Correlation of *Discover the Road Less Traveled* with

 Catechetical Framework for Lifelong Faith Formation

**Brief synopsis of program:**

This year-long program for men aged 18 and older who are contemplating a call to priestly ministry meets monthly to assist them in their discernment process. Components of the program include:

* common prayer of the liturgy of the hours
* engagement in Christian service on behalf of the poor and oppressed with reflection following
* teaching about prayer, especially discernment, meditation, and contemplation
* information about the priesthood
* spiritual direction leading the men to experience themselves as beloved of the Lord called to respond to their baptismal call to holiness

In carrying out the elements of this program, the following targets are addressed:

**Common prayer of the liturgy of the hours**

2.6.1 The Church calls Catholics to understand and participate in the Church’s daily prayer, the Liturgy of the Hours, and to learn to pray the Psalms, “an essential and permanent element of the prayer of the Church.”

2.6.5 The faithful who celebrate the Liturgy of the Hours are united to Christ the High Priest, by the prayer of the Psalms, meditation on the Word of God, and canticles and blessings.

**Engagement in Christian service with reflection following**

1.4.11 The most basic principle of the Christian moral life is an awareness that every person bears the dignity of being made in the image of God.

1.4.16 While all human beings are equal in dignity, it has been a constant part of the Christian religious tradition, inherited from Judaism, that the poor or marginalized are to be given special consideration and care.

5.1.10 Participation in the liturgical and sacramental life of the Church that is open to its true identity bears fruit in leading the believer to engage more fully in the mission of the Church, reaching out to those who are poor or in need, and working to secure justice for the oppressed. Conversely, those who engage in Christian service are led by that service into the heart of the Church and are thereby led more deeply into her liturgical and sacramental life. Therefore, both diakonia and leitourgia mutually enrich one another and lead to greater spiritual growth for the Christian disciple.

5.2.16 Through love and mercy, Christians are called to be in solidarity with all people in need of assistance and support.

6.1.12 One mode of evangelization is the witness given by words and actions on behalf of peace and justice.

6.3.1 Communion with Jesus Christ leads one to live a life of service.

6.3.2 Christians are called to work for the transformation of society in all their daily activities. This is achieved by promoting the common good and serving those in need by giving preferential treatment to the poor, powerless and oppressed.

6.3.3 God blesses those who come to the aid of the poor, for it is by what they have done for the poor and oppressed that Christ will recognize his chosen ones.

6.3.4 Just as Christ carried out the work of redemption in poverty and oppression, so the Church is called to action for and among the poor and oppressed.

**Teaching about prayer**

4.1.14 The Church invites people to invoke the Holy Spirit as the interior teacher of prayer.

4.2.4 Meditation is the engagement of thinking, imagination, emotions, and desires to seek knowledge of God's will, and to find the way one is called to live it out in one's life.

4.2.5 Contemplative prayer, for which one must prepare by recollecting one‟s entire being, letting fall all masks and pretenses in all humility, comes as gift and grace in which, through the unconditional acceptance of a servant, one comes to be illuminated by Christ and comes to know him, and through his Paschal Mystery, his Father, in total love.

4.2.11 People, as embodied subjects, can pray in many different ways; whether prayer is expressed in words or actions, it is the whole person who prays.

4.2.12 The Scriptures are the living Word of God which speaks to Christians, who are called to read, reflect, meditate and pray the Scriptures.

4.2.13 Lectio Divina, a way of praying with Scripture that leads to deeper understanding of the mystery of Christ, has as its ultimate purpose and goal, knowledge of the love of the Lord Jesus and union with him.

4.2.14 The many methods of meditation are only guides; authentic advancement requires the one way of prayer: Christ Jesus.

4.2.15 The use of a prayer journal is a solitary way to give external form to vocal prayer. One additional advantage to this means of prayer is that it provides a way to see over time how God has been present through the journey of one's life.

4.3.1 Prayer, as in all aspects of Christian life, has its challenges and obstacles; prayer requires time, attention, effort and personal discipline.

4.3.8 The prayers of the Ever Virgin Mary, her Fiat and Magnificat, are models of Christian prayer as they are characterized by the generous offering of her whole being in faith.

4.4.3 A school of spirituality may be defined as either the handing on of the personal charism of some witness to God‟s love so that his or her followers may have a share in that spirit, or as a point of convergence of liturgical and theological currents, bearing witness to the integration of the faith into a particular human environment and its history.

4.4.4 The different schools of Christian spirituality share in the living tradition of prayer and are precious guides for the spiritual life. Many traditions of shared prayer flow from them.

**Information about the priesthood**

2.2.48 The Sacrament of Holy Orders confers a ministry of participation in the mission of Christ that is based on the common priesthood of the faithful and ordered to its service, but which differs in essence in that its task is to serve in the name and person of Christ the head in the midst of the community.

2.2.49 Jesus Christ chose men to become the Twelve Apostles. No one has a right to receive the Sacrament of Holy Orders unless given by Church authorities. Only a baptized man that wishes to enter the clerical state may approach and submit his desire for ordained ministry to the authority of the Church.

2.2.50 An ordinand must enter ordination with a humble spirit, freely, knowledgeably, positively, and be capable to assume authority for the exercise of the ministry that has been duly recognized and conferred by the Church.

**Spiritual direction and vocational discernment**

2.4.4 Once baptized, the Christian is called to live the life of a disciple. In the Sacrament of Baptism, God offers the graces necessary to this vocation: the theological virtues in order to believe, hope in, and love God; the moral virtues to grow in goodness; and power to live and act under the promptings of the Holy Spirit.

2.4.5 Stewardship is an expression of the discipleship called for by baptism. Disciples who practice stewardship recognize God as the origin of life, the giver of freedom, the source of all they have, are, and will be. They know themselves to be recipients and caretakers of God’s many gifts. They are grateful for what they have received and eager to cultivate their gifts out of love for God and one another.

2.4.6 Stewardship is not minimum giving, but maximum giving. That means one is called to give of one self as much as one can, from the heart as a faith response.

2.4.7 In Baptism, Christian disciples share in the priesthood of Christ, in his prophetic, and royal mission.

3.1.7 Jesus models, commands, and empowers his disciples to follow his Way of Love.

5.1.12 Spiritual progress tends toward ever more intimate union with Christ – crucified and risen. Therefore, the way of perfection passes by way of the Cross. There is no holiness without renunciation and spiritual battle. Spiritual progress entails the ascesis and mortification that gradually lead to living in the peace and joy of the Beatitudes.

5.2.3 As Christian disciples, stewardship involves the grateful reception, responsible cultivation, and loving and just sharing of God's gifts with others.

5.5.7 Within the unity of the Church, of which Christ is the head, there is a diversity of members and functions.

6.1.8 By its very nature the Church is missionary and the faithful are called by God as lay, ordained, or religious to take on the mission of Jesus Christ. Those called are to bring the Gospel by word and deed to all peoples and to every situation of work, education, culture, and communal life in which human beings find themselves.

6.1.10 Knowledge of the faith prepares one for mission, and the sacramental life gives one strength for moral transformation.

6.2.1 Central to the unique human and Christian vocations each individual received from God, is the call to be good stewards of those gifts. Through the divine-human relationship of Church and the world, God provides every person opportunities to carry out the mission of the Church, in their particular circumstances, using their unique talents. In doing so generously, one sanctifies the world by words and deeds.

6.2.2 Jesus invites all people to follow him.

6.2.3 Each individual Christian: clergy, religious, layperson, married, single, adult, and child, has a personal vocation. God intends each person to play a unique role in carrying out the divine plan.

6.2.4 In electing a vocational state in life, the Christian is called to entrust to God's care the openness to discovering God's will for one's state in life, and to experience a peace of mind and will regarding their state of life.

6.2.5 Christian vocation entails the practice of stewardship, that is, the way one lives out the call received at Baptism to proclaim, serve, and sanctify.

6.2.6 The ultimate purpose of mission is to call all Christians to share in the communion between the Father and the Son in the Spirit of love.

6.2.7 Work, which occupies a central place in one's life as a Christian steward and is a part of one's human vocation, is a partnership with God in which one participates in the works of creation.

6.2.8 Lay people are called by God to make their apostolate, through the vigor of their Christian spirit, as leaven in the world.

6.2.9 Every means is to be used to encourage vocations to the priesthood and religious life and to awaken special missionary vocations.