

BABES – BOLYAI UNIVERSITY CLUJ – NAPOCA
THE FACULTY OF ORTHODOX THEOLOGY

THE MISSIONARY PRIEST

IN THE CONTEXT OF THE CONTEMPORARY WORLD

- Summary -

Scientific Coordinator,
Pr. Prof. Dr. Valer BEL

PhD student,
Pr. Iacob CISMAȘ

Cluj Napoca 2010

CONTENTS

LIST OF ABBREVIATIONS.....	4
INTRODUCTION.....	5
Chapter I The canonical priesthood – the attendance at Christ’s priesthood.....	8
1.1 Christ’s priesthood, the foundation, the source and the model of the Christian’s priesthood...8	
1.2 The incarnation and the universal dimension of Saviour’s mission.....14	
1.3 The Apostles’ calling and sending. The Apostolic Succession.....17	
1.4 The canonical priesthood - the attendance at Christ’s priesthood.....24	
1.5 The service as a sacrifice. The qualities of the candidate for priesthood.....30	
1.6 The priest and the Christian’s mission.....34	
1.7 The missionary and social principles in Pauline epistles and their use in the context of the contemporary world.....37	
1.8 The parish and the three action – fronts of the priest.....44	
1.8.1 The clerical stability of the priest.....44	
1.8.2 The priest and the parochial community.....50	
1.8.3 The priest and the world in general.....56	
Chapter II The priest and the parish community;ecclesiastical, liturgical and missionary orientation of the parish. Theological premises and useful conclusions	58
2.1 The priest and the ecclesiastical orientation of the parish	60
2.1.1 Christian’s identity. The priest identity in the community.....61	
2.1.2 The priest and the altar – the centre of the parish	64
2.1.3 The Creation of the Mystical Body of Christ.....67	
2.1.4 The active community of the members of the Church.....70	
2.2 The priest and the liturgical orientation of the parish.....	74
2.2.1 Liturgy and mission.....76	
2.2.2 Mission through the Sacraments.....83	
2.2.2.1 The priest’s mission in the Sacraments of Baptism and of the Holy Oil (chrism).....87	
2.2.2.2 The priest’s mission in the Sacrament of Communion.....92	

2.2.2.3	The priest's mission in the Sacrament of Confession.....	97
2.2.2.4	The priest's mission in the Sacrament of Matrimony.....	100
2.2.2.5	The priest's mission in the Sacrament of Chrismation.....	103
2.2.3	Mission through services of blessings. The blessing of the whole creation.....	104
2.3	The communion and the communication of faith.....	110
2.3.1	The priest as a teacher and an educator.....	113
2.3.2	“The kind shepherd” and the pastoral needs of the contemporary man.....	118
2.3.3	The Christian Philanthropy.....	123
2.3.4	The care of the old, the sick, those who are lonely, and those with problems.....	125
2.3.5	The active presence of the Church towards needy persons – in the parish and in the world.....	130
Chapter III	Orthodox spirituality and psychotherapy	135
3.1	The orthodox Christian psychotherapy and psycho – analysis.....	135
3.2	Pastoral paternity.....	141
3.3	The reconciliation and the healing of the human.....	147
3.4	The renewing and the living of the faith	152
3.5	The priesthood as a therapeutic science – according to the Church Fathers	155
3.6	The priest as a healer.....	160
Chapter IV	The rearrangement of the confession's capacity of faith.....	165
4.1	The communist era and its noxious effects upon Christians.....	168
4.2	Useful solutions for activating the nominal Christians.....	173
4.3	The priest's co-workers and their confession.....	178
4.4	The role of clergyman's wife in mission's accomplishment	183
4.5	Mission in Christ's own way.....	188
4.6	Christian mission and the ecumenism. Everybody's calling.....	192
4.7	The responsibility of the priesthood according to the Saints John Chrysostom and Gregory of Nazianzus.....	194

Chapter V Useful aspects of the mission and the pastoral mission.....	197
5.1 The liturgical aspect.....	197
5.2 New methods of catechism... ..	203
5.2.1 A model of missionary catechesis.....	210
5.2.2 Mission through attitude and implication.....	214
5.3 The preach in the actual context.....	220
5.4 The extension of the community. The brother's reencounter.....	229
CONCLUSIONS.....	232
BIBLIOGRAPHY.....	240
DECLARATION.....	259
CURRICULUM VITAE.....	260

Key words:

priest, priesthood,

mission, parish,

mystery, spirituality,

catechism, philanthropy,

communion, community.

CHAPTER I

The canonical priesthood – the participation in Christ's priesthood

Superiority, the fullness of the canonical priesthood, is given by the Bishop Christ. This means that the source of the priest's mission as well as the Christian mission in its complexity has the base and the starting point in the eternal communion of the Holy Trinity, in the movement of Father's love towards the Son in the Holy Spirit and through them to the whole world.

The priesthood of Christ the Saviour is the origin, the source, and the foundation of Christian priesthood. It is divine and human, because Christ, the supreme Bishop, or the greatest Priest is not only human, but God. Not even a founder of religion was as He was. Secondly, the priesthood is altogether holy and blameless as its divine bearer, our Lord Jesus Christ, was. He did not need like other bishops, to make a sacrifice for Him, because He was without sin, though He was human as we all are.

The Christian doctrine of the Orthodox Church presents Christ's work which gives eternal life and is liberating. This work cannot be separated by His Person being the source of perfect life. Jesus Christ proved His existence and His interest towards us, through His descending in history and His remaining in this connection by the end of the time.

The incarnation of the Son of God, as well as the aim of His work in the world is the people's salvation. What is divine in Jesus is His human nature, in its entirety, taken by His divine person. What we have to deify in us is our entire human nature, which belongs to our person who should be in union with God. The human nature should be deified and transfigured by the divine energy.

The canonical priesthood has its source in the eternal priesthood of the Saviour Christ. Being incarnated God and eternal Bishop, Christ restores through passion, sacrifice and resurrection, our communion with God.

The universal role of the Saviour's mission, which is expressed through the work of saving the human race, has a deep aspect of a sacrifice. This work starts from the Incarnation and culminates in a sacrifice, the death on the cross, to which glory comes next: the Resurrection.

This is why Christ is called the Saviour, because the labour of redemption remains inseparable from the person of the incarnated Word.

Since the beginning of the public activity, Jesus called twelve people and called them apostles. He shared His threefold power and He sent them to preach in order to save the peoples.

There is a strong connection between the Christ's Priesthood and the Canonical Priesthood in the sense that the first is perpetuated in the second. Thus, the Christians' salvation is possible through Christ as sacrifice and through His work as a Bishop who sanctifies and mediates.

The Apostolic Succession provides, in the Church, the external transmission of the revealed doctrine beginning with the Apostles and the internal transmission of the hierarchy's grace. Thus the doctrine is handed down through the number of the hierarchs responsible for keeping the doctrine untouched. This doctrine has to be entrusted to the priests as being a precious treasure, through the preparation of the theologians.

The dimension of the Apostles' mission is entirely revealed only after the Resurrection, the Ascension and the coming of the Holy Spirit at Pentecost. All these happen when their mission becomes an evidence of Christ's triumph over the sin and death. This triumph of a new life is revealed in the world through Christ in His communion of life and love with the Father and the Holy Spirit.

An important role in the missionary apostolic act has the grace's conscience received through "laying on of hands" meaning the Holy Mystery of Priesthood. In the orthodox view the priest is the indispensable connection between Christians and God, feeding all with the power of the heavenly energies through the Sacraments of the church, which are conditioned by the Sacrament of Priesthood.

The Holy Communion and other Mysteries inaugurate a personal relation or a new stage of Christ's personal relation with each person, thus this takes place in the community. There is a relation among people, being emphasized the perspective of celebration. The graces of the Sacraments are given to all the people, because they are entrusted with the redemption for their development, and bring them up-to-date, through the efforts of a life of sacrifice, from the power of Christ who sacrifices His life for the entire world.

The qualities of those who want to become priests are strongly linked with their vocation or the call to vocation. Any job has to be accomplished with the consciousness of a moral duty.

For the priesthood there is a special vocation which the theologians separate it into an objective vocation and a subjective vocation (the first comes from God, and the second comes from a natural vocation for priesthood).

The mission of the priest as a “sending” of the God’s Son, consists in the fact that he has to give the world notice of God and he has to act on behalf of Him in order to save the people. The essence of the Christian’s mission is linked to the sacred incarnation of Christ’s ecclesiastical body, through which we are taking part in the communion life of the Holy Trinity.

The missionary and social principles which are developed by Pauline epistles have to be the background for any Christian mission to form and to consolidate the Christian community from everywhere and for always. The apostle Paul speaks about the importance of the Divine Law which has in its essence first and foremost the love, which consolidates on sacrifice and humility. His mission has no restrictions related to race or religion. He tells everyone about the Gospel of Christ, in order to be understood by each person. The apostle endeavours to found as many Christian communities as possible around some bishops and priests called “to coagulate” around them the first Christian communities. He even makes the profile of a priest like this, showing the “distinction” and the honour he has to acquire.

In order to be efficient, the priest’s mission should be supported, besides his qualities, by his family. The Christians need a model family which has to help them to find their references and the priest’s family tends to be this reference for them.

The three battlefields of the priest are the three dimensions within which the priest accomplishes his work – the pastoral stability of the priest sent to pastoral community and then to the whole world in general.

The formation of the parish and of the whole pastoral life has one purpose – the deification of its members. This is the purpose which has to remain unchanged along the centuries.

The mission and the pastoral either of those who are baptized or those who have not received the Gospel’s word, is made within and through the authentic Christian communities. The priests have not the right to treat the mission as a secondary preoccupation.

The priest is linked to his parish especially through his family and his home.

The parish, through the priest's guidance and advice, has to become a community which confess God and which has to be engaged in an immediate, orderly and effective pastoral mission, having the eyes fixed on the future which God prepares for each and all of us.

CHAPTER II

The priest and the parish community; ecclesiastical, liturgical and missionary orientation of the parish.

According to the contemporary theologian and philosopher Christos Yannaras, the church is communion event and a dynamical fulfilment of the community. The priest and the parish community take part in this “communion event” plenary identifying themselves as one person in God’s Existence through the essential accomplishment of the life within the ecclesiastical community.

The modern vision towards the pastoral community makes us to understand the priest’s mission in a threefold engagement: ecclesiastical, liturgical and missionary.

The ecclesiastical orientation of the parish takes into consideration the Christian’s wide perception, being supported by the father confessor, in order to receive the Church as Christ’s mysterious Body who feed the community toward communion.

The Christian identity is born, stated and developed in the communion with Christ’s body, concerning the inside and outside “building” of this body. The first condition and quality of Christian’s identity is the incorporation within the community through the receiving of the Gospel and of the Sacraments and through the total participation at its life. Without an active implication in the Church, the Christian loses his identity or this can remain undeveloped and whenever may be distorted.

The priest’s identity in the community should take into consideration these perspectives written so far. He is a humble person and through his humility he has the mission to raise the others’ burden and to make Christ’s presence, as the Son of God, felt among the Christians of his parish.

The religious identity of the Christians and of their priest will be formed in the parish like a concrete image of the Church at a local level, so that the parish should become a liturgical, spiritual and social community in the context of the contemporary world as being a great local confession.

In this context the priest is asked to bring around him and around the altar, an authentic Christian community using all the missionary, liturgical and pastoral ways. The parish is not a co-operative store; on the contrary it is a community of people united in faith, sacramental spirituality, ethics and serving headed by the priest. The parish and the priest must be in a permanent dialogue state which aims not only at the members of the parish taken individually, but also at the parochial groups gathered around the priest and the Holy Altar which are and have to remain the centre of each parish.

As the Christ's Body, the Church is not the amount members of the parish, but it is the universal union with Christ of the created hypostasis which it conceives them in a new birth (the baptism), it strengthens and seals with the Christ's Spirit (chrismation), and it gathers with His Body and His Blood (Holy Communion).

The Christ and the humanity are very united in the Church, that neither the Christ nor the humanity can be seen or conceived one without the other. That is why Christ is the head of the Church and the humanity, or those who lives inside Christ and Church is the Christ's Body, expanded over the centuries.

The active participation of the God's people in Divine Liturgy is not a particular issue of each Christian, but a realization of the Christ's community. It is all about the building of the canonical Body, that the one, who is incarnated, lives the mystery of salvation.

The Christian who is fully aware of the presence of sin and evil in man (selfishness, pride, the need to have as much material results as he can), must play his evangelical role, being a ferment in the human dough. His faith has to allow him to be a light that he does not have to hide it under a bushel. The active community of the members of the Church represents the dough through which Christ, being in the Holy Spirit, is in a state of fermentation, that is to say He changes the word.

The divine cult is the base concerning the Christians' receiving and remaining in the bosom of the Church. This is possible through ceremonies and church services, but also through Christians' special prayers.

The parish liturgical orientation depends on the cult's rediscovery. It is the energy which moves the Church in its missionary becoming. Through the cult the biblical message gets into the rhythm of Christian's everyday life. There are two movements in the Liturgy: one is centripetal, of return from the community's world and the other one is centrifugal, of going out from the

world. The becoming of the community in order to perform the cult is made through the union with Christ by sharing His grace in the cult.

The participation of all the Christians in the parish's liturgical life has to remain the golden rule of the parish. No pastoral technique can replace the attractive and cohesion force of the preached word, of the Holy Liturgy, of the Sacraments, of the Church cult in general. The priest maintains the real unity of the parish and he can avoid dissolution of the community only through the involvement of the Christians in the authentic sacramental liturgical life.

The mission through the Holy Liturgy, the Sacraments and all the services of blessing within the Church, is meant to sustain the dialogue between Jesus Christ and Christians. Through each and every Sacrament, Christ relives and irradiates in every Christian the feelings and the power of another state of being, that His humanity was raised to its full high and deification. The grace is not given though just one Sacrament, but gradually by all Sacraments. Christ raises us gradually in the Church towards the highness of the perfect Man embodied in His life and activity.

Knowing well the Sacraments' content, the priest's fundamental mission will be that of showing this sanctifying work of the Church to all the Christians. The priest has to serve "with and without time" for the parish's liturgical organization, the heart through which the liturgical life of the Christ's Church pulsates (see the priest's mission towards each and every mystery).

The services of blessing do not replace the Sacraments. They are prayers of blessing and sanctifying of man in his different moments and circumstances of his life. There are also prayers of blessing and sanctifying of the surrounding nature and of different objects or things of the man. These sacred services confirm the grace received through the Sacraments, bringing the sanctifying of the man and nature, being situated between Christian's personal prayer and the Sacraments.

The priest through the sanctifying power received from Adam the New – Christ, has the mission to restore the face of the new creation after the model from the Eden's garden, sanctifying all from it for the benefit of all and for the contentment of the Heavenly Father.

The Church, this communion – divine community, was engrafted in the world for our salvation. The Christian confesses his faith, lives it and maintains it pure and contributes towards faith's handing down, just as a member of the liturgical community. The Church's cult and

tradition is the only way through which the real faith can be transmitted. The cult in general and especially the Holy Liturgy are the energy that moves the Church in its missionary becoming.

The priest has the mission to emphasize this character of the faith through which the Christian integrates himself in the faithfulness towards Jesus Christ in the way He is confessed by the prophets, apostles and evangelists.

Besides the priest's sacerdotal service, those of teacher and educator contribute to Christ's priestly meeting into the Christians' being. These servings are closely linked to the Sacraments. In order for the Christian to come near to God, the grace has to be in him, like the power of God.

The contemporary priest's quality of being teacher and educator will have to be supported by the new pastoral methods, of understanding the post-modern context which requires another type of pastoral – the missionary. The elements that support this new methodological orientation have in view new branches of research from: the Pastoral Psychology, the Sociological Pastoral, the Anthropological Cultural – Pastoral, the Medicine Pastoral and the Pedagogy Pastoral.

Firstly, the work of Jesus Christ is liberating and healing.

He assumed the man in order to heal what He took upon Himself. He made Himself man to liberate the people. Thus the main work of the shepherd, the centre of his pastoral service is the therapeutics faith in the Holy Spirit that he applies to his pastoral children, having the example of Christ, the Kind Shepherd who dies for His sheep.

The disappearance of the extended patriarchal family and the current quantitative predominance of families with only one child, the high rate of abortions, of divorces and generally the high level of family and social pathologies, the urban criminality, the indifference towards teaching ethics in schools, all these creates a strange frame for the spiritual needs of the citizen from this society.

The Church and the Christians, the limbs of the Mystical Body, have the duty to practice a “therapy of the sick world”. They have to use a healing service having in its centre not the individuals, but the social – economical and political life of the world. We have the duty to take up an attitude towards any kind of injustice, of abuse, against the torture and detention without trial, against the violation of human rights, trying from the bottom of our hearts to live a decent life worthy of a human being.

As a community of love, the parish has to organize its care for those who suffer: the old, the sick, widows and orphans, by creating real “philanthropy groups” which should make better in a way or another, the needs of these sick persons.

The action of the Christian in changing the world starts with the growth and the development of each person at the level of the ecclesiastical community. The influence of Christian mission upon the materialistic society all over the world depends on the spiritual renewing of the Christian world.

At the level of all the diocesan centres, there are offices of religious assistance which monitors activities like this in every rank and parish.

Either we are talking about institutions of religious assistance designed for those who are of age, or about social care institutions designed for the sick and for those with social risk, or about social canteens, it has to be understood that all these efforts are made in communion between priests and Christians, in the spirit of love for the people in Christ.

CHAPTER III

Orthodox spirituality and psychotherapy

The Christianity is a science that cures, a psychotherapeutic methodology, in the way the theology is not philosophy, but a psychotherapeutic system. Theology is the fruit of both its treatment and its guide. In other words, only those who were healed and reached the communion with God are able to be called theologians. Only they can guide the other Christians on the path that leads to the “place” of their healing. The theology is the fruit of its psychotherapy and methodology. It is not an intellectual discipline, but the result of the man’s healing of passions.

The word psychotherapy is comes from two words: “psyche” (soul and psychic) and “therapeia” (therapy, healing). The soul is not an abstract or an autonomous one, but it is the so called spiritual element of the existence of man, who was created by God. That is way the therapy of the soul is in reality the obtaining and the result of the Holy Spirit.

According to the Church Fathers, as the body without soul dies, the soul without the Holy Spirit is dead. Thus, psychotherapy is the therapeutic process through which the man reaches God’s union and communion.

The orthodox psychotherapy analyses the healing methods of the soul. The more obvious is the difference between the human wisdom and the God wisdom, the more obvious is the difference between the human and the orthodox psychotherapy.

The base of the pastoral mission and of the orthodox psychotherapy lies in the unique event the Son’s of God embodiment. Thus He assumes the human being in its entirety, and then He passes it through the process of the complete healing, in other words the therapeutic process.

The attendance at the Sacraments of the Church, which are evidence of the uncreated presence of the grace in the world’s created reality, amplifies and ends the practising of the virtues as a pastoral and psychotherapeutic method.

As part of the confession, the tradition of the Church knows the practice of the pastoral guiding which in fact are the real figures of priests or monks who have a long pastoral experience and a deep knowledge about the man. The interaction with such a „guide” is a fatherhood pastoral event, a free leaving (sometimes for the rest of his life), of the will, of

thoughts and of wishes, in the hands of a virtuous father full of “the difference spirit”.The pastoral care about the person near us and his guidance is not so easy to come true.

The duty of the father confessor does not want to destroy the man’s liberty, but to help him to see the truth. He does not want to abolish the man’s personality. On the contrary, he wants to give him the possibility to rediscover himself, to grow till the complete maturity and to become what he really is in reality. The father confessor does not impose his ideas and personal virtues. He helps his disciple to find his own vocation through a personal relationship and not under an enforcement of rules.

The healing of the human being has at its base the pastoral grace which is given in the person of the embodied Logos, through its liberating work. The Christian has the duty to refresh this grace, fully received through the Sacrament of Baptism, of Chrismation and of Holy Communion. The liberating work comes true with the help of the pastoral grace, given by the Holy Spirit, with the Christian’s endeavour while trying to open towards this grace.

This therapeutic strategy is sustained by the bodily asceticism – the fast, the vigil, the hand work – and it is led by the generic virtues: moderation, resoluteness and consideration. The latter is the source of the pastoral discernment which is absolutely necessary in the pastoral life. The spiritual therapeutics’ aim is the spiritual health.

According to Saint Gregory Palamas, the priesthood as a science of healing the souls has in view to root out the soul from the world in order to give it to God, in order to make it watch for the image of God, if the soul is not lost. If the soul is on the way to be lost, the priesthood has to show the right path in order to maintain it alive; and if the soul is lost it has to be brought back at its initial state. The priesthood intends, through the Holy Spirit, to make Jesus Christ alive in Christians’ hearts. The most important aim of the priesthood is to make the man, who belongs from below, participant of the eternal happiness.

The value of the priesthood consists of the fact that it helps the Christian to pass from the stage of “the image” of God to the “resemblance” in God. It has to guide him towards divinization and healing – because the divinization is healing and completion.

CHAPTER IV

The rearrangement of the confession's capacity of faith

The real capacity to confess the Church's faith suffered from the communist regime, through its atheist – materialistic philosophies, which were in contradiction with the Christian doctrine about the man and the world. The priest was forbidden to do philanthropic and ecumenical activities. He does not have the permission to involve the people in the catechesis and spiritual formation. In other words he was forbidden to do any parochial catechesis. A lot of monasteries and hermitages were abolished.

Besides the dimension of exterior suffering, the interior one is debatable. There is a lack of interest from those who are neither very full of faith nor unbelievers. They are situated somewhere in the middle and their passivity towards the distortion of the real faith and the slighting of the idea of Christian spirituality is revolting.

Today, the Church has the possibility to rediscover its social, cultural and liturgical place that can bring back in the space of the Church a secular world without the perspective of salvation. In this sense it is absolutely necessary to find practical solutions in order to make the nominal Christians react in a positive way and to take part in the permanent creation of the "Mystic Body". Through this PhD paper, there were presented some concrete possibilities in this sense. Besides missionary priests, the Church needs people who really want to do Christian mission. All the Christians are invited to take part in this mission "for we are labourers together with God" (I Corinthians 3, 9). The priest has to organize and to teach the Christians according to the Church principles. Every priest has to do this mission in his parish. The responsibility in choosing the right collaborators and for the mission's results is due to the priest.

The mission, having the Christ's model, makes us to rethink the parish in the grace of the eucharistic community, through pastoral projects meant to bring up-to-date the doctrine of Jesus Christ in a process of an evangelical mission. The message of Philokalia and the morality based on this, has to be present, because this morality is enriched through love towards God, and His creation, in other words towards the entire world.

CHAPTER V

Useful aspects of the mission and of pastoral mission

The main purpose of priest's mission in the parish is that of gathering the whole Christians, in the eight day, to receive together the Holy Communion from the Eucharistic Christ. The priest and the active Christians of the Church, have the obligation to extend the Eucharistic communion, with purpose of bringing all at the same "table". This action is called "the liturgy before the Divine Liturgy". There are two perspectives: one is the mission towards those who are baptized, but they are indifferent or incapable, and the other one is referring to the announcing of God and to the people who are not yet baptized through baptism.

Every Divine Liturgy gives the Christian, if he takes part in it consciously and actively, the opportunity to rebuild his interior construction as being a living part of Christ's Body. After that the Christian has to give evidence for Christ in the world, carrying out the evangelical acts of love and peace. Thus, we can say that the Divine Liturgy has its origin "in the world" and it is strongly felt in the Church and continues "in the world", in order to aim at its deification.

As a missionary strategy, I have presented some working methods in order to make the liturgical and parochial act dynamic and efficient. Moreover I have suggested some new catechism methods to help the priests and the Christians to understand correctly the mission at which Jesus Christ called us.

Concerning the language and the content of preaching, one do not have to forget the essence of the exigencies related to the modern way of speaking, in general, trying not to omit the Christian's contribution to the confession of Christ. Nowadays, more then ever, the world needs a priest with his grace and his gifts. The Holy Bible, the Church Fathers and the liturgical living, substantiate in a sufficient and efficient way, the priest's word of wisdom.

Finally, we have to take into consideration that this paper brings, in the existing field of confession and of living in the Christian's faith, a new breath of refreshing and stimulating of the Christian mission. I have shown what a priest should do in order to develop a real pastoral – missionary activity. The parish has to be a living, active community. It has to be a confession of faith, being perceived as a healthy and vigorous alternative for the contemporary man. The parish has to represent the life within Christ through the Sacraments.

To conclude, the priest is a missionary in the context of the contemporary world, sent by Jesus Christ Himself - the Eternal Bishop.

Synthesis paper in 10 lines

The main purpose when I began this study was to write a paper with the title “*The missionary priest – in the context of the contemporary world*”, taking into consideration the remaking of the canonical priesthood’s road, starting from its origin – Jesus Christ, being sent through the apostolic succession up to nowadays. For the contemporary man the priesthood is a real necessity, because, in the confusion of the secular days in which we all live, both the priest and the Christian need to understand very well what does the missionary act of the Church mean and in what way can we relate to God through Jesus Christ, the eternal Bishop. Knowing very well the contents of the Sacraments, the fundamental mission of the priest will be to let the Christians know about the work of the Church and to serve “with and without time” the ecclesiastical, liturgical and missionary organization of the parish, which is sustained by new pastoral methods of understanding the post-modern context which is looking for another type of pastoral mission – and that is the missionary one.