

## THE NOTION OF CONSECRATION AND PROFESSION IN MONASTIC PROFESSION AND PROFESSION IN ORDERS AND CONGREGATIONS ACCORDING TO CCEO-Part II

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The Second Vatican Council and CCEO use “consecration” and “profession” to denote the commitment that signifies the beginning of the religious life. Despite appearing to denote the same reality, these two terms have different theological and canonical connotations. This article attempts to understand the notions of consecration and profession in CCEO, particularly monastic profession and profession in orders and congregations. For the Part - 1 of this article see, *Iustitia*, Vol. 10, n. 1, pp. 91-106.

### 5. Are Religious Consecration and Religious Profession Identical?

*Religious consecration* refers to God’s work, choice, call, separation and consecration. *Lumen Gentium* 44 teaches that religious consecration is mainly an act of God. As Pigna points out, the Second Vatican Council and post-Vatican II documents reserve the word *consecrare* (to consecrate) for the divine action of taking possession of man and imprinting God’s own seal on him.<sup>1</sup> This usage emphasizes the spiritual dimension of consecration. Although it requires the free self-offering of the one consecrated, consecration is initiated and effected by God Himself. It takes place in the Church according to its norms and by virtue of its mediatory role. More a theological term than a juridical one, consecration is not to be reduced to a legal contract, but to reflect the depth of the mystery of a covenant with God. Due respect

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<sup>1</sup> Arnaldo Pigna, *La Vita Religiosa: Teologia e Spiritualità*, 233.

is to be given to the norms that regulate the primary elements, namely self-offering and its approval, of this essentially ecclesial act.

In contrast to consecration, *religious profession* is mainly an action of man that occurs in the Church. It is an external manifestation of the internal *propositum* of giving oneself to God, made explicitly or implicitly through vows professed in the Church and according to its norms. Additionally, religious profession also indicates the liturgical act of assuming the obligation to practice the evangelical counsels and the official public act accepted by the legitimate authority.<sup>2</sup> Hence, the self-offering of the person takes place in and through the Church. The legitimate religious superior receives the religious profession in the name of the Church. From the profession, two bonds arise: one, consisting of reciprocal rights and obligations, is between the professed and the religious institute; the other is a moral-juridical bond between the person and the Church. In addition to its theological content, religious profession has a binding juridical character.<sup>3</sup> In the midst of the actions of God and the Church, the person plays an active role by accepting God's choice and call. By making the profession in the hands of the Church's representative, he or she enters into a new relationship with God, the Church and the religious institute. The religious motive of the profession of the counsels characterises the state of life properly called "religious".<sup>4</sup>

Both religious consecration and profession concern the beginning of religious life. From the distinctions above, we see that religious consecration and religious profession are simultaneous but distinct actions. It could be said that the action of God is primary in consecration, whereas in profession man's promise to God predominates. Since the vows are made in the Church according to its norms and are received in its name, profession is more ecclesial and juridical than consecration. It could be said that spiritually and interiorly it is God who consecrates, but that the juridical and ecclesiastical reality of consecration comes about by profession.<sup>5</sup>

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<sup>2</sup> Gianfranco Ghirlanda, "L'Instrumentum Laboris per il Sinodo sulla Vita Consecrata," *Periodica*, 83 (1994), 448, foot note 11.

<sup>3</sup> Elio Gambari, *Religious Life according to Vatican II and the New Code of Canon Law*, 94.

<sup>4</sup> Elio Gambari, *Religious Life according to Vatican II and the New Code of Canon Law*, 117, footnote 20.

<sup>5</sup> Elio Gambari, *Religious Life according to Vatican II and the New Code of Canon Law*, 88.

Consequently, the Codes of Canon Law often employ the term *religious profession*.

### **6. Comparison of the Notion of Consecration in the Monastic Profession with that of the Profession in Orders and Congregations**

The first canon under the title Monks and Other Religious as well as Members of Other Institutes of Consecrated Life addressed the consecrated state of religious. CCEO c. 410 establishes that these persons are consecrated through the public vows of obedience, chastity and poverty. Monastic profession, during which the person assumes perpetual vows of obedience, chastity and poverty, is treated in canon 462 §1, while canon 526 discusses temporary profession of these vows in orders and congregations. Hence, in both monasteries and orders/congregations, members profess the public vows of obedience, chastity and poverty and are consecrated.

Consecration is understood as separation from the profane in order to be totally offered to God. This separation and offering, which entails a passage from the profane to divine, occurs in both monastic profession and profession in orders and congregations. Through consecration, a person in the world separates from the secular realm, becomes a member of the monastery, order or congregation, and is dedicated entirely for the divine service and constant communion with God.

God Himself initiates and effects religious consecration. When the person offers himself to God, God accepts and consecrates the person. Thus, in monasteries, orders and congregations, it is God who consecrates the person and effectively makes him or her a religious. The person, in turn, is responsible for making a sweeping and entire gift of self through the profession of the public vows of obedience, chastity and poverty.

The Church must mediate religious consecration in monasteries, orders and congregations. In all three cases, the consecration ceremony takes place during the Divine Liturgy. Since the intent of consecration is to express more clearly, fully and demandingly the obligation of baptism, consecration is considered a deeper and fuller expression of the consecration received at baptism.

Consecration in monasteries, orders and congregations expresses the dynamic and religious aspect of belonging entirely to God.<sup>6</sup> It entails

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<sup>6</sup> Elio Gambari, *Religious Life according to Vatican II and the New Code of Canon Law*, 91.

the spiritual, interior and exterior consecration God effects and the Church, by its intervention, manifests. Hence, by religious consecration, the members of monasteries, orders and congregations oblige themselves to God and the Church.

	Monastery	Order	Congregation
Concept	Being separated from the secular and consecrated to God and His service	Being separated from the secular and consecrated to God and His service	Being separated from the secular and consecrated to God and His service
Role of God	Consecration is initiated, made and effected by God	Consecration is initiated, made and effected by God	Consecration is initiated, made and effected by God
Role of person	Person offers himself to God fully with free will and proper knowledge	Person offers himself to God fully with free will and proper knowledge	Person offers himself to God fully with free will and proper knowledge
Role of Church	Church receives the self-offering of man and commends it to God through its public prayer	Church receives the self-offering of man and commends it to God through its public prayer	Church receives the self-offering of man and commends it to God through its public prayer
Reference to baptism	Deepening of the baptismal consecration	Deepening of the baptismal consecration	Deepening of the baptismal consecration
Obligation	Obligated to God and the Church to live the consecration and the special obligations arising from it	Obligated to God and the Church to live the consecration and the special obligations arising from it	Obligated to God and the Church to live the consecration and the special obligations arising from it

All the factors are same regarding the consecration that occurs as part of monastic profession and as part of profession in orders and congregations.

### ***7. Comparison of the Notion of Profession in the Monastic Profession with that of the Profession in Orders and Congregations***

Monastic profession and profession in orders and congregations are understood as the external manifestation of the internal *propositum* to give oneself to God in and through the Church. Canon 462 speaks about the monastic profession, whereas c. 526 discusses the profession in orders and congregations. In both cases, the law requires profession to be made through public vows of obedience, chastity and poverty. Through this profession, one makes the total self-gift to God.

CCEO uses the words *status monasticus definitive assumitur professione perpetua* (c. 462 §1) to discuss monastic profession and *professio temporaria cum tribus votis* (c. 526) to treat profession in orders and congregations.<sup>7</sup> Although CCEO does not address perpetual profession in orders and congregations explicitly (it mentions only the effects), this sort of profession is also made by the three vows.

CCEO conceives monastic profession as a perpetual profession of the three religious vows. By perpetual profession, the monastic state is assumed definitively and perpetually. As the phrasing suggests, the profession in orders and congregations is either temporary or perpetual. In orders and congregations, temporary profession is made for a period determined by the statutes and perpetual profession is made afterward. Temporary profession is always oriented toward eventual perpetual profession and is part of the probation period.

Religious vows in monasteries, orders and congregations are public because they are accepted by legitimate religious superiors in the name of the Church. As a result of the vows, the person becomes a member of the monastery, order or congregation, and a bond with reciprocal obligations arises between the person and the institute.

In profession in monasteries, orders and congregations, the internal promise is declared and thus the profession is expressed by external words or other signs. However, modes of making the profession vary. In Eastern monasteries, generally, monastic profession is made through consecratory rites. In these rites, the essential elements of

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<sup>7</sup> Here, the expressions used in CCEO are compared to understand better the implications of the two types of profession.

which are tonsure and conferral of the habit, the vows are made implicitly through the rite. In contrast, in religious orders and congregations, the vows are usually professed explicitly. This profession is made according to the prescribed formula of each institute as part of the rite of profession or the liturgical setting. Since CCEO tries to highlight the consecration in monastic institutes and the taking up of the vows implicitly through the traditional monastic introductory rituals, it uses the words *status monasticus assumitur*, that is, monastic state is assumed. In religious orders and congregations the main element of profession is the public avowal of obedience, chastity and poverty. Hence CCEO uses the expression *professio cum tribus votis*, profession with the three vows.

For all three types of institute, profession is made during the Divine Liturgy according to the prescripts of the liturgical books and *typicon* or statutes. Canon 462 §2 requires that the liturgical books and *typicon* be followed in the monasteries, whereas c. 535 §1 requires following of the statutes which are to establish the liturgical rite.<sup>8</sup> In other words, profession is made according to the institute's own rite, the rule of the religious institute and its special traditions. Whether in monasteries, orders or congregations, religious profession partakes in the public prayer of the Church. Through the approval of the profession by the Church, one is raised to the canonical state of religious. Thus, through monastic profession one enters the monastic state which is itself religious, and by profession in religious orders and congregations one enters the religious state.

Salachas explains that, in addition to the three vows, monastic profession comprises also the monk's entire *modus vivendi* according to a certain monastic rule.<sup>9</sup> According to Pujol, when the temporary profession of the three public vows is made in an order or congregation, the person becomes a true religious and from that moment assumes a new state of life.<sup>10</sup> Temporary profession carries the same obligation to obey the statutes as does perpetual profession. This obligation naturally includes the *modus vivendi* of a religious according to the rule of the institute. Although only perpetual profession fully aggregates the member to the institute, he or she

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<sup>8</sup> Clemente Pujol, *La Vita Religiosa Orientale* (Roma: Pontificio Istituto Orientale, 1994), 288.

<sup>9</sup> Dimitrios Salachas, *La Vita Consacrata nel Codice dei Canonici delle Chiese Orientali* (CCEO) (Bologna: Edizioni Dehoniane, 2006), 192.

<sup>10</sup> Clemente Pujol, *La Vita Religiosa Orientale*, 287.

begins religious life itself from the moment of temporary profession. This is true even though CCEO does not explicitly affirm that the religious state is assumed by temporary profession in orders or congregations.

Hence, in monasteries, orders and congregations, profession is expressed through the public vows of obedience, chastity and poverty. However, the aforementioned institutes differ in whether these vows are made implicitly or explicitly. In monasteries, perpetual vows are assumed, i.e. taken implicitly, through the traditional rite of monastic profession. In religious orders and congregations, a first temporary profession is made in which the vows are usually taken explicitly through the prescribed formula. These vows are then made perpetual after the determined period of time. However, both the temporary and perpetual profession in orders and congregations are made according to the liturgical prescripts approved by the Church and determined in the statutes.

	Monastery	Order	Congregation
Concept	External manifestation of the internal <i>propositum</i> to give oneself to God through the practice of the evangelical counsels	External manifestation of the internal <i>propositum</i> to give oneself to God through the practice of the evangelical counsels	External manifestation of the internal <i>propositum</i> to give oneself to God through the practice of the evangelical counsels
Vows	By the public vows of obedience, chastity and poverty	By the public vows of obedience, chastity and poverty	By the public vows of obedience, chastity and poverty
Making of the vows	Vows are made to God before the competent superior	Vows are made to God before the competent superior	Vows are made to God before the competent superior
Acceptance	Vows are accepted by the	Vows are accepted by the	Vows are

of the vows	superior in the name of the Church	superior in the name of the Church	accepted by the superior in the name of the Church
Time of the making the profession	Takes place in the Divine Liturgy with special rites approved by the Church	Takes place in the Divine Liturgy with special rites approved by the Church	Takes place in the Divine Liturgy with special rites approved by the Church
Approval by the Church	The Church raises the religious profession to the dignity of a canonical state by its approval	The Church raises the religious profession to the dignity of a canonical state by its approval	The Church raises the religious profession to the dignity of a canonical state by its approval
Result of the approval	The professed enters into the religious state as a member of a monastery	The professed enters into the religious state as a member of an order	The professed enters into the religious state as a member of a congregation
Nature of the relationship with God	Covenantal relationship with God	Covenantal relationship with God	Covenantal relationship with God
Nature of the relationship with the religious institute	When accepted by the superior a bond is formed between the professed and the monastery with a whole group of reciprocal obligations	When accepted by the superior a bond is formed between the professed and the order with a whole group of reciprocal obligations	When accepted by the superior a bond is formed between the professed and the congregation with a whole group of reciprocal obligations



Mode of profession	Express profession	Express profession	Express profession
Mode of making the vows	Assumes the vows <b>implicitly</b> . Vows are assumed through <b>promises, response to the interrogations, making the three-fold renunciation,</b> etc.	Makes the vows <b>explicitly</b> . Vows are usually made by <b>pronouncing them according to the prescribed formula</b> of each institute	Makes the vows <b>explicitly</b> . Vows are usually made by <b>pronouncing them according to the prescribed formula</b> of each institute
Way of expressing the internal <i>propositum</i>	<b>Tonsure, the conferral of the habit, interrogation-response, etc.</b>	<b>Profession of the vows</b>	<b>Profession of the vows</b>
Nature of profession regarding the period	Monastic profession is <b>perpetual</b> in nature, but temporary profession is also <b>permitted</b>	Both <b>temporary and perpetual</b> professions are <b>to be made</b>	Both <b>temporary and perpetual</b> professions are <b>to be made</b>
Expression used	<i>Status monasticus definitive assumitur professione perpetua</i>	<i>Professio temporaria cum tribus votis emittatur</i>	<i>Professio temporaria cum tribus votis emittatur</i>

Hence, the fundamental notion of profession is fundamentally the same for monasteries, orders and congregations. However, the manner in which profession is made differs among individual institutes. Each institute portrays its own identity and tradition in religious profession, thereby expressing the same fundamental reality in different ways.

## 8. The Use of the Word Consecration for Religious Profession in CCEO

In defining religious life, CCEO c. 410 states that religious are consecrated. The term *consecration* is used again in CCEO, Title XII, Chapter I, Art. II, 4°, which equates monastic profession with consecration using *seu*. Thus the consecratory nature of monastic profession is clearly established.

The Eastern code seldom uses *consecration* to discuss the profession in religious orders and congregations. This suggests that perhaps only monastic profession is a consecration, and raises the question of whether profession in religious orders and congregations is actually a consecration.

### 8.1. Traditional Understanding of Monastic Profession as a Consecration

In Catholic tradition, Eastern monastic profession is generally understood as a consecration. The traditional understanding or recognition of the rite of monastic profession as a consecration may be the reason behind this. The main reason for this recognition is the following of consecratory rituals in the rite of monastic profession.

### 8.2. Rite of Monastic Consecration and Conventional Consecration

Both Eastern and Western traditions consecratory rituals are solemn and elaborate. The ordinary minister of a consecration is usually a bishop, and numerous efficacious graces are attached to its reception. The new state to which consecration elevates the person is permanent and the rite can never be repeated; the profanation of a consecrated person carries with it the sin of sacrilege.<sup>11</sup> In the Eastern Churches, consecration is effected by the prayer together with the sign of the cross, the imposition of hands or the anointing with holy oils.<sup>12</sup> Some of these elements are present in the consecratory rite of monastic profession and may vary among particular traditions. For example, East Syriac, Coptic and Armenian monastic professions employ the imposition of hands, Coptic monastic profession utilizes anointing with holy oils, and Byzantine monastic profession uses neither.

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<sup>11</sup> John Linus Paschang, *The Sacramentals according to the Code of Canon Law*, Published PhD diss. (Washington DC: Catholic University of America, 1925), 50-51.

<sup>12</sup> Eusèbe Renaudot, "Orationes et Benedictiones ad Consecrationem Omnium" in *Liturgiarum Orientalium Collectio*, I (Londini: Francofurti ad Moenum, 1847), 52-56; Eusèbe Renaudot, "Ad Benedictiones" in *Liturgiarum Orientalium Collectio*, I, 302-312.

Moreover, the ordinary minister of the monastic consecration is not a bishop, but a presbyter and, for monks, usually the superior of the monastery.

Placide de Meester states that according to Byzantine law, which generally reflects the Eastern Christian spirit or legal mentality, consecration generally uses Myron or chrism and so is not a mere blessing, the first of these terms (consecration involving the use of Myron or chrism) must be taken in a broader sense.<sup>13</sup> Hence, the monastic consecratory rites without these elements also effect a true consecration. Therefore, the monastic profession is considered as a true consecration and is accepted so in the tradition.

As a new type of institute, recognized only in 1900, religious congregations do not have a long tradition.<sup>14</sup> The tradition of religious orders dates from the eleventh century; however, like religious congregations, orders also fell under the influence of Latin tradition. Following Vatican II's recognition of their Eastern character, Eastern orders and congregations have modelled or are modelling the rite of religious profession after that of monasteries.<sup>15</sup> These professions do not blindly copy monastic profession, but rather incorporate the specific rituals of their own liturgical tradition and their own formula for the vows stipulated in their statutes. Moreover, CCEO leaves each order or congregation free to determine the liturgical settings.

Hence, although religious orders and congregations do not have a long tradition of consecration, the liturgical setting of their religious profession can be considered a sign of a true and effective consecration.

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<sup>13</sup> Placide de Meester, "La Bénédiction et la Consécration par Contact dans le Droit et les Rites Orientaux," *Angelicum*, 20 (1943) 254-260, 254, 255: *Dans le droit oriental et je parle ici surtout du droit ecclésiastique de Byzance qui reflète généralement l'esprit ou la mentalité juridique des chrétiens orientaux... Bien que la consécration implique généralement l'usage du myron ou du chrême et se distingue ainsi de la simple bénédiction, le premier de ces termes doit être pris dans une acception plus large.*

<sup>14</sup> Pope Leo XIII on 8 December 1900 by the Bull *Conditae a Christo* described the institutes of simple vows also as religious and their members as true religious.

<sup>15</sup> According to the *Instruction for Applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches*, n. 52, the Eastern Churches are preparing their own liturgical rites for the religious profession.

### 8.3. Reason for Adding the Expression *Consecration for Monastic Profession* in CCEO

During the codification of CCEO, the Pontifical Oriental Institute recommended using the term “consecration” for religious profession in CCEO. Robert Taft, who proposed using the phrase “*per consecrationem monasticam seu per vota ....*” for the first canon on Monks and other Religious, argued that authentic Eastern tradition considers the monastic state as linked to a consecration almost like an ordination, not as a juridical-positive act placed by candidate, although this aspect is not excluded by itself in the proposed formulation.<sup>16</sup> Clemente Pujol also proposed replacing the “*professio religiosa o monastica*” with “*consecratio religiosa o monastica.*” For him, the term “consecration” more conformed to Eastern tradition and better expressed the doctrines of *Lumen Gentium* 44 and *Perfectae Caritatis* 1 of the Second Vatican Council.<sup>17</sup> Arguing that that monastic profession was traditionally linked to a consecration, Taft favoured using “*per consecrationem monasticam*” to refer to monastic profession. Taft also authenticated it with some references like “Wawryk OCA and Fonti ser. II, 10, pp. 372 ff,” and affirmed that the Easterners always spoke of *monastic consecration*, or of the *mystery of monastic consecration*.<sup>18</sup>

The Study Group that examined the PIO proposals ultimately changed the title to “*consecratione seu de professione monastica*” without changing the canons themselves. While considering PIO’s reasons valid, the group decided that modifying the canons in this way would change all other associated canons and prevent a clear presentation of certain matters. Moreover, the term profession was canonically clear and used by the current law. Therefore, the Study Group decided to leave the double nomenclature only in the title,<sup>19</sup> which is the present, “Title XII,

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<sup>16</sup> PCCICOR, Prot. 1256/81/1, 45.

<sup>17</sup> PCCICOR, Prot 1256/81/1, 105: PIO: (P) *La dicitura “professio religiosa o monastica” potrebbe essere cambiata con l’espressione “consecratio religiosa o monastica.” Questo modo di parlare, oltre a essere più conforme con la tradizione orientale, sembra corrispondere meglio al modo di parlare del Conc. Vat. II nella “Lumen gentium” n.44 nel “Perfectae caritatis n.1” cf. PIO (T) al can.50 e1.*

<sup>18</sup> PCCICOR, Prot 1256/81/1, 107: PIO (T) *al §1 si legga “per consecrationem monasticam” per il motivo già espresso nel can.1 cf. WAWRYK OCA; oppure FONTI ser.II, 10, pp.372 ff. Gli orientali parlano sempre della “consecratio monastica,” oppure del “Mistero della consacrazione monastica,”*

<sup>19</sup> PCCICOR, Prot 1256/81/3, 33: *Il coetus prende in esame il rilievo fatto dal PIO, lo discute e decide di dire nel titolo “de consecratione seu de professione*

Chapter I, Art II, 4°," monastic profession or consecration. The Study Group accepted the change also because it corresponded to the word of the title of the schema, *vita consecrata*.<sup>20</sup> They added the expression *consecration* to monastic profession only, with no about adding the expression *consecration* to the profession in orders and congregations.

PIO favoured the expression *consecration* based on (1) the traditional understanding of the Eastern monastic profession as a consecration<sup>21</sup> (2) its superior way of expressing the doctrines in *Lumen Gentium* 44 and *Perfectae Caritatis* 122 (3) its better matching with the word of the title of the schema, *vita consecrata*.<sup>23</sup>

The references given, *Fonti ser. II, 10, pp. 372 ff* and *Wawryk OCA* are examined. In *Fonti ser. II, 10, pp. 372 ff*, which deals with the Byzantine monastic tradition, the expression used is "monastic profession." On pages 372 and the following, the different rituals for making the monastic profession and their implications are described.<sup>24</sup> However, the expression "monastic consecration" is not used there.

"Wawryk OCA" refers to *Initiatio Monastica in Liturgia Byzantina* written by Michael Wawryk, which is *Orientalia Christiana Analecta*, vol. 180, published by PIO in 1968. This book describes the rite of monastic profession, especially the Byzantine. In it, the quote from O. Rousseau clearly states, "This sacred character of monastic life - appears especially in the rite of monastic consecration, whose essence consists, in Pseudo-Dionysius and in the later tradition, not so much, as in the West as in a personal promise, without this aspect being excluded, but above all in a consecration."<sup>25</sup> Wawryk analysing the

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*monastica" ma non nel testo dei canoni: perché pur riconoscendo valide le ragioni addotte dal PIO, tuttavia non si ritiene opportuno cambiare i canoni: 1) infatti una tale sostituzione implicherebbe tutti gli schemi e non è facile dire p.e. a decem annis consecratus; 2) perchè ormai questo termine è canonicamente chiaro e lo si usa normalmente nel diritto vigente. Pertanto si concorda di lasciare la doppia nomenclatura solo nel titolo dell'art. IV, mentre nei rispettivi testi dei canoni rimarrà il termine "professio."*

<sup>20</sup> *Nuntia*, 16 (1983), 45-46.

<sup>21</sup> PCCICOR, Prot 1256/81/1, 107.

<sup>22</sup> PCCICOR, Prot 1256/81/1, 105.

<sup>23</sup> *Nuntia*, 16 (1983), 45-46.

<sup>24</sup> *Sacra Congregazione per la Chiesa Orientale Codificazione Canonica Orientale, Fonti Serie II, Fascicolo 10, De Monachico Statu iuxta Disciplinam Byzantinam*, 372.

<sup>25</sup> Olivier Rousseau, "Le rôle important du monachisme dans l'Église d'Orient," in *Il Monachesimo Orientale, Orientalia Christiana Analecta*, 153, 33-55 (Roma:

reason, explains this a little more and says that profession was considered as another baptism in the ancient monastic tradition, and this influenced the development of the rite of monastic consecration.<sup>26</sup> Wawryk points to the mystical aspect of monastic consecration, which is the Eastern concept, quoting Casel, “just as baptism, as a mystery represents and brings about the mystical experience, so too is the admission to monastic life, increasingly ritually developed into a mystery.”<sup>27</sup>

In “Wawryk OCA,” we find monastic profession as a consecration likened to a second baptism. The rite of monastic profession is analogous with that of baptism, and, like baptism, it is also a mystery. Profession in religious orders and congregations is also considered a second baptism, or baptism’s deepening and fuller expression (PC 5). The analogy of religious profession with baptism occurs not only in the rite, but also in the theological contents.<sup>28</sup>

In speaking of religious *as consecrated* in LG 44<sup>29</sup> and PC 1,<sup>30</sup> the Second Vatican Council does not intend only monks but all members of

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Pont. Institutum Orientalium Studiorum, 1958), 38, as found in Michael Wawryk, *Initiatio Monastica in Liturgia Byzantina, Orientalia Christiana Analecta*, 180 (Rome: PIO, 1968), 27.

<sup>26</sup> Michael Wawryk, *Initiatio Monastica in Liturgia Byzantina, Orientalia Christiana Analecta*, 180, 27.

<sup>27</sup> “Die Mönchsweihe, 3,” as found in Michael Wawryk, *Initiatio Monastica in Liturgia Byzantina*, 27.

<sup>28</sup> See Deepening and Fuller Expression of the Baptismal Consecration.

<sup>29</sup> LG 44: “The faithful of Christ bind themselves to the three aforesaid counsels either by vows, or by other sacred bonds, which are like vows in their purpose. By such a bond, a person is totally dedicated to God, loved beyond all things. In this way, that person is ordained to the honour and service of God under a new and special title. Indeed through Baptism a person dies to sin and is consecrated to God. However, in order that he may be capable of deriving more abundant fruit from this baptismal grace, he intends, by the profession of the evangelical counsels in the Church, to free himself from those obstacles, which might draw him away from the fervour of charity and the perfection of divine worship. By his profession of the evangelical counsels, then, he is more intimately consecrated to divine service.”

<sup>30</sup> PC 1: “Indeed from the very beginning of the Church men and women have set about following Christ with greater freedom and imitating Him more closely through the practice of the evangelical counsels, each in his own way leading a life dedicated to God.... In order that the great value of a life

monasteries, orders and congregations, which have equal dignity among themselves. Additionally, under the title of the schema *vita consecrata* come not only monasteries, but also the orders and congregations.

Here we see that the reasons put forward for adding the expression "consecration" to monastic profession are valid for the profession in orders and congregations also. Hence, the profession in orders and congregations can be considered as true a consecration as is monastic profession. Eastern canonists support this conclusion. The suggestion Pujol, one of the observers from PIO and a member of the Study Group, was to replace "*professio religiosa o monastica*" with "*consecratio religiosa o monastica*," which naturally admitted the consecratory nature of the profession in orders and congregations.<sup>31</sup> During the discussion for the codification of the canons on Laity, it was said that the consecration of the religious at the time of their profession does not permit them to be called laity; and this fact is very much reflected in the Eastern tradition and corresponds well to the doctrines of LG and PC.<sup>32</sup> Thus, all Eastern religious constitute the *religious state of life* in the Eastern tradition. In his book, *La vita consacrata nel Codice dei Canonici delle Chiese Orientali* (CCEO), Salachas writes that according to the authentic Eastern tradition, the monastic and religious states are linked to a total and unconditional consecration, although the aspect of the positive legal act, placed by the candidate with the profession of public vows, is not excluded from it.<sup>33</sup> The term "religious" refers to those of monasteries, orders and congregations. When he deals with the profession in religious orders and congregations, he says that both the monks and the religious in the orders and congregations are consecrated. Monastic profession is not limited to making vows, but rather entails consecrating the whole being of the monk. Likewise, religious profession in orders and congregations consists both

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consecrated by the profession of the counsels and its necessary mission today may yield greater good to the Church ..."

<sup>31</sup> PCCICOR, Prot. 1256/81/3, 33.

<sup>32</sup> *Nuntia*, 21 (1985), 6; Sunny Thomas, "Oriental Character of the Eastern Code," in *The Eastern Code Text and Resources*, Yoannis Lahzi Gaid, ed., *Kanonika*, 13, 105-146 (Rome: PIO, 2007), 139.

<sup>33</sup> Dimitrios Salachas, *La Vita Consacrata nel Codice dei Canonici delle Chiese Orientali* (CCEO), 45.

profession of vows and the consecration of the whole religious person to follow the Lord.<sup>34</sup>

Thus, it is evident that the reasons given for adding the word *consecration* for monastic profession is valid for the profession in orders and congregations also.

### **Conclusion**

The notion of consecration is the same in monastic profession and profession in orders and congregations. All of these professions effect true consecration, as they include separation from the profane and self-offering to God, which entails a passage from the profane to divine. Furthermore, in all cases, God Himself initiates and effects the consecration. The person is thus consecrated as a member of a monastery, order or congregation, when he offers himself completely to God in the Church through the expressed profession of the public vows of obedience, chastity and poverty in the respective institute. The fundamental notion of all religious profession is a self-offering through the profession of the public vows of obedience, chastity and poverty. The difference between profession in monasteries and in orders and congregations lies in the mode of making the vows, which is implicit in monasteries and explicit in orders and congregations.

To deny the consecratory nature of profession in religious orders and congregations is also to deny the action of God in these professions. Moreover, it is against the teachings of the dogmatic constitution of the Church, *Lumen Gentium*, which lays a solid theological foundation for religious life and considers religious persons as consecrated. By extending the expression "consecration" to profession in orders and congregations, CCEO helps to understand the meaning of religious profession more fully and promotes fidelity to the eastern concept of religious profession.

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<sup>34</sup> Dimitrios Salachas, *La Vita Consacrata nel Codice dei Canonici delle Chiese Orientali* (CCEO), 226-227.