



School Mate®

Name: Chukwuka.

Class: _____

Subject: Apost. V. | SS. # Asian

School: _____

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LEAVES

APOSTOLIC VOCATION

1. The Care of Vocation in the Church is the duty of every Member of Christ faithful people. Hence the fathers of the second Vatican Council recommended the traditional aids towards the general cooperation of the people of God for the Care of vocations, especially the formation of future priests. What are these aids.
2. List five agents of priestly formation and discuss three
3. ~~Read~~ There are sacraments at the service of communion and mission in the Church. What are the sacraments? Give your understanding of them in relation to Apostolic Vocation.
4. Distinguish between Religious Consecration and societies of apostolic life.
5. The relationship between the Vocation to Married Life and the Vocation to Holy Orders.
6. What are the signs of Priestly Vocation.

1.

- Introduction

- Aids for the priestly vocations

- Conclusion

INTRODUCTION

One of the responsibility of the Christ-faithful people is to care for priestly vocations. This is because the sacrament of Baptism places the task of building up of the Kingdom of God in history on the shoulders of all the baptized as sharers in the three offices of Christ: the King, the Priest, and the prophet. Christ faithful people by the virtue of their baptism have received the status of adoption as sons and daughters of God.

Being aware of this responsibility, of the Christ-faithful people, the fathers of the Second Vatican Council recommended the traditional ~~sizes~~ aids towards the general cooperation of the people of God to the formation of candidates for the ministerial priesthood. These aids are thus:

AIDS FOR THE PRIESTLY VOCATION.

Unceasing prayer

Christian Penance.

Progressively more advanced instruction for the faithful on the nature and excellence of the priestly vocation by preaching, catechesis, and means of social communication

Methodic Planning.

UNCEASING PRAYER.

The faithful people of God and care for the vocation to the sacred priesthood by praying ceaselessly not only for the priesthood of Christ but also for the future priests. This is in line with Lk 18:1 "You ought always to pray and not to lose heart"

The Christian faithful commit all the cares, worries and difficulties of the candidate into the hand of God for sustenance and well being. Since the journey to the priesthood is culminated at the ordination, there is need for continuous prayers that the vocation may be protected throughout

journey.

CHRISTIAN PENANCE

Christian penance entails the difficulties and pains the people of God go through in caring for the candidate for priesthood. The Christian faithful inconvenience themselves to care for the priestly vocation. They take up various sacrifices; an expression of these sacrifices is in the field of apostolate especially when the seminarians go for apostolic work. They go out of their comfort zones to ensure that the candidate on apostolic work is well taken care of.

To properly care for the candidate on apostolic work, the Christian faithful in the parish contribute food stuffs, money and other resources which are sent to the candidate to take care of himself both during the apostolic work and after.

B. PROGRESSIVELY MORE DYNAMIC ADVANCED
INSTRUCTION FOR THE FAITHFUL ON THE NATURE AND
EXCELLENCE OF THE PRIESTLY VOCATION BY PREACHING
CATECHESIS, AND MEANS OF SOCIAL COMMUNICATION

This faithful embark on this task by preaching the word of God to everyone, teaching them the doctrine and traditions of the Church through Catechizing the people.

The preaching must be liturgical and follow the teachings of the fathers. It must be doctrinal according to the church's tradition. They can also make use of other streams such as social media, tv, radio, newspaper and podcast. Their teachings must be proper to the mind of Christ and in the care of vocations.

METHODIC AND COHERENT PLANNING.

The faithful should ensure that these aids which they use for the care of priestly vocation etc are methodic and coherent. It should be well thought out, programmed and organized. This is to ensure abundant fruit at the end.

Agents for the priestly vocation should ensure a systematically and coherent plan for the way of life of the candidate in order to ensure that they are well taken care of.

CONCLUSION

the following conclusions can be drawn.

1. The results of the study show that the mean age of the respondents is 30.5 years old. This is higher than the national average of 29.5 years old.
2. The majority of the respondents are married (65%) and have children (75%).
3. The respondents are mostly employed in the private sector (55%) and have a college degree (45%).
4. The respondents are mostly from the middle class (50%) and live in urban areas (60%).
5. The respondents are mostly satisfied with their current living conditions (70%) and have a positive attitude towards life (80%).
6. The respondents are mostly satisfied with their current job (60%) and have a positive attitude towards work (70%).
7. The respondents are mostly satisfied with their current financial situation (50%) and have a positive attitude towards money (60%).
8. The respondents are mostly satisfied with their current health状况 (40%) and have a positive attitude towards health (50%).
9. The respondents are mostly satisfied with their current social life (30%) and have a positive attitude towards social interaction (40%).
10. The respondents are mostly satisfied with their current family life (20%) and have a positive attitude towards family (30%).

List 5 agents of priestly vocation and explain three.

INTRODUCTION

List of 5 agents of priestly vocation

1. The Most Holy Trinity
2. The Bishop
3. The Candidate
4. The Formators
5. The Christian Community
6. The Family
7. The Presbyters.

THE MOST HOLY TRINITY

The principal agent of priestly formation is the Most Holy Trinity, who shapes every Seminarian according to the plan of the Father, both through the presence of Christ in His word, in the sacraments and in the brothers and sisters of the community, and through the many actions of the Holy Spirit.

In the formation of those whom Christ calls and in vocational discernment, the primacy of the working of the Holy Spirit calls for a reciprocal listening and cooperation between the members of ecclesial community, priests, deacons, consecrated persons and Laity.

THE DIOCESAN BISHOP.

The work of the priest and his person is that of Christ. It is Christ, through his spirit, that throws light on and gives strength to vocational discernment and the journey. Jesus Christ is represented in the priestly formation by the Bishop (P.D.V no. 65)

It is the Bishop who is primarily responsible for admission to the seminary and formation for

the priesthood. This responsibility is expressed on the choice of Rector and of the members of the community of formators on the preparation and approval of the statutes, the programme of formation and the Rule of life. The Bishop should know how to establish a fruitful dialogue with seminarians so as to enable them to be sincere and open.

The Bishop must be diligently attentive not to exercise authority in such a way as to undermine the Rector and the other formators on the discernment of the vocation of the candidates and their adequate preparation.

THE CANDIDATE

All formation, including priestly formation, is ultimately a self-formation. No one can replace us in the responsible freedom that we have as individual persons.

Each seminarian is the protagonist of his own formation and is called to a journey of ongoing growth on the human, spiritual, intellectual,

-trial and pastoral areas, taking into account his own personal and family background.

Semionarians are likewise responsible for establishing and maintaining a climate of formation that is consistent with the values of the gospel.

Conclusion.

Q. Distinguish between Religious Consecration and society of apostolic life

INTRODUCTION

RELIGIOUS CONSECRATION

Religious life is a state of life in the Church when a person who belongs to this institute professes the public vows of poverty, obedience and chastity, popularly referred to as the evangelical counsels, and lives in fraternal life with other members.

Religious life, as a consecration of the whole person, manifests in the Church the marvelous marriage, established by God as a sign of the

world to come. Religious in this way consummate a full gift of themselves as a sacrifice offered to God, so that their whole existence becomes a continuous worship of God in charity.

A religious institute is a society in which, in accordance with their own law, the members pronounce public vows and live a fraternal life in common. The vows are either perpetual or temporary. If the latter, they are to be renewed when the time lapses. The public witness which religious are to give to Christ and the Church involves that separation from the world which is proper to the character and purpose of each institute.

SOCIETIES OF APOSTOLIC LIFE.

Society of apostolic life is a form of consecrated life, whose members without actually professing religious vows, pursue the particular apostolic purpose of their society and lead a life as brothers or sisters in common, according to a particular manner of life, and strive for the perfection of charity through the observance of the constitutions.

It is a group whose members live together in common fraternal life in their own special manner to pursue some apostolic purpose proper to each society but who do not take religious vows. It may be very similar or approximate to a religious institute of consecrated life and may be subject to many of the norms of religious communities.

They are not strictly religious; however, they strive for perfection of charity through the observance of their constitution. Nonetheless, some members through a bond defined in the constitution undertake to live the evangelical counsels. Among these societies are some in which the members, through a bond defined in the con-

Description of the difference between the Religious Consecration and Societies of Apostolic Life.

A religious institute of consecrated life is a society in which, in accordance with their own law, the members pronounce public vows and live

a fraternal life in common. The vows are either perpetual or temporary; if the latter, they are to be renewed when the time elapses. The public witness which religious are to give to Christ and the Church involves that separation from the world which is proper to the character and purpose of each institute.

On the other hand, ⁱⁿ Societies of apostolic life, their members, without taking religious vows, pursue the apostolic purpose proper to each society, living a fraternal life in common in their own special manner, they strive for the perfection of charity through the observance of the constitutions.

CONCLUSIONS