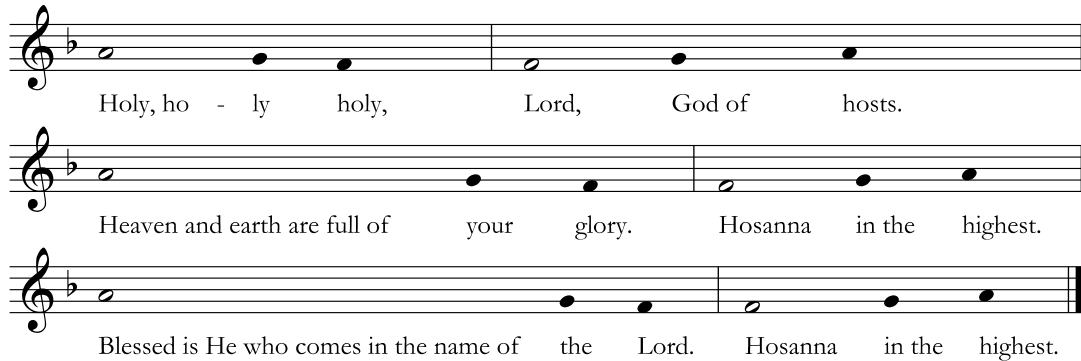


These a - lone, O God, are e - nough for me.

Text: Based on "Suscipe" Prayer of Ignatius of Loyola; Dan Schutte, b.1947
Tune: Dan Schutte, b.1947
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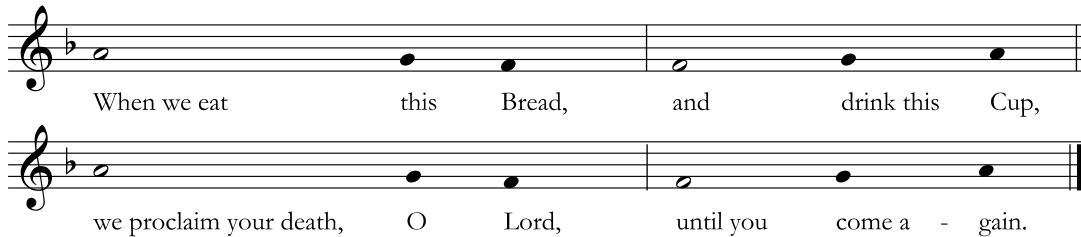
THE EUCHARISTIC PRAYER

Sanctus



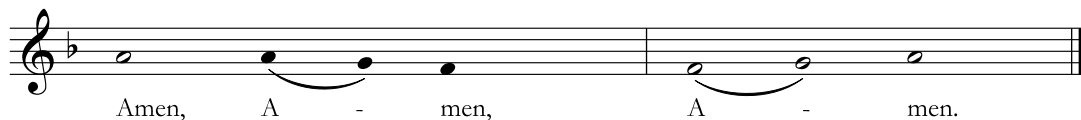
Holy, ho - ly holy, Lord, God of hosts.
Heaven and earth are full of your glory. Hosanna in the highest.
Blessed is He who comes in the name of the Lord. Hosanna in the highest.

Memorial Acclamation



When we eat this Bread, and drink this Cup,
we proclaim your death, O Lord, until you come a - gain.

Great Amen



Amen, A - men, A - men.

THE PROFESSION OF VOWS

The 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 tenth day of August,
in the year two thousand twenty-four.

Vow Cross

After the man pronounces his vows, he receives a crucifix — what is commonly called a *vow cross* — which represents his total self-offering to God.

Communion Hymn

Oh Beauty, Ever Ancient

Roc O'Connor, SJ

Verses



Verse 1: Solo 1. Oh, _____ late _____ have I loved you, oh, _____
Verse 2: Men 2. My un - love - li - ness I ran from, turned to
Verse 3: Women 3. This cre - at - ed world is glo - rious, yet I
Verse 4: All 4. I had wan - dered far, per - ceiv - ing that I
Verse 5: All 5. In your love - li - ness you made me, in your



1. late _____ have I turned; turned from seek - ing you in
2. seek you in all things, things you fash - ioned as a
3. could not see with - in, see your love - li - ness be -
4. walked my road a - lone. Yet you called, you shone, you
5. god - ly im - age true; by your grace you have re -



1. crea - tures, flee - ing grief and pain with - in.
2. path - way; yet I lost my - self in them.
3. hind all, find the Giv - er in the gift.
4. sum - moned, and you drew my spir - it home.
5. newed me; let me live my life in you!

Refrain



O Beau - ty, ev - er an - cient, O Beau - ty, ev - er



new: you, the mir - ror of my life re - newed, let me



find my life in you!

Text: Based on a prayer from St. Augustine of Hippo's *Confessions*, ca. 400.
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Post-Communion Hymn

Ave Verum Corpus

Wolfgang Amadeus Mozart

Ave verum corpus, natum
de Maria Virgine,
vere passum, immolatum
in cruce pro homine
cuius latus perforatum
fluxit aqua et sanguine:
esto nobis praegustatum
in mortis examine.

Hail, true Body, born
of the Virgin Mary,
having truly suffered, sacrificed
on the cross for mankind,
from whose pierced side
water and blood flowed:
be for us a sweet foretaste
in the trial of death!

THE CONCLUDING RITES

Missioning to First Studies

Final Blessing

Recessional

O God Beyond All Praising



1. O God, be-yond all prais-ing, we wor-ship you to -
2. The flow'r of earth-ly splen-dor in time must sure - ly
3. Come pas-sion's pow - er ho - ly, your in - sight here im -
4. 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
part, and give your ser-vants low - ly, an un - der - stand - ing
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
heart to know your care more clear - ly when faith and love are
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
tried to seek you more sin - cere - ly when
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
false id - eals have died: for vis - ion we im -
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
plore you, for wis - dom's pure de - light, in
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.
prayer we come be - fore you to wait up - on your light.
make a joy - ful du - ty our sac - ri - fice of praise.

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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, typically, 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 begins a period of full-time apostolic 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 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. He is ordained to the diaconate, typically during the third year of theology studies, and is then ordained to the priesthood, typically after the third year of theology. He is then 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 enter a “third year” of probation, typically over two summers or lasting about six months, during which they return to some of the experiences of the novitiate, including the long retreat. The man’s superior will call him to final vows at some point after the man has completed tertianship. Final vows marks a Jesuit’s full incorporation into the Society and the end of the formation program.

ACKNOWLEDGMENTS

Principal Celebrant

Very Rev. Karl J. Kiser, SJ
Provincial of the Midwest Jesuits

Novitiate Staff

Br. Ralph Cordero, SJ
Minister of the Novitiate Community

Rev. James E. Grummer, SJ
Socius to the Director of Novices

Rev. Lawrence M. Ober, SJ
Instructor of Novices

Rev. William P. O'Brien, SJ
Director of Novices

Formation Staff

Rev. Charles Rodrigues, SJ
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Acolytes

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Scott J. Fox, SJ

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Benjamin C. Rogers, SJ

Lectors

Carl J. Caceres, SJ

Matthew Hellenbrand

Brian A. Kemper, SJ

Katie Rosenwinkel

Matthew R. Zurcher, SJ

Gift Bearers

Thomas Bulger

Maria Hellenbrand

Heather Jue-Wong

Brian Rosenwinkel

Vow Cross Bearers

Kristy Bulger

Helen Hellenbrand

Rev. Jennifer Jue

Maureen Rosenwinkel

Choir

Parish Choir of Saint Thomas
More, under the direction
of Kellen O'Grady, joined by
Michael Bauer, SJ

Organist

Michelle Plombon

Guitarist

Matthew R. Zurcher, SJ

Flautist

Solomon T. Liebl, SJ

Ushers

Taylr J. Bahr, nSJ

Jonathan B. Herrington, nSJ

Christopher D. Kinkor, nSJ

Timothy A. Long, nSJ

Robert E. Nichols, nSJ

Noah W. Smith, nSJ

Aidan C. Stenson, nSJ

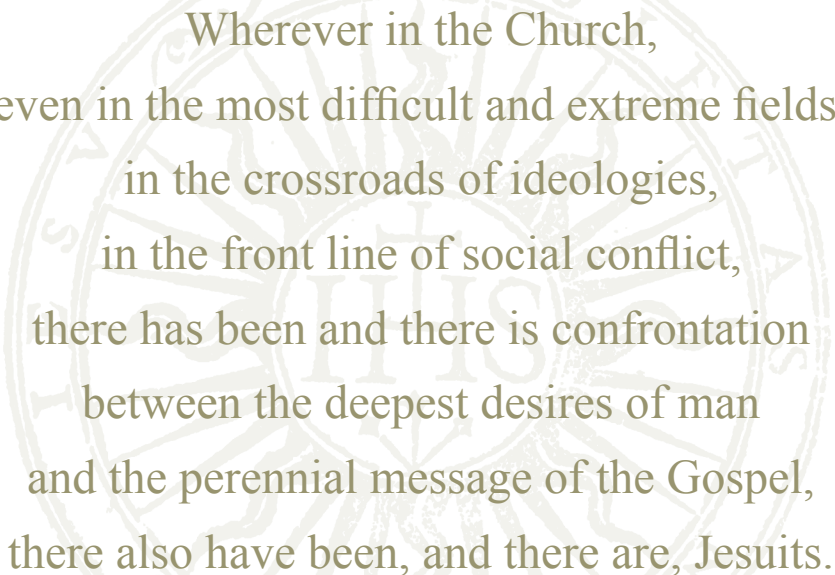
Mark L. Trombley, nSJ

Special thanks to
Rev. Richard J. Fichtinger, SJ
pastor of the Saint Thomas More Catholic Community
for hosting the First Vow Mass

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Wherever in the Church,
even in the most difficult and extreme fields,
in the crossroads of ideologies,
in the front line of social conflict,
there has been and there is confrontation
between the deepest desires of man
and the perennial message of the Gospel,
there also have been, and there are, Jesuits.

—POPE SAINT PAUL VI TO GC 32



Ad Majorem Dei Gloriam



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