



School Mate®

Name: Chukwu Ozioko

Class: _____

Subject: G.V. / P.L.

School: _____



A. V.

- ✓ 1. The whole Church is apostolic in two ways
Discuss.
- ✓ 2. List five factors that affect apostolic vocation
and discuss any ~~two~~. all three
- 3. List five agents of priestly formation and
explain 4.
- 4. Every baptized person is a member of the church
and every member should be ready to do, in ways
appropriate for each, what the Church as a
Community is called to do. Discuss.
- ✓ 5. The Church considers the ministerial priesthood
a gift to her. Discuss
- * 6. Explain religious consecration of Institutes of
Consecrated Life and Society of apostolic Life and
identify their differences.
- 7. The whole Community of Believers is priestly
Discuss

1. The whole Church is apostolic in two ways;
Discuss.

INTRODUCTION.

Apostolic vocation refers to the vocation of all of Christ's faithful people, that is, the members of his Church. The apostolic vocation of the people of God is seen in the call to holiness and apostolate.

The call to holiness is a universal call extending to all believers. Holiness is an attribute of God, therefore all God's people should be holy (Ex. 11:45 -

I am the Lord who has called you out of Egypt, therefore, be holy for I am holy). Apostolate entails sharing in the apostolic vocation and mission of Christ.

THE CHURCH IS APOSTOLIC:

The Vatican Council teaches that the apostolic vocation of the faithful is in two ways:-

1. In communion with the faith and life of Christ in the teachings of the fathers and the apostles.
2. Missionary mandate of the Church is sent to preach

and to teach the gospel or good news)

According to the Catechism of the Catholic Church

no 863, the church is apostolic in two major ways

1. By remaining in communion on the faith and life
of Jesus Christ through the successors of St. Peter
and the original apostles. The foundation has already
been laid by Christ. No other foundation has already
is to be laid. We are called into the Church, the
mystical body of Christ to continue his mission of
saving souls. We are not called to carry out our
own mission. The mission and vocation is not
the creation of another man. It is the creation of
Christ only. The life of Christ is the life of
self emptying or self giving & kenosis. It is a life
given up or laid down and poured out as libation
for others.

The faith of Christ is seen in the father. It is the
type of faith that abandons itself at the hands of
the father (John 6:38 - I have not come from
heaven to do my own will but the will ^{of} the father
who sent me).

ii The Church continues to fulfill the will of her head Christ who is sent forth by God for a mission which he, Christ entrusted to his church. The church is sent forth, hence every member of the church (priest or layman) shares in the missionary mandate of the church. By the virtue of baptism, we are sent forth to preach and to teach the gospel to the ends of the earth (Matt 28:18-20).

- the great commission). The church, therefore, remains on the mission to spread the goodness and all her members are involved. Thus no member of Christ is ever off duty.

Conclusion.

It is important to note that in communion, there must be apostolic succession. That is the handing over of the apostolic mandate from Peter to his successors. Herein lies the apostolic nature and communion of the church.

The Church considers the ministerial priesthood a gift to her. Discuss.

INTRODUCTION.

The Church as the mystical body of Christ is always in need of the union with its head Christ in order to fulfill its apostolate and missionary mandate. Hence Christ instituted the sacrament of its continuous activity in the church in bodily form. This gives reason to the ministerial priesthood in light of its vital and productive union with Christ.

MINISTERIAL PRIESTHOOD A GIFT TO THE CHURCH.

Through the ministerial priesthood, Christ is made tangible to the church and his work is made actually present, not just present, but present as the head because Christ is both the head and the commander of the church. The ministerial priesthood is the means through which Christ continues to accomplish among his people the work which he alone can perform as the head of the church.

The ministerial priesthood is the sacrament instituted by Christ himself through which he continues to give life to his Church or vivify the Church. It is the means through which Christ assures us that he has not separated himself from his church. Through the ministry of the ministerial priesthood the presence of Christ and his work is actually felt because the Bishops and presbyters act in "persona Christi Capitis ecclesiae". They are representatives of Christ. Just as the scriptures in the Letter to the Hebrews tell us "no one takes the honour to be called a priest upon himself but is called by God".

The Ministerial priesthood of bishops and presbyters is at the service of the common priesthood of all the baptised. It is conferred by its own sacrament; the sacrament of Holy Orders which Christ continuously builds up and leads the Church. It is exercised on the unfolding of the baptismal grace of all believers. The ministerial priesthood is an order of ordained priests through the sacramental act of ordination which is

beyond delegation, designation and institution by the community because it confers the sacred power (*Sacra portentas*) through the Holy Spirit to act in the person of Christ. (cf CCC 1546-1547)

What Christ does with the priest is not because of the holiness of the priest. This means that the priest is only a representative of Christ (after Christ). Christ is the high priest, and through the ministerial priesthood shows the connection between divinity and humanity. Every other priest acts in his person and participate in his priestly anointing through the Holy Spirit. This entails that the sinfulness of the priest cannot in any way impede the grace of the sacraments because the grace has already been supplied by Christ (*ex opere operantis*). Christ has done all the work, the priest only represents him.

The Church considers, therefore, the ministerial priesthood a gift to her because of what Christ does in the Church through it. The priest acts "through Christ in him and with him". Through the ministerial priesthood Christ continues his sacrifice.

Mission and vocation of drawing and calling
all peoples to himself through the teaching and
spreading of the gospel or goodness.

CONCLUSION.