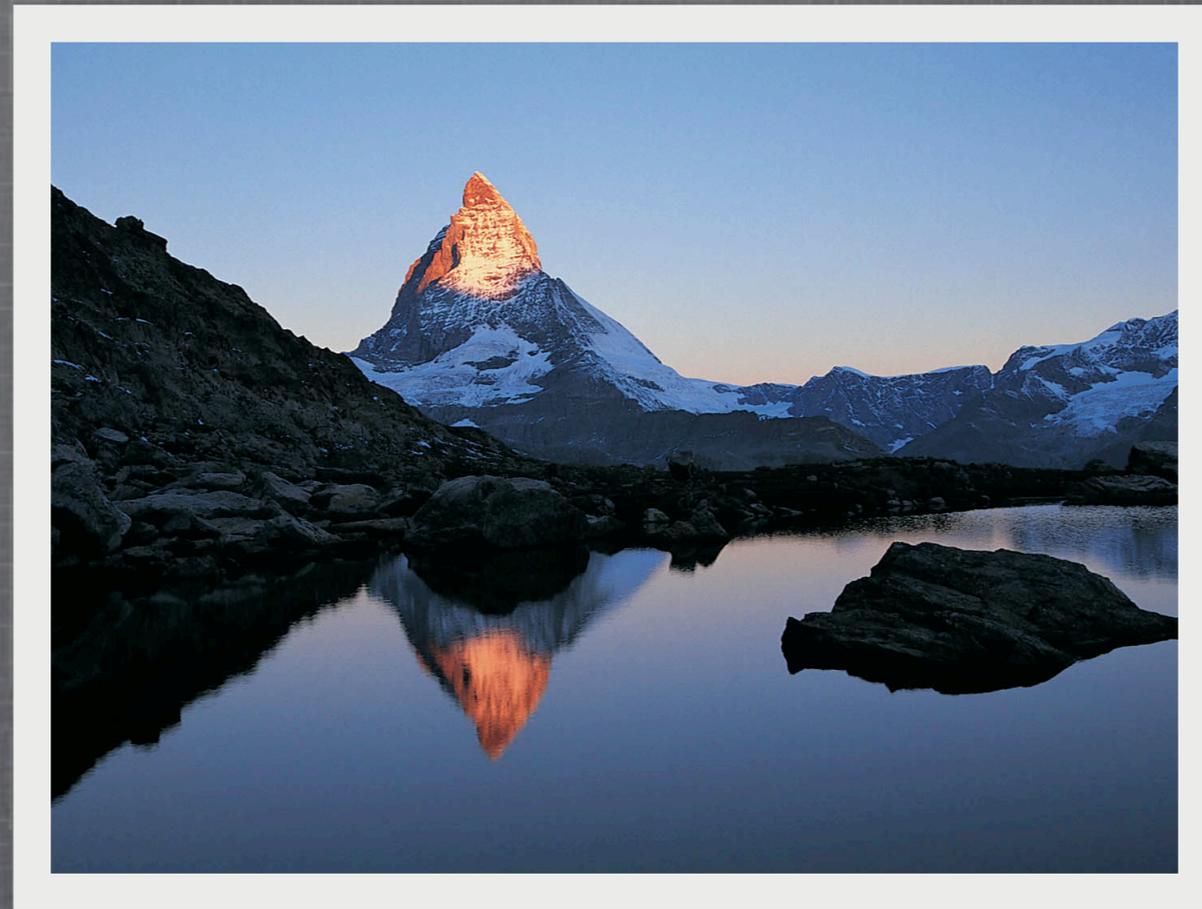


RESPONDING TO THE CALL

2nd Presentation



“We love because He first loved us.”

1 John 4:19

BEING THE PEOPLE OF GOD

- God calls us by name and calls us as a community.
- Our relationship with the Lord is always in the context of the Cross. (The vertical beam and the horizontal beam)
- We need to rediscover a healthy ecclesiology (theology of the Body by St. Paul is the example.)
- Each part must be built up in love. This begins with ourselves. (cf. Ephesians 4:15)

FROM VATICAN II

At all times and in every race God has given welcome to whosoever fears Him and does what is right. God, however, does not make men holy and save them merely as individuals, without bond or link between one another. Rather has it pleased Him to bring men together as one people, a people which acknowledges Him in truth and serves Him in holiness. He therefore chose the race of Israel as a people unto Himself. With it He set up a covenant. Step by step He taught and prepared this people, making known in its history both Himself and the decree of His will and making it holy unto Himself. All these things, however, were done by way of preparation and as a figure of that new and perfect covenant, which was to be ratified in Christ, and of that fuller revelation which was to be given through the Word of God Himself made flesh. 'Behold the days shall come saith the Lord, and I will make a new covenant with the House of Israel, and with the house of Judah . . . I will give my law in their bowels, and I will write it in their heart, and I will be their God, and they shall be my people . . . For all of them shall know Me, from the least of them even to the greatest, saith the Lord. Christ instituted this new covenant, the new testament, that is to say, in His Blood, calling together a people made up of Jew and gentile, making them one, not according to the flesh but in the Spirit. This was to be the new People of God. For those who believe in Christ, who are reborn not from a perishable but from an imperishable seed through the word of the living God, not from the flesh but from water and the Holy Spirit, are finally established as 'a chosen race, a royal priesthood, a holy nation, a purchased people . . . who in times past were not a people, but are now the people of God.

Second Vatican Council Lumen Gentium #9

GOD EQUIPS US

His divine power has bestowed on us everything that makes for life and devotion, through the knowledge of him who called us by his own glory and power. Through these, he has bestowed on us the precious and very great promises, so that through them you may come to share in the divine nature, after escaping from the corruption that is in the world because of evil desire. For this very reason, make every effort to supplement your faith with virtue, virtue with knowledge, knowledge with self-control, self-control with endurance, endurance with devotion, devotion with mutual affection, mutual affection with love. If these are yours and increase in abundance, they will keep you from being idle or unfruitful in the knowledge of our Lord Jesus Christ. Anyone who lacks them is blind and shortsighted, forgetful of the cleansing of his past sins. Therefore, brothers, be all the more eager to make your call and election firm, for, in doing so, you will never stumble.

(2 Peter 1:1-11)

GOD EQUIPS US

- I know indeed how to live in humble circumstances; I know also how to live with abundance. In every circumstance and in all things I have learned the secret of being well fed and of going hungry, of living in abundance and of being in need. (Philippians 4:12)
- My God will fully supply whatever you need, in accord with his glorious riches in Christ Jesus. (Philippians 4:19)
- The grace of the Lord Jesus Christ be with your spirit. (Philippians 4:23)

REVISITING OUR BAPTISM

In another comparison, using the image of a building, the apostle Peter defines the baptized as "living stones" founded on Christ, the "corner stone", and destined to "be raised up into a spiritual building" (1 Pt 2:5 ff.). The image introduces us to another aspect of the newness of Christian life coming from Baptism and described by the Second Vatican Council: "By regeneration and the anointing of the Holy Spirit, the baptized are consecrated into a spiritual house"(18).

The Holy Spirit "anoints" the baptized, sealing each with an indelible character (cf. 2 Cor 1:21-22), and constituting each as a spiritual temple, that is, he fills this temple with the holy presence of God as a result of each person's being united and likened to Jesus Christ.
(continued)

REVISITING OUR BAPTISM

With this spiritual "unction", Christians can repeat in an individual way the words of Jesus: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Lk 4:18-19; cf. Is 61:1-2). Thus with the outpouring of the Holy Spirit in Baptism and Confirmation, the baptized share in the same mission of Jesus as the Christ, the Saviour-Messiah.

from *Mission of the Lay Faithful (Christifideles Laici)* # 13

PRIESTLY MISSION

The lay faithful are sharers in the priestly mission, for which Jesus offered himself on the cross and continues to be offered in the celebration of the Eucharist for the glory of God and the salvation of humanity. Incorporated in Jesus Christ, the baptized are united to him and to his sacrifice in the offering they make of themselves and their daily activities (cf. Rom 12:1, 2). Speaking of the lay faithful the Council says: "For their work, prayers and apostolic endeavours, their ordinary married and family life, their daily labour, their mental and physical relaxation, if carried out in the Spirit, and even the hardships of life if patiently borne—all of these become spiritual sacrifices acceptable to God through Jesus Christ (cf. 1 Pt 2:5). During the celebration of the Eucharist these sacrifices are most lovingly offered to the Father along with the Lord's body. Thus as worshipers whose every deed is holy, the lay faithful consecrate the world itself to God"(23). (*Mission of the Lay Faithful #14*)

PROPHETIC MISSION

Through their participation in the prophetic mission of Christ, "who proclaimed the kingdom of his Father by the testimony of his life and by the power of his word"(24), the lay faithful are given the ability and responsibility to accept the gospel in faith and to proclaim it in word and deed, without hesitating to courageously identify and denounce evil. United to Christ, the "great prophet" (Lk 7:16), and in the Spirit made "witnesses" of the Risen Christ, the lay faithful are made sharers in the appreciation of the Church's supernatural faith, that "cannot err in matters of belief"(25) and sharers as well in the grace of the word (cf. Acts 2:17-18; Rev 19:10). They are also called to allow the newness and the power of the gospel to shine out everyday in their family and social life, as well as to express patiently and courageously in the contradictions of the present age their hope of future glory even "through the framework of their secular life"(26). (*Mission of the Lay Faithful #14*)

KINGLY OFFICE

Because the lay faithful belong to Christ, Lord and King of the Universe, they share in his kingly mission and are called by him to spread that Kingdom in history. They exercise their kingship as Christians, above all in the spiritual combat in which they seek to overcome in themselves the kingdom of sin (cf. Rom 6:12), and then to make a gift of themselves so as to serve, in justice and in charity, Jesus who is himself present in all his brothers and sisters, above all in the very least (cf. Mt 25:40).

(Mission of the Lay Faithful #14)

THE CALL TO HOLINESS

The vocation of the lay faithful to holiness implies that life according to the Spirit expresses itself in a particular way in their involvement in temporal affairs and in their participation in earthly activities. Once again the apostle admonishes us: "Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him" (Col 3:17). Applying the apostle's words to the lay faithful, the Council categorically affirms: "Neither family concerns nor other secular affairs should be excluded from their religious programme of life"(45). Likewise the Synod Fathers have said: "The unity of life of the lay faithful is of the greatest importance: indeed they must be sanctified in everyday professional and social life. Therefore, to respond to their vocation, the lay faithful must see their daily activities as an occasion to join themselves to God, fulfill his will, serve other people and lead them to communion with God in Christ"(46). (*Mission of the Lay Faithful #17*)

THE CALL TO HOLINESS

Holiness, then, must be called a fundamental presupposition and an irreplaceable condition for everyone in fulfilling the mission of salvation within the Church. The Church's holiness is the hidden source and the infallible measure of the works of the apostolate and of the missionary effort. Only in the measure that the Church, Christ's Spouse, is loved by him and she, in turn, loves him, does she become a mother fruitful in the Spirit. (*Mission of the Lay Faithful #17*)

ONE LIFE - ONE WITNESS

There cannot be two parallel lives in their existence: on the one hand, the so-called "spiritual" life, with its values and demands; and on the other, the so-called "secular" life, that is, life in a family, at work, in social relationships, in the responsibilities of public life and in culture. The branch, engrafted to the vine which is Christ, bears its fruit in every sphere of existence and activity. In fact, every area of the lay faithful's lives, as different as they are, enters into the plan of God, who desires that these very areas be the "places in time" where the love of Christ is revealed and realized for both the glory of the Father and service of others. Every activity, every situation, every precise responsibility-as, for example, skill and solidarity in work, love and dedication in the family and the education of children, service to society and public life and the promotion of truth in the area of culture-are the occasions ordained by Providence for a "continuous exercise of faith, hope and charity". (*Mission of the Lay Faithful*)

A BEAUTIFUL PRAYER

O Most Blessed Virgin Mary,
Mother of Christ and Mother of the Church, With joy and
wonder we seek to make our own your Magnificat, joining you
in your hymn of thankfulness and love.

With you we give thanks to God,
"whose mercy
is from generation to generation",
for the exalted vocation
and the many forms of mission
entrusted to the lay faithful.

A BEAUTIFUL PRAYER

God has called each of them by name
to live his own communion of love
and holiness
and to be one
in the great family of God's children.
He has sent them forth
to shine with the light of Christ
and to communicate the fire of the Spirit
in every part of society
through their life
inspired by the gospel.

A BEAUTIFUL PRAYER

O Virgin of the Magnificat,
fill their hearts
with a gratitude and enthusiasm
for this vocation and mission.
With humility and magnanimity
you were the "handmaid of the Lord";
give us your unreserved willingness
for service to God
and the salvation of the world.

A BEAUTIFUL PRAYER

Open our hearts
to the great anticipation
of the Kingdom of God
and of the proclamation of the Gospel
to the whole of creation.

Your mother's heart
is ever mindful of the many dangers
and evils which threaten
to overpower men and women
in our time.

A BEAUTIFUL PRAYER

At the same time your heart also takes notice of the many initiatives undertaken for good, the great yearning for values, and the progress achieved in bringing forth the abundant fruits of salvation.

A BEAUTIFUL PRAYER

O Virgin full of courage,
may your spiritual strength
and trust in God inspire us,
so that we might know
how to overcome all the obstacles
that we encounter
in accomplishing our mission.
Teach us to treat the affairs
of the world
with a real sense of Christian responsibility
and a joyful hope
of the coming of God's Kingdom, and
of a "new heaven and a new earth".

A BEAUTIFUL PRAYER

You who were gathered in prayer
with the Apostles in the Cenacle,
awaiting the coming
of the Spirit at Pentecost,
implore his renewed outpouring
on all the faithful, men and women alike,
so that they might more fully respond
to their vocation and mission,
as branches engrafted to the true vine,
called to bear much fruit
for the life of the world.

A BEAUTIFUL PRAYER

O Virgin Mother,
guide and sustain us
so that we might always live
as true sons and daughters
of the Church of your Son.
Enable us to do our part
in helping to establish on earth
the civilization of truth and love,
as God wills it,
for his glory.

Amen

“FOR THE SAKE OF THE CALL”

BY ANOINTED

It was on a day like no other,
Seeking your face when I discovered
My life was no longer my own, but yours
Then I heard you say, Go and tell them
To open your heart, let me in and I will supply
your every need
Then I cried, Lord, I don't know if I can do it
You will find your strength in me. Only believe
Then I said, What if I fail? I just couldn't take it
He said, I have given you my ability

Chorus:

For the sake of the call
I am laying down my all
No turning back
Moving straight ahead
Im on the right track
And its all for the sake of the call

Sister, let me encourage your heart
Brother, leave doubt behind, stay your part
Know that he's with you, yes, He's there all the
time
You may feel like you cant go on any longer
Though you are weak, remember he's stronger
Through Him you can do most anything
You might cry Lord I don't know if I can do it
You will find your strength in him only believe
You might say, What if I fail? I just couldn't take
it.
He has given you the ability

Repeat Chorus

Daily I press toward the mark for the prize
Of the high calling of God in Jesus our Lord