

Chapter 1 : Form for the Profession of Faith () | Christian Reformed Church

As you discuss making a public profession of faith and becoming communicant members of the church, you may want to share with your students these examples of two denominations' processes and questions.

All persons are, or ought to be, interested in the following points. All persons are really interested in the discussion of these questions, whether they feel so or not. Every one has really a deep interest in understanding these particular points. I shall not take any text to-night, and shall be compelled from want of time to be as brief as may be; and, therefore, must not enlarge upon these points. The field suggested by them is a vast one, and each of these heads might well occupy a full discourse. We have then, to inquire briefly, I. What is implied in making a public profession of religion? It is a public avowal of submission and consecration to him in the relations he sustain to men. It is, I say, a public act of submission, and a surrendering of everything up to him as the only Saviour of the world. Again, it implies a public renunciation of self and the spirit of self-seeking. A public profession of self-denial, in this sense, that we no longer live for ourselves; it is a profession therefore of universal devotion to God. It is a public profession of the impossibility of being saved on the ground of law, and therefore a public declaration of the fact that Christ is the only possible way in which a man can be saved. All profession then is designed to be a public avowal of confidence in the truths of the gospel, of submission to Christ, and of dependence on his authority. It is an oath of allegiance to Christ. It is a public vouching that he is your God and Saviour. But once more, it is to profess to be representatives of Christ. By the very act of making a public profession of religion you profess that you have received the Spirit of Christ, and therefore, that you intend to exhibit it to the world. By professing religion you virtually say to the world, we will give you an illustration in our lives, temper, spirit, and actions, of what Christianity is. Nothing less than this is implied in making a public profession of the Christian religion. There are many other things that I might mention, which are implied in a public profession, but I have not time. We shall therefore proceed to notice-- II. Some of the reasons why persons should make such a profession. The fact is, [to] not do so is to be guilty of the utmost wrong to God and Christ, to your own soul and to the world at large. The facts of the gospel being admitted--and they cannot with any show of reason be denied--to acknowledge them is but a simple act of honesty. Men are not their own, they are bought with a price, and therefore it is but honest that they should publicly acknowledge this. In short, every one can see, that the facts about Christ, his nature, his relations, his atonement, makes it a simple matter of honesty, that every man to whom the gospel is preached, should at once acknowledge that these things are so, and avow his confidence in them, his sympathy with them, his dependence on them, and his submission to them. It is easy to see that this is a mere act of simple honesty, and that no individual has a right to call himself an honest man who does not openly, publicly, acknowledge these facts that are as true as heaven itself is true. No person who understands the Christian religion, and does not publicly profess it, can respect himself--he has not, and cannot have any solid self-respect; he is, and must be ashamed of himself. Indeed, a gentleman of this city told me this fact of himself only to-day; that before he became a professor of religion, the minister, whose preaching he attended, used to deliver an annual sermon, in which he brought out the facts in relation to attendance at the communion table of the members of his congregation; so many had celebrated the ordinance once, so many twice, or so and so many times, and a great many not at all. When these facts were brought out, said the gentlemen, I said, why, our minister takes notice of those persons who absent themselves from the communion table, and I became so ashamed of myself, as frequently to stay away altogether. Now from the nature of the case, a moral agent does not, and cannot sincerely respect himself if he knows himself to be dishonest; that he sustains such infinitely important relations to God, and yet refuses to acknowledge them; such a man, I say, cannot respect himself; he has no solid self-respect whatever. He knows that he is dishonest to God, ungrateful to the Saviour, and foolish to himself. I say, therefore, that all persons to whom the gospel is preached ought to understand this, that a public profession of the gospel is essential to true self-respect. Every man who knows that Christ "tasted death for every man," is bound to acknowledge it. Christ will become the advocate of every man who will submit his cause to him, and he is therefore bound to acknowledge his obligations to him. A

great many sinners seem to forget that they receive their daily bread from heaven in consideration of what Christ has done for them. Every thing they have in this world, every drop of water with which they cool their tongue, is granted because Christ has appeared on their behalf, and given himself to die for the world. God would no more give such blessings to the wicked as he actually does give them, than he would show such favours to the devils, if Christ had not undertaken the mediatorial work. Every man, then, simply regarding the fact that he is out of hell, whether saint or sinner, is bound to acknowledge his obligations to Christ, and that publicly, before all men. There is a circumstance just come to my mind that will illustrate this. I think I related it before in this place, but no matter, I need not enter into particulars. A man who had lived many years, indeed all his life long, under the sound of the gospel, and who had made a profession of religion, but was not satisfied that he had ever given his heart to Christ, although he knew the truth, had a dream one night, in which it seemed to him that himself and his brother were journeying to a certain place, when a messenger from heaven met them, and said, as you travel along you will come to a place where the roads branch off, the one to the right and the other to the left, and at that spot you must separate: Well, he thought they passed along, and he was in great agitation of mind, until they came to the roads of which the heavenly messenger had told him, when it was announced that he was to take the left hand. Filled with the greatest consternation, he turned about to pursue the path assigned him, and as he was about to part with his brother, he said to him, well, farewell brother, you are going to heaven, you have been a very good man, but I am going to hell! I shall not see you any more, but I want you to tell the Lord Jesus Christ that I am greatly obliged to him for all the favours I have received at his hands, for all the good he has done me, and for all the good he would have done had I been willing. I have no fault to find, and no excuses make, but as I shall never reach heaven to see the Lord Jesus, I want you to carry this message to him, that I am greatly obliged for all that he has done for me, and even for what he now appoints, I have nothing to accuse him of although I have failed of heaven, for it is my own fault! With this he burst out into loud weeping, and awoke, and then there stood before him, in a manner most clear and bright, his own real relations to Christ. The dream had seemed to prepare his mind--and probably the Holy Spirit was concerned in it,--for a full reception of the truth; and it so broke his heart all to pieces, that he immediately surrendered himself to Christ. Now, observe, he recognized the fact, although he was going to hell as he supposed, that he had received a great many favours from God on account of Christ, and that, therefore he owed a deep debt of gratitude and obligation to him, and so told his brother to thank him for those favours which he had received at his hands. Now I suppose many of you have not even done so much as that? Did you ever send such a message to Christ, or tell him yourself that you thanked him for his favours? You cannot live without exerting some influence, and therefore it is your duty to them who are likely to be influenced by you, that you should publicly profess Christ, and espouse his cause, and thus give them the full benefit of your example; their interests demand this, and you are under an obligation to give it. Think, if you are parents what an influence you have upon your children; and almost everything will depend upon the example that you set them. The church have been praying for you, and to them doubtless, you are indebted for the blessings of life. It is to the church that they owe the means of grace, and a great many of the blessings which they enjoy; they owe it to the church, therefore to make a public profession of religion. Christ expressly enjoins this upon all men. The gospel expressly commands that men should profess the name of Christ before the universe--this is one of the plainest commands in the whole Bible. Another reason why persons should publicly commit themselves to Christ is, that it is useful to them: Who does not see the importance of this? A public profession is a guard upon the man who makes it. It forecloses the mind against those influences which might lead it away. The standing illustration of the Bible, of this principle, is the institution of marriage. There are a great many points of view in which it is of the greatest importance that parties who wish to live together, should commit themselves to each other by a public act. They would otherwise be much more exposed to temptation; and it is of great importance to the parties themselves. What a safe guard it is for the wife that she can stand forth as a married woman, against being addressed by other men, and the same with the husband. So it is with those who publicly commit themselves to Christ. It is a proclaiming to the world that it is no longer to expect their sympathy: But let me say again: For example, when an individual thinks himself a Christian, and yet makes no public profession of Christ, what honour does he bring to Christ, and what inducement is

there for Christ to watch over him? People see that he lives a consistent life, and as he makes no profession of Christ, all the credit of his conduct is ascribed to nature, and not to grace. The world will give all the credit to the man, and not to Christ, to whom it really belongs. Now what has Christ to do with such an individual as this? Here is an individual deeply indebted to Christ for everything good that he possesses, but he makes no public acknowledgment of it. Thus he does not honour Christ, why then should Christ continue to watch over him? I say then, that when a man makes a public profession of Christ, and thus acknowledges his dependance on him, he presents an inducement for Christ to continue to give him grace. The Psalmist frequently mentions the fact that he had not kept his righteousness within his own heart, and concealed it from the great congregation. And there is something reasonable as well as scriptural in this. When a man fully commits himself to Christ he engages and ensures the protection of an Almighty arm; he throws himself upon the grace of Christ. Look at Peter in the ship. When Christ was walking on the water, he said, if it be thou bid me come to thee on the water; and as soon as the Lord said come, he did not hesitate, but just cast himself upon the protection of Christ. And did he let Peter sink? O no, Christ did not let him sink when he had fully committed himself. So when an individual, from right motives, publish his attachment to Christ, he may depend upon being preserved: Christ will never forsake him. Let him do this with all humility, and what an argument would it put into his mouth. O Lord Jesus, did I not commit myself to serve thee, and illustrate thy religion before the world depending on thee for grace, and now shall the light that is in me become darkness, shall thy grace be withheld, so that I shall crucify thee afresh, and put thee to an open shame? No, indeed, this shall never be in such a case. Would not that be an argument likely to prevail with Christ? Yes; and ought to have power with him if made in good faith. It is not true that people who belong to different denominations make up so many different churches. The fact is, they are all branches of the church of God if they are real Christians: Every genuine disciple of Christ then, who avows his attachment, sustains an intimate relation to the entire church militant, and the church triumphant too, for they are both one. The head of the church is in heaven, and there also are the advanced members; while those who yet remain below entirely sympathise with those who are made perfect in heaven. Every visible member of Christ, then, brings himself by the public profession, under the watchful cares, the sympathy and prayers of the entire church of God. And is this a small thing? Understand, I am not speaking of mere hangers on to the church, and there has always been plenty of these in every age, but I speak of the true church in whatever denomination it is found. But I cannot dwell any longer on this part of the subject. We have now to consider in a few words-- III. Some of the reasons that are assigned, publicly or secretly, for the neglect of this duty.

Chapter 2 : Confession of Faith | Learn The Bible

*The making of a public profession [Frances Kahn Zemans] on blog.quintoapp.com *FREE* shipping on qualifying offers.*

Profession- Prescribes standards for itself. Is accountable to the public. When Obligations Conflict, important questions to ask: What seems to be the primary obligation? Which violation will cause more harm? Is there a way to make these obligations compatible? Judge foreclosing on a widow. Look for alternative that does the least harm. Ethics as a Context of Professional Work and identifying ethical issues in what you teach I. Ethics and other professional standards: Same purpose as other standards, namely 1. Protect public, serve client, support other standards, etc. Begins with common sense 2. Modified based on experience of profession 3. Never final since experience continues C. Needs practical context to make sense 1. Each profession is defined by a certain sort of judgment, not merely by the knowledge such judgment presupposes: Judgment can only be exercised in a context. Once you begin thinking about the ethical issues professionals in your field encounter on a day-to-day basis, it becomes relatively easy to identify ethical issues in what you teach. Draw on your practical experienceâ€”what bothered you? Ask practitioners what comes up in their work? Collect newspaper stories, novels, short stories, web sites, and the like that deal with your professionâ€”what comes up there? For example, see the Codes of Ethics Collection, divided by professional category link F. Ask your students to write up problems based on their work experience or on the work experience of someone they interview For engineering instructions, you can see examples of cases developed by graduate students in the Ethics-in-Basket link G. Think about writing a report on research, design work, or evaluation of the material covered in course: Ethics in the classroom: Strategyâ€”make room for judgment by adding context. Rewrite problems to include more information; e. Did students notice how much was going in? How many people might die as result? Responsibility beyond particular technical questions? Not just safety, also utility e. Which approach should we take and why? One approach could be cheaper in the short run, another cheaper in long run, another safer, and so on. What is professional responsibility here? Assign students to study report of some disaster or scandal relevant to material of course: Disasters are effective in teaching ethics because they are both real and dramatic. If you only use cases studies in your class that show failures to exercise ethical judgment, students may become cynical about the very possibility of professionals behaving ethically. Investigate technical standard relevant to course e. How was this table developed? Why do we record lab observations in ink, at time, in books that cannot leave lab? County of Alameda C. Tuesday, October 21, www. We can old many roles simultaneously in society, and these roles are constantly shifting and being negotiated by society and by ourselves. T author Michael Davis argues that codes of ethics are central to advising professionals on how to conduct themselves, how to judge the conduct of others, and how to understand their occupation as a profession. Using engineering as an example, Davis looks at the history of the Challenger Space Shuttle disaster, and shows the importance of professional codes of ethics and how it could have served as a guide for engineers involved in that incident. Handout from EAC Workshop, modified

Chapter 3 : What do you mean by "profession of faith"? | Doctrine Unites!

First: it is a public avowal of hearty confidence in the facts revealed in the gospel, and in Jesus Christ, together with all things that are recorded of him in the Bible; this is implied in making a public profession of religion--it is a public avowal of faith in Jesus, and a sincere and hearty belief of the facts and principles of the gospel.

Subjects Description In midcentury America, the public opinion polling enterprise faced a crisis of legitimacy. Every major polling firm predicted a win for Thomas Dewey over Harry Truman in the presidential election—and of course they all got it wrong. This failure generated considerable criticisms of polling and pollsters were forced to defend their craft, the quantitative analysis of public sentiment. Pathways to Polling argues that early political pollsters, market researchers, and academic and government survey researchers were entrepreneurial figures who interacted through a broad network that was critical to the growth of public opinion enterprises. This network helped polling pioneers gain and maintain concrete, financial support to further their discrete operations. After the Truman-Dewey debacle, such links helped political polling survive when it could have just as easily been totally discredited. Amy Fried demonstrates how interactions between ideas, organizations, and institutions produced changes in the technological, political, and organizational paths of public opinion polling, notably affecting later developments and practice. Crisis, Cooperation and the Making of Public Opinion Professions is an impressive example of institutional scholarship, exploring the organizations and social networks that linked market researchers, political pollsters and academic survey researchers beginning in the s. It is also an important contribution to our understanding of the growth of the modern state, which increasingly made use of this new tool, and demonstrates how the shift to scientific polling and survey research represented a shift to a new kind of plebiscitary politics. Douglas Meredith Professor; and Maxwell Professor of Teaching Excellence, Syracuse University "Amy Fried has done it again, producing a very fine book on the dynamics of American public opinion expression and measurement. Pathways to Polling fills a vacuum in the history of opinion research, analyzing how the survey industry blossomed and how it became central to American politics and culture. Pathways is required reading for anyone interested in the nature of public opinion and the underlying organizational dynamics of the vox populi. In the age of instant and infinite polling data, Pathways to Polling is smart, scholarly and sensible. Fried makes this fascinating history accessible and engaging. Pathways to Polling is a must read for both students and practitioners of public opinion polling. Building the Polls 2. Media, Markets and Men from Mars 3. From the Fields of Hunger through the Cauldron of War 4. Pols, Politics and Polls 5. She maintains her own blog on public opinion polling.

Chapter 4 : Profession of faith (Catholic Church) - Wikipedia

The Significance of Profession of Faith What it means There is a great joy in a congregation when one of its own members or a new convert makes profession of faith.

In Reformed churches, formal membership is very important. Among other things, without formal membership, there is no church discipline. And one of the three marks of a true church is the exercise of church discipline: The true church is to be recognized by the following marks: It practises the pure preaching of the gospel. It maintains the pure administration of the sacraments as Christ instituted them. It exercises church discipline for correcting and punishing sins. In short, it governs itself according to the pure Word of God, rejecting all things contrary to it and regarding Jesus Christ as the only Head. Hereby the true church can certainly be known and no one has the right to separate from it Belgic Confession Article Thus, if a church has no formal membership, it is not a true church. And the last step in becoming a member of Reformed churches for those who have never publicly professed faith or those who have never been a member of a Biblical church is their public profession of faith. The first step in becoming a member is by attending new member classes where basic Biblical teachings on God, Jesus and the Holy Spirit, the Scriptures, sin, salvation and the church are reviewed. After the review, the prospective members are interviewed by the elders about these doctrines and their personal piety. It is also a time to get acquainted and also to ask any questions about the church. After the interview comes the public profession of faith in a worship service. But unlike many other churches, Reformed churches do not re-baptize new members who have been baptized in another evangelical church. The following questions are asked in the public service when new members are received into the church and are to be answered in the affirmative: Do you believe that Jesus Christ is the Son of God sent to redeem the world, do you love and trust him as the one who saves you from your sin, and do you with repentance and joy embrace him as Lord of your life? Do you believe that the Bible is the Word of God revealing Christ and his redemption, and that the confessions of this church faithfully reflect this revelation? Do you accept the gracious promises of God sealed to you in your baptism and do you affirm your union with Christ and his church which your baptism signifies? Do you promise to do all you can, with the help of the Holy Spirit, to strengthen your love and commitment to Christ by sharing faithfully in the life of the church, honoring and submitting to its authority; and do you join with the people of God in doing the work of the Lord everywhere? Adults who have not been baptized shall receive holy baptism upon public profession of faith, with the use of the appropriate liturgical forms, and be thus accepted as members. Baptized members who have been instructed in the faith and who have come to the years of understanding shall be encouraged to make public profession of faith in Jesus Christ. Those who wish to profess their faith shall be interviewed to the satisfaction of the Consistory concerning doctrine and life, and their public profession of faith shall occur in a public worship service after adequate announcement to the congregation and with the use of the appropriate liturgical form. Visited 9, times, 47 visits today

Chapter 5 : APR Matters to You and the Profession – PRsay

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Preserve the integrity of the process of communication. Be honest and accurate in all communications. Act promptly to correct erroneous communications for which the practitioner is responsible. Preserve the free flow of unprejudiced information when giving or receiving gifts by ensuring that gifts are nominal, legal, and infrequent. Examples of Improper Conduct Under this Provision: A member representing a ski manufacturer gives a pair of expensive racing skis to a sports magazine columnist, to influence the columnist to write favorable articles about the product. To promote respect and fair competition among public relations professionals. To serve the public interest by providing the widest choice of practitioner options. Follow ethical hiring practices designed to respect free and open competition without deliberately undermining a competitor. Preserve intellectual property rights in the marketplace. To build trust with the public by revealing all information needed for responsible decision making. Act promptly to correct erroneous communications for which the member is responsible. Investigate the truthfulness and accuracy of information released on behalf of those represented. Reveal the sponsors for causes and interests represented. A member discovers inaccurate information disseminated via a website or media kit and does not correct the information. To protect the privacy rights of clients, organizations, and individuals by safeguarding confidential information. Safeguard the confidences and privacy rights of present, former, and prospective clients and employees. Protect privileged, confidential, or insider information gained from a client or organization. Immediately advise an appropriate authority if a member discovers that confidential information is being divulged by an employee of a client company or organization. A member changes jobs, takes confidential information, and uses that information in the new position to the detriment of the former employer. A member intentionally leaks proprietary information to the detriment of some other party. To earn trust and mutual respect with clients or employers. Avoid actions and circumstances that may appear to compromise good business judgment or create a conflict between personal and professional interests. Disclose promptly any existing or potential conflict of interest to affected clients or organizations. Encourage clients and customers to determine if a conflict exists after notifying all affected parties. To build respect and credibility with the public for the profession of public relations. To improve, adapt and expand professional practices. Acknowledge that there is an obligation to protect and enhance the profession. Keep informed and educated about practices in the profession to ensure ethical conduct. Actively pursue personal professional development. Decline representation of clients or organizations that urge or require actions contrary to this Code. Accurately define what public relations activities can accomplish. Counsel subordinates in proper ethical decision making. Require that subordinates adhere to the ethical requirements of the Code. Report practices that fail to comply with the Code, whether committed by PRSA members or not, to the appropriate authority. A PRSA member declares publicly that a product the client sells is safe, without disclosing evidence to the contrary. A member initially assigns some questionable client work to a non-member practitioner to avoid the ethical obligation of PRSA membership. To conduct myself professionally, with truth, accuracy, fairness, and responsibility to the public; To improve my individual competence and advance the knowledge and proficiency of the profession through continuing research and education; And to adhere to the articles of the Member Code of Ethics for the practice of public relations as adopted by the governing Assembly of the Public Relations Society of America. I understand and accept that there is a consequence for misconduct, up to and including membership revocation. And, I understand that those who have been or are sanctioned by a government agency or convicted in a court of law of an action that fails to comply with the Code may be barred from membership or expelled from the Society.

Chapter 6 : Is public confession necessary for salvation (Romans)?

The emergence of scientific management via application of economic techniques using program and performance techniques seems to have been a key driver in the initial development of this epistemic.

Home Confession of Faith What is your opinion on the confession mentioned in Romans The word is nigh thee, even in thy mouth, and in thy heart: I have heard many preachers say that a person is not saved until he or she makes a public confession of salvation based on this scripture. The Bible maintains an important distinction between the words, profession, and, confession. To profess means to declare publicly pro- meaning "forth" as in "to speak forth". As such, a profession or public declaration can be either true or false. Paul glories in the fact that Timothy had "professed a good profession before many witnesses" 1Timothy 6: It can be genuine or counterfeit. This is the case of those who "profess that they know God; but in works they deny him" Titus 1: Saying aloud that you love Jesus does not mean that you really love Jesus. The testimony of others is that: To confess, on the other hand, means to declare with con- meaning "together" or "with". Basically, it means to come to the point where you admit or acknowledge that something is true. The word is used in two foundational ways in the Bible: The word by itself does not require a public statement. If it did, there would be no need for statements like, "Whosoever shall confess me before men" Luke Since confession involves admitting or acknowledging something that is already true, a confession is by nature true. However, the opposite is the case with a profession which can be faked or falsified. Having this straight helps, but it does not automatically solve the problem of Romans Look at the passage: But what saith it? The confession of this salvation plea is the acknowledgement of the Lord Jesus a controversy I will sidestep at this time. The word, confession, by itself does not require a public announcement. But Paul adds the phrase "with thy mouth" and this must be properly understood. This phrase does not require a public announcement in a church service or other forum, but it does point to an outward declaration, if only to the person who has told you about the salvation of God. Of course, the problem with this comes from those who because of shyness or lack of opportunity pray a silent or unheard prayer to the Lord for salvation and do not talk to someone at that time. Even here, if they are truly turning to the Lord, they are saved. Their confession is primarily to the Lord, not to others. True faith brings a kind of boldness to every believer. Though they still may hesitate to stand before a crowd, they will certainly acknowledge their faith in a private conversation to others. Those who keep it secret even among believers are probably not saved. So, is a public profession of faith necessary for salvation? Well, first of all, to call it a public profession is redundant. A profession is public by its very nature. There is no such thing as a private profession. Second, a profession may not even be true. Therefore, it is difficult to think of it as a requirement for salvation. Third, the confession of Romans But this does not mean that a public confession is a bad idea. It is biblical to confess the Lord Jesus Christ to others. So, although it does not save in and of itself, it does publicly declare what happened in the heart. And the new believer will find the importance of not being ashamed of their faith in Christ.

Chapter 7 : A PUBLIC PROFESSION OF CHRIST by Charles G. Finney

Legislative changes have brought about major structural changes in the profession and continued scrutiny will surely lead to further changes. Thus, developing an understanding of the personal and contextual factors that influence ethical decisions is critical.

Jump to navigation Jump to search For Profession of faith public avowal of faith according to a traditional formula , see Creed. The term religious profession is used in many western-rite Christian denominations including those of Roman Catholic , Anglican , Lutheran , and other traditions to refer to the solemn admission of men or women into a religious order by means of public vows. The term is defined in the Code of Canon Law of the Roman Catholic Church in relation to members of religious institutes as follows: By religious profession members make a public vow to observe the three evangelical counsels. Through the ministry of the Church they are consecrated to God, and are incorporated into the institute, with the rights and duties defined by law. A hermit is recognized in the law as one dedicated to God in a consecrated life if he or she publicly professes the three evangelical counsels, confirmed by a vow or other sacred bond, in the hands of the diocesan bishop and observes his or her own plan of life under his direction. The Benedictine religious profession of "stability, conversion of manners and obedience", though historically preceding the profession of the evangelical counsels by several centuries, includes the three evangelical counsels implicitly. Some orders add to the three evangelical counsels special vows inspired by the purpose of their own founder see in particular the fourth vow unique to the Society of Jesus. Religious profession is often associated with the granting of a religious habit , which the newly professed receives, with or without ceremony, from the superior of the institute or from the bishop. Acceptance of the habit implies acceptance of the obligation of membership of the religious institute, including the vows of chastity, poverty and obedience. Religious profession can be temporary or perpetual: This period may not be less than three years nor longer than six years. History[edit] The origins of religious profession date from the time when Christians were recognized in the Church as followers after perfection in the practice of religious life. We meet them in the third century, under the name of ascetics, called in Greek asketai, and in Latin confessores. Clement of Rome, St. Ignatius of Antioch, St. After these, in the fourth century, come the hermits and monks, followed in the eleventh century by the canons regular, in the thirteenth century by the mendicant orders, in the sixteenth by the clerks regular, and lastly by the members of religious congregations. Profession for a long time was made by clothing with the religious habit: This clothing laid upon him the obligation of poverty and chastity more as a natural consequence of a donation or consecration to God than as arising from formal vows, which did not exist at that time cf. Pachomius, added an explicit promise of fidelity to certain precepts. Benedict added an express promise of stability, and obedience to the superior. These last promises denoted obligations created in addition to those implied by taking the habit. The first formula, which expressly mentions poverty and chastity, is that of the Constitutions of Narbonne, promulgated in by St. Bonaventure for the Friars Minor. Then the constitutions of the Minims and clerks regular expressly mention the three essential vows of the religious life, as well as those superadded on account of the special ends of their orders. This discipline is common to religious orders and congregations. Some communities of tertiaries not belonging to an approved order were the first to introduce profession accompanied by simple vows, which is now the ordinary practice in the more recent congregations. In certain monasteries of the East, a distinction was made between persons wearing the short habit, mikroschemoi, and those wearing the long habit, megaloschemoi, a distinction against which St. Theodorus the Studite protested in his epistles I, ep. Ignatius of Loyola laid down that in his order there should be a simple profession, followed by more or less frequent renewal of vows until such time as the candidate should be prepared for the solemn or definitive profession; this under Pius IX and Leo XIII has become the common law of all religious orders.

Chapter 8 : Profession | Definition of Profession by Merriam-Webster

In the first section, we gave a brief definition of what is meant by professional ethics. In this section, we will briefly present some concepts and suggest some readings that take a look at the history of what is meant by a profession, some differing ways to think about professional ethics, and a brief analysis of what is meant by professional responsibility.

Chapter 9 : Code of Ethics - Public Relations Society of America

Those who wish to profess their faith shall be interviewed to the satisfaction of the Consistory concerning doctrine and life, and their public profession of faith shall occur in a public worship service after adequate announcement to the congregation and with the use of the appropriate liturgical form.