

The Call to Ministry

Springfield-Cape Girardeau
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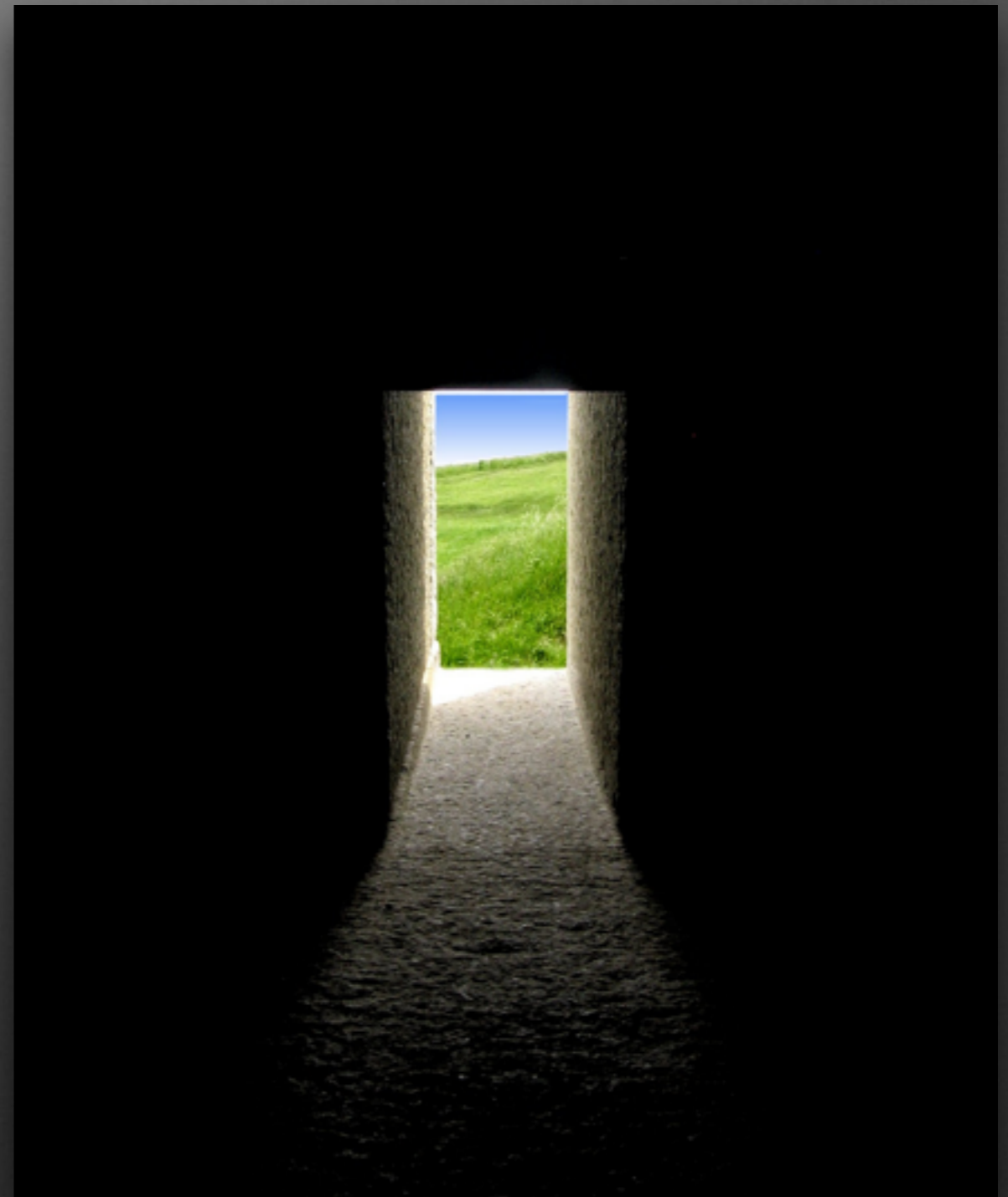


Priest

What do you expect from one?

Biblical origins - 1 Peter 2

- 9: You are “a chosen race, a royal priesthood, a holy nation, a people of his own, so that you may announce the praises” of him who called you out of darkness into his wonderful light.
- 5: Let yourselves be built into a spiritual house to be a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ.



Old Testament

- Ex 19:6 You will be to me a kingdom of priests, a holy nation. That is what you must tell the Israelites.
- Isaiah 61:6 You yourselves shall be called “Priests of the LORD,” “Ministers of our God” you shall be called. You shall eat the wealth of the nations and in their riches you will boast.



Revelation

- 1:6 [To him] who has made us into a kingdom, priests for his God and Father, to him be glory and power forever [and ever]. Amen.
- 20:6 Blessed and holy is the one who shares in the first resurrection. The second death has no power over these; they will be priests of God and of Christ, and they will reign with him for [the] thousand years.



Lumen Gentium: Dogmatic Constitution on the Church

- 10. The baptized, by regeneration and the anointing of the Holy Spirit, are consecrated as a spiritual house and a holy priesthood, in order that... they may offer spiritual sacrifices and proclaim the power of Him who has called them out of darkness into His marvelous light.



Lumen Gentium 10

- The ministerial priest, by the sacred power he enjoys, teaches and rules the priestly people; acting in the person of Christ, he makes present the Eucharistic sacrifice, and offers it to God in the name of all the people. But the faithful, in virtue of their royal priesthood, join in the offering of the Eucharist. They likewise exercise that priesthood in receiving the sacraments, in prayer and thanksgiving, in the witness of a holy life, and by self-denial and active charity.

Lumen gentium 34

- [Christ] also gives [the laity] a sharing in His priestly function of offering spiritual worship for the glory of God and the salvation of [humans]... [All] their works, prayers and apostolic endeavors, their ordinary married and family life, their daily occupations, their physical and mental relaxation, if carried out in the Spirit, and even the hardships of life, if patiently borne —all these become “spiritual sacrifices acceptable to God through Jesus Christ”. Together with the offering of the Lord's body, they are most fittingly offered in the celebration of the Eucharist.



Prophet

What do you expect from one?

Lumen Gentium 12

- The holy people of God shares also in Christ's prophetic office; it spreads abroad a living witness to Him, especially by means of a life of faith and charity and by offering to God a sacrifice of praise.



Lumen gentium 12

- [The Holy Spirit] distributes special graces among the faithful of every rank. By these gifts He makes them fit and ready to undertake the various tasks and offices which contribute toward the renewal and building up of the Church.

Lumen gentium 35

- Christ, the great Prophet, who proclaimed the Kingdom of His Father both by the testimony of His life and the power of His words, continually fulfills His prophetic office until the complete manifestation of glory. He does this not only through the hierarchy who teach in His name and with His authority, but also through the laity whom He made His witnesses and to whom He gave understanding of the faith (*sensu fidei*) and an attractiveness in speech (Acts 2:17-18; Revelation 19:10) so that the power of the Gospel might shine forth in their daily social and family life.



King

What do you expect of one?

Lumen gentium 13

All... are called to belong to the new people of God... God sent His Son... that he might be teacher, king and priest of all, the head of the new and universal people of the [children] of God. For this too God sent the Spirit of His Son as Lord and Life-giver. He it is who brings together the whole Church and each and every one of those who believe.



Lumen gentium 36

- Christ, becoming obedient even unto death and because of this exalted by the Father, entered into the glory of His kingdom. To Him all things are made subject until He subjects Himself and all created things to the Father that God may be all in all. Now Christ has communicated this royal power to His disciples that they might be constituted in royal freedom and that by true penance and a holy life they might conquer the reign of sin in themselves. Further, He has shared this power so that serving Christ in [others] they might by humility and patience lead their [brothers and sisters] to that King for whom to serve is to reign.

Rite of Baptism for Children

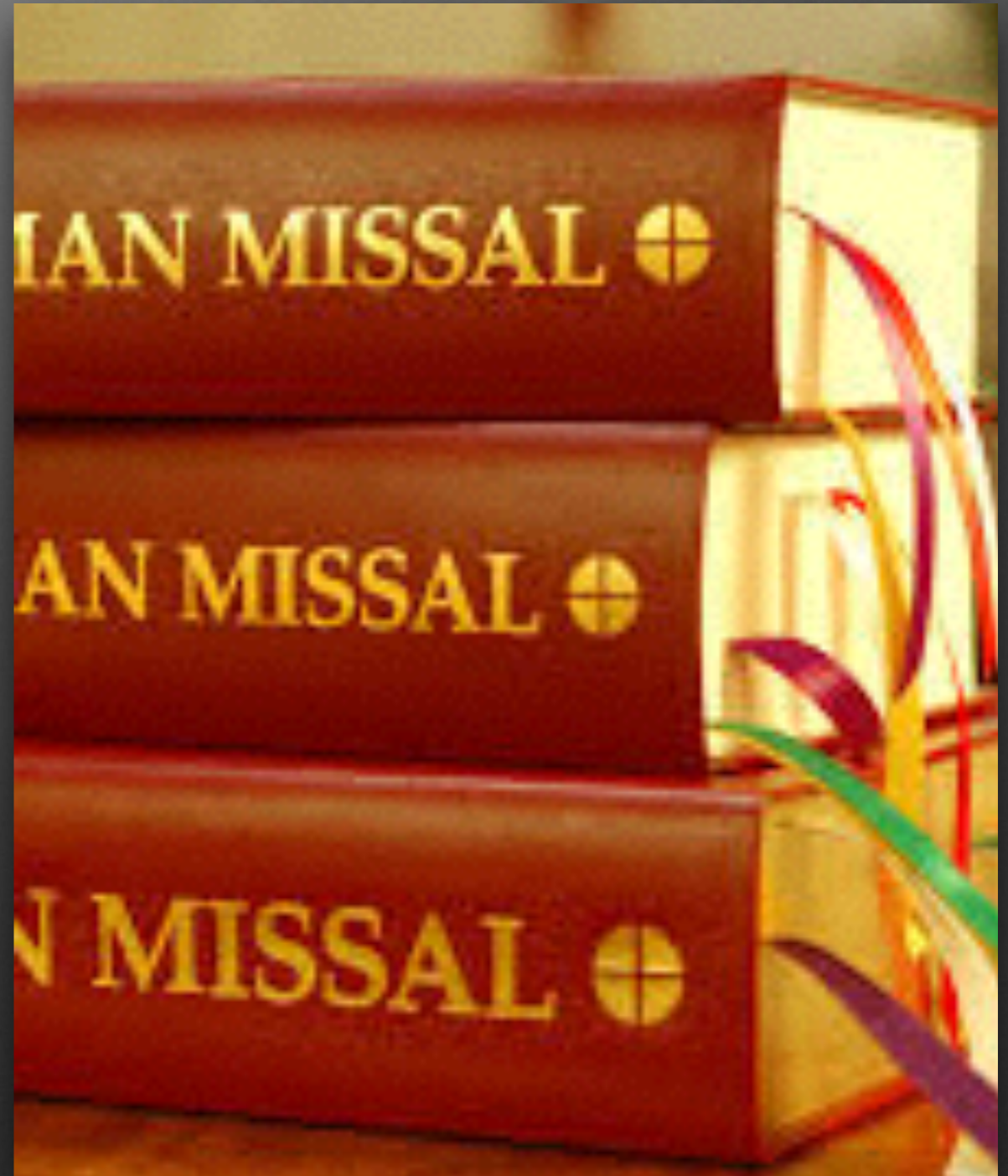
- “[God] now anoints you with the chrism of salvation, so that, united with his people, you may remain for ever a member of Christ who is Priest, Prophet, and King.”



General Instruction on the Roman Missal

Duties and Ministries in the Mass

- The duties of those in holy orders
- The functions of the people of God
- Particular ministries
- The distribution of functions and the preparation of the celebration



GIRM 91

The celebration of the Eucharist is the action of Christ and of the Church, namely, of the holy people united and ordered under the Bishop. It therefore pertains to the whole Body of the Church, manifests it, and has its effect upon it. Indeed, it also affects the individual members of the Church in a different way, according to their different orders, functions, and actual participation. In this way, the Christian people, “a chosen race, a royal Priesthood, a holy nation, a people for his own possession,” expresses its cohesion and its hierarchical ordering. All, therefore, whether ordained ministers or lay Christian faithful, in fulfilling their function or their duty, should carry out solely but totally that which pertains to them.

GIRM 95

- In the celebration of Mass the faithful form a holy people, a people of God's own possession and a royal Priesthood, so that they may give thanks to God and offer the unblemished sacrificial Victim not only by means of the hands of the Priest but also together with him and so that they may learn to offer their very selves. They should, moreover, take care to show this by their deep religious sense and their charity toward brothers and sisters who participate with them in the same celebration.

GIRM 95

They are consequently to avoid any appearance of singularity or division, keeping in mind that they have only one Father in heaven and that hence are all brothers and sisters one to the other.



GIRM 96

- Moreover, they are to form one body, whether in hearing the Word of God, or in taking part in the prayers and in the singing, or above all by the common offering of the Sacrifice and by participating together at the Lord's table. This unity is beautifully apparent from the gestures and bodily postures observed together by the faithful.

GIRM 97

- The faithful, moreover, should not refuse to serve the People of God in gladness whenever they are asked to perform some particular service or function in the celebration.



GIRM 111

- There should be harmony and diligence among all those involved in the effective preparation of each liturgical celebration in accordance with the Missal and other liturgical books, both as regards the rites and as regards the pastoral and musical aspects.



Questions

- How am I a priest?
- How am I a prophet?
- How do I participate in the unifying mission of Christ the King?



Questions

- How do I give thanks to God at mass?
- How do I offer the unblemished sacrificial Victim?
- How do I learn to offer my very self?
- How do I show my deep religious sense?
- How do I show charity to my brothers and sisters at mass?

