**Question 1: explain the notion of Apostolic Vocation**

The notion Apostolic Vocations refers to the Vocations of all Christ's faithful people, that is, the members of the Church. The vocation of all Christian people is essentially a call to holiness and apostolate. Holiness is an attribute of God. Those called by God must possess this attribute. God,the originator of all calls, in his relationship with his people Israel manifested fidelity and loving kindness, righteousness and compassion (cf.Ex 34:6-7). He directed Moses to teach his people to imitate his holiness: "say to all the congregation of the people of Israel, You shall be holy, for I the Lord your Gad am holy"(Lev 19:2). Holiness means being like God the origin of all vocations. Apostolate is a sharing in the vocation of Christ the head of the Church, who shares his mission with men. The vocation of Christ is to bring back all the children of men back to God. He was sent by the Father to reconcile all men to God in himself. It refers also to each and every activity in the Church which is directed towards carrying out her mission, the mission of evangelization. Hence, every obedient response to Christ's call which serves him, and his mission is apostolic vocation. Every apostolate is preeminently the living and proclaiming of he will of God on earth as in heaven by the Mystical Body of Christ through its work. Hence,the genuine work of every Christian done in the name of Christ receives authentication or is part of the work of Christ who was sent on a mission by the Father. When Christ was about to ascend to the Father he entrusted the mission to his apostles to be continued, which they in turn handed over to their successors

The Fathers of the second Vatican Council teach that the Christian vocation essentially is a calling to apostolate. Apostolate refers to each and every activity in the Church which is directed towards carrying out her mission. (The Church was founded to spread the kingdom of Christ over all the earth for the glory of God the Father, to make all men partakers in redemption and salvation, and through whom to establish the right relationship of the entire world to Christ. Every activity of the Mystical Body with this view goes by the name of apostolate. The Church exercises it through all its members, though in various ways. Cf. Apostolicara Actuosititein,2). In respect to this calling, every member of Christ faithful shares at the same time in the life and activity of the body and the member of the Church is ever off duty. The whole body of Christ achieves full growth in dependence on the full functioning of each part (Eph 4:6). Between the members of the body there exists, further, such a unity and solidarity that a member who does not work at the growth of the body to the extent of his possibilities must be considered useless to both the church and self.

**Question 2: the members of the church and Apostolic vocation**

The sacrament of baptism incorporates one into the body of Christ. The Church teaches that all Christ's faithful people, as members of a living Body of Christ should be active. The Fathers of the Second Vatican Council, making it more elaborate, teach: “It is incumbent on every disciple of Christ to do his or her share in spreading the faith”(LG 17;cf.AG 36). They used the analogy of human body to explain the importance of every member of the Church. They observed that just as, in the structure of a living body, no part is merely passive, but each part is essential in the body's workings as in its life, so too, in the body of Christ, which is the Church the whole body, each part working properly, promotes the body's growth in building itself up(AA 2). The Church is Jesus’ living body; her vital functions are his own priestly, prophetic, and kingly functions.

Every baptized person is a member of the living body of Christ. Each person should be ready to do, in ways appropriate for each what the Church as a community is called to do, that is worship God and offer him gifts, receive and hand on his word, and serve and build up his kingdom here on earth. Nobody should think that his or her potential contribution would be too insignificant to matter. In a living body, every Organs functioning is important to the whole body. Just as a natural human body's head needs the body's feet, so Jesus needs his members. If any part of the body is not functioning, the rest of the body parts would be sick and in serious pain. In the same way, if any member of Christ's faithful people decides not to fulfil his or her role in the Church, he or she would be causing Christ and other members of his body pain and inconvenience. Hence, in relating this to apostolic vocation of all the baptized, no member of the Church is ever off duty. Since no part of a living body can remain passive without harming the others, no member of the body of Christ can remain inactive without harming the other parts.(see 1Cor 12.21-22, Col 1.24;CMP,23.E).

It is incumbent on every disciple of Christ to carry out his or her share in spreading the faith"(LG 17;cf.AG 36), everyone should help carry out the Church's mission: “Just as, in the structure of a living body, no part is merely passive, but each part shares in the body's workings as in its life;so too, in the body of Christ, which is the Church, the whole body, 'each part working properly, promotes the body's growth in building itself up'”

**Question 3: Factors affecting apostolic vocations**

**(write 6 and explain 3)**

1. Opposing doctrinal truth to pastoral practice.

2. Despair at the rejection of personal ministry or when ministry fails.

3. The challenge of need to have the answer to problems.

4. Challenge of being too familiar with liturgical and spiritual exercises.

5. Challenges coming from type of person and temperament.

6. Intellectual challenge

7. Unbelief-lack of faith in vocation

8. Pride-attaching too much importance to the position of the believer

9. Secretarianism or denominationalism -division, ——

10. Wrong spirit-seeking honour above the mission or ministry,

11. Shallow commitment, double dealing

12. social, political and economic challenges

**Challenges coming from type of person and temperament:** Apostolic vocations can be significantly influenced by the personality types and temperaments of individuals. Traditionally, temperaments are categorized into four main types: sanguine, choleric, melancholic, and phlegmatic.

**Sanguine** individuals are typically sociable, enthusiastic, and lively. They may struggle with commitment due to their desire for constant stimulation and social interaction, which can lead to challenges in pursuing a stable vocation.

**Choleric** individuals are goal-oriented, assertive, and often natural leaders. While their drive can be beneficial in ministry, their tendency towards dominance may create conflicts within community settings, potentially deterring them from pursuing vocations that require collaboration and humility.

**Melancholic** individuals are reflective, detail-oriented, and often sensitive. Their introspective nature can lead to self-doubt and hesitation in responding to a call, as they may over analyze their suitability for a vocation.

**Phlegmatic** individuals are calm, reliable, and peace-loving. While they can provide stability in ministry, their tendency to avoid conflict may prevent them from taking decisive action in pursuing vocations or addressing necessary changes within the Church.

These temperamental challenges can affect the enthusiasm and commitment of individuals towards apostolic life, as well as their ability to engage with the community and respond to God's call effectively

social, political and economic challenges: these factors have great potentials of affecting apostolic vocations especially of a priest. When he is more concerned in his social status and honors, it may make him to take upon himself, the Glory meant for God. Also if he is more interested in politics or finances, it may make him to derail from his priestly calls.

Sectarianism: Sectarianism, or denominationalism, is a division within Christianity into various sects or denominations, often with a lack of cooperation and mutual respect. The presence of multiple denominations can cause confusion among the members of the church. Sectarian attitudes can also foster unhealthy competition among the members of the church, making them focus more on ephemeral things than what they are called to do