

ARTYKUŁY

PERSPEC†IVA

LEGNICKIE STUDIA TEOLOGICZNO-HISTORYCZNE

Rok XXIV 2025 nr 1 (46) s. 5-16

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THE PRIESTLY VOCATION – A GIFT FROM GOD AND A FREE RESPONSE FROM HUMAN**

Abstract: The priestly vocation as a divine calling pertains to the realm of a person's deepest experiences and their relationship with God. It always originates from God's initiative, who invites one to follow His voice. However, God never restricts human free will – He allows a person to make the final choice in pursuing the path of their vocation. This article illustrates how God has acted throughout the centuries, calling people in various ways to respond to His invitation to follow the voice of vocation, as well as how individuals have answered that call.

Keywords: vocation, God, human, Benedict XVI, John Paul II.

This article presents vocation as a gift that a person receives from God. The Creator is depicted as the initiator of vocation. It also examines the human being as the one who responds to the invitation to follow the path of vocation. The content primarily emphasizes that humanity is called to salvation. Additionally, it highlights that the call to follow God's voice, initiated in the Old Testament, finds its fulfillment in the New Testament and remains relevant in contemporary times.

Sacred Scripture and various sources in the field of spiritual theology support the thesis that a person called to God's service often experiences a sense of

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** Artykuł powstał z wykorzystaniem treści zawartych w pracy magisterskiej, napisanej na seminarium naukowym z teologii duchowości pod kierunkiem o. bp. prof. dr. hab. Jacka Kicińskiego CMF, obronionej na Papieskim Wydziale Teologicznym we Wrocławiu w roku akademickim 2017/2018.

unworthiness to become a priest. This stems from a conscious reaction in individuals who realize the magnitude of the gift they have received, understanding that it is not their own life plan but an extraordinary calling expressed by God. However, God's actions toward humanity should not be perceived as something definitive that eliminates the possibility of resistance to the call of vocation.

The article demonstrates that the invitation to follow the path of priestly vocation does not negate an individual's autonomous choice. A person's free response determines specific actions, which also include the possibility of refusing to cooperate with the grace of vocation. This refusal may result in the decision not to attempt to walk the path of priesthood.

1. THE INITIATIVE OF GOD

The initiator of the call is always the Lord God. He calls all people to salvation (e.g. 1 Tim. 2:4; Jn. 3:16; 2 Cor. 4:19), also all Israel was called to it (Hos. 11:11). He has called selected individuals to fulfil appointed tasks. Examples of such figures are, for example, Abraham (cf. Gen 12:1), Moses (cf. Ex 3:1). God has called and continues to do so in various ways – directly (Ex 3:1n), sometimes through a dream (cf. Mt 1:20), through visions (cf. Is 6:1n), people (cf. Lk 14:17), the history of life, including suffering (cf. Lk 15:4)¹. From the literature dealing with the theme of priestly vocation, it is clear that the one who calls is God himself: “Yahweh has addressed the following word to me” (Jer. 1,4.11.12.13.14). Many biblical text – especially the Gospels – emphasise the essential truth that no one makes himself a presbyter but becomes one by virtue of God's anointing². Pope Benedict XVI address to priests at the Warsaw cathedra may serve as a commentary. The Holy Father, reflecting on the subject of the priestly vocation, pointed out that it is the Lord God who makes man a priest, calls from the people and establishes him in matters pertaining to Him so that he can offer gifts and sacrifices for sins (cf. Heb 5:1)³. In this way, vocation is an intimate encounter between the outgoing God and man⁴.

The greatness of this gift from God can be seen in the words of St John Paul II, who said that: “Faced with the greatness of this gift, we feel how much we do not grow up to it”⁵. In spite of this, any adversity that may cause insistent thoughts

¹ Cf. E. JEZIEŃSKA, “Powołał do siebie tych, których chciał” Mk 3,13, *Ewangelie o powołaniu ludzi przez Jezusa* [in:] *Życie konsekrowane*, ed. by J. Kiciński, Wrocław 2015, p. 69-70.

² Cf. BENEDYKT XVI, *Przemówienie do proboszczów Rzymu* (18.02.2010), <http://www.opoka.org.pl/biblioteka/W/WP/benedykt_xvi/przemowienia/lectio_18022010.html> [Sep 5, 2024].

³ Cf. IDEM, *Spotkanie z duchowieństwem* [in:] P. Michońska-Dynek, *Benedykt XVI w Polsce. Śladami Jana Pawła II*, Pelpin 2006, p. 28.

⁴ Cf. W. JANIGA, *Byście świadczili w godzinach próby*, Przemyśl 2010, p. 15-16.

⁵ JAN PAWEŁ II, *Dar i Tajemnica*, Kraków 1996, p. 2.

should be rejected. They hint that one is not the right person to fulfil the priestly vocation. In response, an awareness must be formed, that all ministra is done not in one's own name but in the name of Jesus Christ *in persona Christi*, who has chosen to use his lips and hands, his generosity and his talent⁶. The Pope, speaking to the priests in Warsaw, makes it clear that it is not the priest who acts by his own power, but by the power of Christ Himself, who, by having chosen them, wishes to use their hands to serve and carry Him to the people in every possible way:

And since your hands have been anointed with oil, a sign of the Holy Spirit, the have been destined to serve the Lord as His hands in the word today⁷.

Saint John Paul II, in his apostolic exhortation *Pastores dabo vobis*, pointing to the grace of a vocation, stressed that the most important and decisive thing is the free and totally gratuitous intervention of God, who calls. He is the initiator, the one who instils a vocation in the heart of man. This is perfectly illustrated by when the prophet Jeremiah experienced:

The Lord addressed the following word to me: Before I formed you in your mother's womb I knew you, before you came into the world I consecrated you, a prophet to the nations I appointed you (Jer 1:4-5).

Christ himself also points out, saying to the Apostles that:

It was not you who chose me, but I chose you and predestined you to go and bear fruit, and that your fruit should last – that all things should be given to you by the Father, whatever you ask him in my name (Jn 15:16).

The same is true of St Paul, for whom the vocation is rooted in the eternal election in Christ, which takes place “[...] before the foundation of the world and according to the provision of his will” (cf. Eph 1:5)⁸. Thus, when we speak of a priestly vocation, we are always speaking in relations to the sacrum, which is a call and a gift of God⁹. For this reason, no one can claim any right to become a priest. The priesthood is “God's idea” for the life of a particular person, a form of God's concern for man¹⁰. A similar thought can be read in the exhortation *Pastores dabo vobis*, in which Pope St. John Paul II points out that:

With priests, the Church could not live, above all, that fundamental obedience which is rooted on the very heart of the Church's existence and its mission in history, obedience to the command of Jesus: go therefore and make disciples of all nations (Mt 28:29) and do this in remembrance of me (Lk 22:19), that is, it

⁶ Cf. BENEDYKT XVI, *Spotkanie z duchowieństwem*, p. 28.

⁷ *Ibidem*.

⁸ Cf. JAN PAWEŁ II, *Pastores dabo vobis*, 36.

⁹ Cf. W. ZYZAK, *Kapłaństwo presbiterów. Studium nauczania Jana Pawła II*, Kraków 2010, p. 86.

¹⁰ Cf. M. DZIEWIECKI, *Pójść drogą błogosławieństw. Zarys duszpasterstwa powołań*, Kraków 2009, p. 158.

could not fulfil the command to preach the Gospel and to renew each day the sacrifice of his Body which he gave and his Blood which he shed for the life of the world¹¹.

The invitation to be a presbyter is an incredible design of the Creator. From a temporal perspective, we are unable to explain why God invited this man and not another to the priestly ministry¹². The reality is reflected in the words of Pope Benedict XVI in the Warsaw Archcathedral. He said at the time that

The greatness of Christ's priesthood can be frightening. Like St Peter, we can cry out: «Come away from me, Lord, for I am a sinful man» (Lk 5:8), because we find it difficult to believe that Christ has called us. Could He not have chosen someone else, more capable, more holy?¹³

The Holy Father draws attention to the gaze of Jesus, full of love, which fell upon each one called. This gaze is to be trusted by every one called¹⁴. One can therefore conclude that every vocation is a manifestation of the love of God, who offers a gift that comes from Himself. Its foundation is a totally gratuitous and anticipatory election by God.

The gaze of the Creator who calls is given only in the Church, which contains the mystery of the Father, who, called and sent by no one (cf. Rom 11:33-35), calls all to hallow His name and do His will; it holds within itself the mystery of the Son,

[...] who by the Father is called and sent to proclaim the Kingdom of God to all, and who calls all to follow Him. The Church holds the mystery of the Holy Spirit, who consecrates for mission those whom the Father has called through His Son, Jesus Christ¹⁵.

The absolute primacy of Jesus initiative also finds its profound justification in the fact that it touches man in his everyday life. Therefore, the one called is not subjected to any preconditions in order to be called by Him by name. The descriptions of the calling of Christ's disciples show that any place marked by the presence of a human being is a suitable space in which Jesus can extend an invitation. Jesus is not looking for a "unique setting" to call to his discipleship and to his school¹⁶. Moreover, neither does God's gift presuppose the fulfilment of any moral conditions by man: God – as St Paul writes – "has called us with a holy calling, not on

¹¹ JAN PAWEŁ II, *Pastores dabo vobis*, 1.

¹² Cf. M. DZIEWIECKI, *Pójść drogą błogosławieństw*, p. 158.

¹³ BENEDYKT XVI, *Spotkanie z duchowieństwem*, p. 28.

¹⁴ Cf. *ibidem*.

¹⁵ JAN PAWEŁ II, *Pastores dabo vobis*, 35.

¹⁶ Cf. F. MICKIEWICZ, *Wspólnota uczniów Jezusa. Powołanie – formacja – posłannictwo*, Ząbki 2008, p. 21.

the basis of our deeds, but according to his own decision and grace” (2 Tim 1:9)¹⁷. The gratuitousness and initiative on God’s part in giving the grace of vocation is perfectly illustrated by the words of the Lord Jesus:

The harvest is great, but the labourers are few, therefore ask the Lord of the harvest to send out labourers into his harvest (Lk 10:2).

Pope Benedict XVI, during his meeting with priests and permanent deacons in Friesland, reflecting on these words, noted that a vocation is not the of man, but comes directly from the Heart of God. Therefore, it is the result of some well-prepared campaign to attract new candidates. Vocations cannot be “manufactured”, because if it were possible to launch such a kind of production, then this “productivity” in the “factory” could be increased or decreased. But they absolutely must come from God himself¹⁸. These words are, as it were, an elaboration of a thought that was addressed to the priests in Warsaw: “I meet today with you, priests, whom Christ has called to serve Him in the new millennium”¹⁹ – The Pope used a statement that clearly suggests that Christ is the initiator of the vocation, since it is He who has chosen the priests. Thus, the Lord Jesus – as Pope Benedict XVI said – did not command his disciples to campaign and advertise in order to gain new followers, but called them to ask God²⁰. It is not difficult to conclude that in the theme of vocation we are not guided by the logic of numerical statistics and achievements, but by the category of the gift, which requires cooperation and reciprocation²¹.

Faced with an inviting God, man is unable to explain to himself rationally why it is he who is bestowed in this way by the Creator. The Holy Father Benedict XVI spoke to priests about this priceless gift in Warsaw as follows:

The greatness of Christ’s priesthood can be terrifying. Like St Peter, we can cry out: «Come away from me, Lord, for I am a sinful man» (Lk 5:8), because ie struggle to believe that it is Christ who has called us²².

This phenomenon of the call after Pope Benedict XVI is highlighted by M. Bednarz, who writes in his reflections on the priesthood:

He chose them. No, indeed it did not depend on them. He chose them, chose them, called them and marked them. He who knew them better than they knew themselves He chose the wiSe He chose the wise and the simple, because He

¹⁷ Cf. T. ZADYKOWICZ, *Kapłaństwo – dar i tajemnica*, “Roczniki Teologii Moralnej” 2010, t. 2 (57), p. 31.

¹⁸ Cf. BENEDYKT XVI, *Przemówienie podczas spotkania z kapłanami i diakonami stałymi* (Fryzyna, 14.09.2006), <<http://papiez.wiara.pl/doc/377530.Przemowienie-Benedykta-XVI-do-kaplanow-i-diakonow>> [Sep 7, 2024].

¹⁹ Cf. IDEM, *Spotkanie z duchowieństwem*, p. 28.

²⁰ IDEM, *Przemówienie podczas spotkania z kapłanami i diakonami stałymi*.

²¹ Cf. *ibidem*.

²² Cf. BENEDYKT XVI, *Spotkanie z duchowieństwem*, p. 28

needed them in order to distribute His gifts to the simple and the wise, and wise men. This is all to be remembered. It is wonderful, but it is intimidating²³.

In the context of these words, it can be said that no one has any right whatsoever to the priesthood. The above thesis may surprise, even perplex. One can only be a refined gift - refined by the Lord Jesus. Nor should anyone have any claim that they have not been made a priest. One should be aware that Jesus calls those whom he himself wants - he must not be imposed upon²⁴. The sacrament of priestly ordination makes the one called by virtue of ordination *in persona Christi*.

This truth is reflected in the words of Benedict XVI, still as a cardinal, who says that as a priest:

[...] I give what I cannot give of myself; I do something that is not dependent on me; I fulfill only my mission and pass on what was entrusted to me. No one can make himself a priest, nor can any community appoint him to such a mission on its own initiative²⁵.

For this reason, God Himself intervenes to exclude from the very beginning in the person called any signs of pride and arrogance (cf. Heb 5:4ff.). The heart of the one called must be filled with gratitude, trust, and boundless hope, for the one called does not rely on his own strength but on total faithfulness to the Lord God, who calls²⁶. The one called to follow the path of vocation gives what he could never give of himself, does what is not dependent on him, and fulfills only what was entrusted to him by the gift of ordination²⁷. Therefore, everything the called one has to offer is due to God's prior intervention in his life, who destined him for priesthood.

In the invitation extended by God, what is significant and moving is that Christ calls in the Upper Room, the place where He called all the priests²⁸, as John Paul II said:

Let us remain in the Upper Room, contemplating the Savior, who during the Last Supper instituted the Eucharist and Priesthood. On that holy night, He called by name every priest of all times. His gaze turned to each of them, a loving and forward-looking gaze, like the one that rested on Simon and Andrew, on James and John, on Nathanael when he was under the fig tree, on Matthew sitting at the tax collector's table. Jesus called us and continues to call many others to be His servants. Christ never ceases to search for and call from the Upper Room: there lies the beginning and eternal source of authentic pastoral care for priestly vocations. For this pastoral care, Brothers, we should feel first

²³ M. BEDNARZ, *Pan Woła*, Tarnów 1995, p. 68.

²⁴ Cf. J. RATZINGER, *Śludzy waszej radości*, Wrocław 1990, p. 86.

²⁵ *Ibidem*, p. 86.

²⁶ Cf. JAN PAWEŁ II, *Pastores dabo vobis*, 36.

²⁷ Cf. J. RATZINGER, *Kościół wspólnotą*, Lublin 1993, p. 69-72.

²⁸ Cf. P. PASTEWSKI, *Czym charakteryzuje się powołanie kapłańskie w rozumieniu św. Jana Pawła II* [in:] *Civitas et lex*, ed. by W. Guzewicz, Olsztyn 2015, p. 82.

and foremost responsible, ready to help those whom He intends to unite with His Priesthood, so that they respond generously to His call²⁹.

By calling to the priesthood, Christ, besides showing selfless love, also reveals great mercy toward the called. This mercy, as emphasized by St. John Paul II, is “the complete gratuity with which God chose us: «You did not choose Me, but I chose you» (Jn 15:16)”³⁰. The Pope further highlights that mercy is the understanding through which the Lord calls priests to act as His representatives, even though He knows that sin also touches the person called. Particularly in this context, one can see how great a gift of God’s merciful love the priesthood is. Mercy is nothing other than forgiveness, which God never denies to those He has called, just as He did not deny it to the Apostle Peter, who denied Him. The statement also applies to priests that “there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance” (Lk 15:7). Therefore, presbyters should discover their vocation, which is understood as a great mystery of mercy³¹.

2. THE FREE RESPONSE OF HUMAN

The Catechism of the Catholic Church reminds us that the free initiative that comes from God requires a free response from man. Every positive response from man involves accepting and embracing what God has planned for the one called. Saying “yes” to God’s call involves a moral obligation on the part of the called, toward the gift received and toward God, as well as the beginning of faithful cooperation with the plan that God is fulfilling throughout history. Every priestly vocation is an inexpressible dialogue between God and man, who responds to Him. The issue of God’s free gift and man’s responsible freedom is illustrated by the scene in the Gospel of Mark, where the calling of the Twelve is described:

Then [Jesus] went up on the mountain and called to him those whom he wanted, and they came to him (Mk 3:13).

Two fundamental aspects are evident – the completely free decision of Jesus and the decision of the Twelve to follow Him³². This truth is also illustrated by M. Dziewiecki, who writes:

²⁹ JAN PAWEŁ II, *List do Kapłanów na Wielki Czwartek 2004 r.* [in:] *Jan Paweł II. Listy na Wielki Czwartek 1979-2005*, ed. K. Lubowicki, Kraków 2005, p. 320.

³⁰ IDEM, *List do Kapłanów na Wielki Czwartek 2001 r.* [in:] *Jan Paweł II. Listy na Wielki Czwartek 1979-2005*, p. 248.

³¹ *Ibidem*, p. 248.

³² Cf. JAN PAWEŁ II, *Pastores dabo vobis*, 36.

Accepting the gift of priesthood is the mystery of the meeting of two freedoms: the freedom of God, who calls out of love, and the freedom of man, who responds to the call out of love. Usually, the one called is not fully able to explain how it happened that he discovered the vocation to priesthood within himself and followed it to the end, giving up the natural dream of marriage and family³³.

Saying “yes” to God involves a broad departure from one’s previous way of life. This is especially difficult when the one called is very young, like Samuel or Jeremiah. It is hard for him to say: “Here I am, send me” (Isa 6:8). It is not easy to say “yes” to God freely, in a final, irrevocable way – for life. Analyzing the vocation from the perspective of man, we encounter in the Bible many examples of invitations to follow the path of vocation. Each of the called is different: how different Jeremiah is from Isaiah, Hosea from Amos. How significantly Peter differs from Paul, John from Thomas. This is because the vocation in no way takes away freedom or personality from any person. Each person responds to the voice of the calling God in his own way, so the realization of what the Creator calls him to is a personal matter, as the process of calling takes place individually³⁴.

The most beautiful aspect of this gift is that the person involved in the dialogue with God does so as an individual endowed with absolute freedom. When he responds positively to God’s call, his freedom is manifested as a personal and profound attachment to God, as an offering of oneself with love, more – as the return of the gift to the Giver, i.e., to God, who calls as an offering. Vocations that are not completely free, that is, not the result of spontaneous, generous, and fully conscious self-giving, will not develop. This is what we call a sacrifice. The essence of the vocation lies in the fact that freedom is put to an incredibly difficult test: the test of sacrifice, dedication, and generosity³⁵. In choosing a person for priestly ministry, we witness the revelation of God’s gratuitous love and, at the same time, the highest possible form of human freedom, expressed by accepting God’s call and entrusting oneself to Him. Paradoxically, it may seem that grace and freedom are opposed, but this is not the case, for grace is the element that enlivens and sustains human freedom. Just as the absolute gratuity of God’s initiative cannot be questioned, neither should the seriousness of the challenge facing human freedom be doubted. Freedom is a key factor in vocation, expressed in the voluntary offering of oneself in imitation of the sacrifice of Jesus and in close union with Him. This was most fully experienced by Mary, who, more than any other creature, could experience the truth of the vocation through her loving response to God’s call³⁶.

³³ M. DZIEWIECKI, *Pójść drogą błogosławieństw*, p. 158.

³⁴ Cf. J. KUDASIEWICZ, *O Panie, to Ty na mnie spojrzaleś* [in:] *Byście świadczyli w godzinach próby*, ed. by W. Janiga, Przemyśl 2010, p. 23.

³⁵ Cf. JAN PAWEŁ II, *Pastores dabo vobis*, 36.

³⁶ Cf. W. ZYŻAK, *Kapłaństwo prezbiterów*, p. 94.

A vocation is a call in the manner of the Annunciation and requires a conscious response in freedom: «Let it be to me according to your word» (Lk 1:38)³⁷.

St. John Paul II repeatedly emphasized the dimension of freedom and the need to open oneself to the grace of the calling God with humility and gratitude. A vocation, whose special element is following the voice of Jesus, should be characterized by acceptance, listening, and response. Through this, the next stages of following Christ are born, in the form of seeking Him, following Him, and staying with Him. Priesthood, therefore, is the mystery of a wonderful exchange that takes place between God and man. By responding to God's invitation, the priest gives Jesus his entire being so that God may use him as an instrument of salvation. Being a priest is, above all, a mystery of God's unfathomable plans and the abyss of the human conscience. This calling is a reality shrouded in an inscrutable mystery, encompassing the relationship that the Almighty Himself desires to establish with man, a unique and singular being. This mystery is accepted and felt as a kind of calling, which by its nature desires a response from the one called, a response that comes from the depths of conscience, for it is the sanctuary of man, where he is alone with God³⁸.

In vocation, as in many aspects that are more or less key to a person's life, the environment in which one grows up undoubtedly plays a significant role, as it can greatly influence the decision-making process of the person discovering their life's purpose. God's voice, which is the vocation, opens the way to the human heart. Therefore, it must penetrate the thoughts and inner being of the one to whom it is addressed – so that the consequence of this is his way of acting and his entire life.

For this reason, the person endowed by God needs the proper space in life, and above all, the atmosphere in the family home, where he can realize his task and begin to fulfill it³⁹. The exhortation *Familiaris Consortio* emphasizes the family's tasks arising from the proper care for vocations:

The family must so prepare its children for life that each may fully carry out his task in accordance with the vocation received from God. In fact, the family, which is open to transcendental values, which serves others joyfully, which carries out its tasks generously and faithfully, and which is conscious of its daily participation in the mystery of the glorious Cross of Christ, becomes the first and best seminary of the vocation to a life consecrated to the Kingdom of God⁴⁰.

³⁷ *Ibidem*, p. 94.

³⁸ Cf. JAN PAWEŁ II, *Pastores dabo vobis*, 38.

³⁹ Cf. IDEM, *Dar i Tajemnica*, p. 34-35; J. KILIAŃCZYK-ZIĘBA, *Pytania do Papieża*, Kraków 2005, p. 19-24.

⁴⁰ JAN PAWEŁ II, *Familiaris consortio*, 53.

Therefore, it is not difficult to see that the family has an enormous significance in the process of recognizing a vocation. It influences the shaping of the will of the person who is potentially called, and consequently, their decision-making.

A Catholic family is, in a way, the first seminary where a young person undergoes proper formation. Benedict XVI, speaking to priests in Warsaw, said that the gift of numerous vocations with which God blesses the Church in Poland should be received in a truly Catholic spirit⁴¹. St. John Paul II also expressed this thought, writing that if priests owe their vocation to God, parents are not without significance in this matter, as they, too, played a significant role in it. The decision of a son to choose the path of priesthood, especially when he feels a missionary calling, is a great challenge for parents. The same applies to the closest ones to the priest, who, through deep faith, offered their feelings to God. They accompanied the priest through prayer, just as Mary followed Jesus when He left the home in Nazareth to fulfill His messianic mission. The first Mass is also an extraordinary event for the parish and the communities where the priest grew up.

Each vocation gives the parish a sense of spiritual motherhood that is fruitful, as it generates further vocations. Every priest should say of himself: "I have become a debtor both to God and to men" (cf. Rom 1:14)⁴².

CONCLUSION

This article has synthetically demonstrated that the sole giver and foundation of every authentic priestly vocation is God's call, expressed in the concise statement: "Follow me" (Luke 5:27b). Nevertheless, it was also emphasized that God's call alone is not sufficient to undertake the realization of a priestly vocation. Accepting the invitation to follow Christ is concretized in the words from the Book of Isaiah: "Here I am, send me!" (Isaiah 6:8b). Thus, it was noted that human autonomy in making choices is always in relation to God.

As highlighted in the content of this article, the priestly vocation is not a human projection but is closely united with God's plan for a specific individual. This is best expressed in the words taken from the Book of Jeremiah:

Before I formed you in the womb, I knew you; before you were born, I set you apart [...] (Jeremiah 1:5).

⁴¹ BENEDYKT XVI, *Spotkanie z duchowieństwem*, p. 31.

⁴² JAN PAWEŁ II, *Spotkajmy się dzisiaj* (13 kwietnia 1994) [in:] *Listy Ojca Świętego Jana Pawła II do wszystkich Kapłanów Kościoła na Wielki Czwartek*, ed. K. Lubowicki, Kraków 2005, p. 183.

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POWOŁANIE KAPŁAŃSKIE – DAR BOGA
I WOLNA ODPOWIEDŹ CZŁOWIEKA

Streszczenie: Powołanie kapłańskie jako Boże wezwanie dotyczy sfery najgłębszych przeżyć człowieka i jego relacji z Bogiem. Jest ono zawsze z inicjatywy Boga, który zaprasza do pójścia za Jego głosem. Jednakże Bóg nigdy nie krępuje wolnej woli człowieka – pozwala mu dokonać ostatecznego wyboru realizacji drogi swojego powołania. Niniejszy artykuł

ukazuje, w jaki sposób Bóg działał na przestrzeni wieków, powołując w różny sposób do podjęcia zaproszenia, aby pójść za głosem powołania oraz jak człowiek odpowiadał na to zaproszenie.

Słowa kluczowe: powołanie, Bóg, człowiek, Benedykt XVI, Jan Paweł II.