

The Grace of Vocation

Leader: In the name of the Father, and of the Son and of the Holy Spirit.

All: **Amen.**

Leader: Come Holy Spirit, fill the hearts of your faithful

All: **And kindle in them the fire of your love.**

Leader: Send forth your Spirit, and they shall be created

All. **And You shall renew the face of the earth.**

Leader: Let us pray.

All: **O, God, who by the light of the Holy Spirit, did instruct the hearts of the faithful, grant that by the same Holy Spirit we may be truly wise and ever enjoy His consolations. Through Christ Our Lord. Amen.**

Insights from the Catechism

1268 The baptized have become “living stones” to be “built into a spiritual house, to be a holy priesthood.” By Baptism they share in the priesthood of Christ, in his prophetic and royal mission. They are “a chosen race, a royal priesthood, a holy nation, God’s own people, that [they] may declare the wonderful deeds of him who called [them] out of darkness into his marvelous light.” *Baptism gives a share in the common priesthood of all believers.*

1605 Holy Scripture affirms that man and woman were created for one another: “It is not good that man should be alone” (Gen 1:27). The woman, “flesh of his flesh,” his equal, his nearest in all things, is given to him by God as a “helpmate”; she thus represents God from whom comes our help (Gen. 2:18-25). “Therefore, a man leaves his father and his mother and cleaves to his wife, and they become one flesh” (Gen 2:24). The Lord himself shows that this signifies an unbreakable union of their two lives by recalling what the plan of the Creator had been “in the beginning”: “So they are no longer two, but one flesh” (Matthew 19:6)

925 Religious life derives from the mystery of the Church. It is a gift she has received from her Lord, a gift she offers as a stable way of life to the faithful called by God to process the counsels. Thus, the Church can both show forth Christ and acknowledge herself to be the Savior’s bride. Religious life in its various forms is called to signify the very charity of God in the language of our time.

1547 The ministerial or hierarchical priesthood of bishops and priests, and the common priesthood of all the faithful participate, “each in its own proper way, in the one priesthood of Christ.” While being “ordered to another,” they differ essentially. In what sense? While the common priesthood of the faithful is exercised by the unfolding of baptismal grace – a life of faith, hope, and charity, a life according to the Spirit - the ministerial priesthood is at the service of the common priesthood. It is directed at the unfolding of the baptismal grace of all Christians. The ministerial priesthood is a *means* by which Christ unceasingly builds up and leads his Church. For this reason it is transmitted by its own sacrament, the sacrament of Holy Orders.

Prayer of St. Francis

Lord, make me an instrument of your peace,
Where there is hatred, let me sow love;
...where there is injury, pardon;
...where there is doubt, faith;
...where there is despair, hope;
...where there is darkness, light;
...where there is sadness, joy;

O Divine Master, grant that I may not so much seek
...to be consoled as to console;
...to be understood as to understand;
...to be loved as to love.

For it is in giving that we receive;
...it is in pardoning that we are pardoned;
...and it is in dying that we are born to eternal life.