
THE MISSION – SCIENCE OR VOCATION?

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Abstract

The word mission did not mean always the same thing. Depending on perspective, the missionary's activity is put under semantic analysis and defined by it. The priesthood is science because the priest is to the service of the "One who knows all and from which all have come to life". At the same time it is also vocation because the calling of God is addressed to everybody but only a small part answer to it. Looking at the three dignities of the priesthood one observes that for each of them is requested a certain soul quality. For the sanctifying dignity is requested the own holiness, for the dignity of leader, the ability of being able to lead yourself and to the didactic one of teacher, solid knowledge and the pedagogic vocation. The terms by which the Holy Scripture nominates each of them are illustrative and their careful analysis lead to the distinguish of the mission received directly from Christ. The mission to transform the person, its remodelling in the meaning of vectorisation the varied plenitude, contained in its intimate nucleus, imposes the constant and deliberate reunification of its elements, *in and by* Logos. The priesthood will nominate, in such a context, the vocational ideatic singularity, historically perpetuated, with an optimisation existential space, projected in eternity.

Keywords: theology, semantic analysis, education, priesthood

1. Introduction

Exemplarity of the creation, whose coordinates from biblical perspective are the foundation on purpose of life and her preservation, represents the frame of an integrating plenarity, in which the statute of the oneness is reserved for the man. The establishing of the founding relations confers to the man exceptional attributes, able to improve the ontological content with the purpose of uncovering the signification of the revelational deed.

The history stands both under the signs of interrogation and of the answer, the tension of this polarity causing the functional complexity of the space-time developing. Social being by excellence, the man is setting in the world and cuts out the outlines of The Word, in a permanent attempt of identifying the motivations. The precarious answers incarnates in assumed dialogic is related to the systematic appeal to the reason, which is inhibitory by definition.

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The correlatives of the free will contribute of an assignation of an irrevocable statute, the identifiable peculiarities in daily 'praxis' causing an axiological direction.

The society, which groups the persons, making viable the trajectories of the searches, programmatically systematizes the failures and the fulfilments. These are constants of the worst or better status, consequences of the verisimilar and the implausible under whose auspices the existence is dimensioned.

The appeal to the truth as a unique instance of validating the dramatic excursus becomes the measure of the most secure aptness of the answers. A visible process of becoming an instance takes place in any segments of history.

The man dresses in shapes of a latent receptivity the trans-historical, theological and as well metaphysical message of the Creator. The comprehensive virtualities of the Logos, those that from the moment of incarnation have universalised a direct responsible participation are absolute categories with hieratism, which amplifies the sense, indispensable for the salvation.

The exponential language of the Christian education sends to substantially understanding, a perpetual and totalising rhythm reuniting a new presence of the Son of God, with the Trinitarian program of the Old Testament.

The institutional extension, defining element of the Christianity, as an inherent structuring of the life modelling energies, has in itself the idea of recovery and placing on a soteriologic axis of a human person. Exceeding the speech of any philosophy, the Christian education intrinsically promotes the analysis of the fact of life, of the human presence which is opened toward Absolute and is changed to vibration, in restless rustling, with a dynamism conditioned by the verbalization module. The institutionalisation confirms the opening toward effectiveness of finitude, the bet of a new understanding of the history, in which the Eternal one is the native and structural support. The assuming of the connections gives to the man a spectacular irreducibility, the representations of the human order being vigorously expressed.

In society, 'the transcendence is ethical' [1], this meaning a predisposing of the significations, their thematisation becoming intelligible into an ontotheological panorama.

Strikingly, the defining of a moral code is making part of the church's tradition on the ready-made coordinates of preservation the good way of the creation, which is to a high degree the Revelation result. Thence, the theology will speak of ethos and not about moral [2].

The person's transformation, his remodelling in the sense of vectorising the varied plenitude, contained in its intimacy nucleus, impose a constant and deliberate reunification of the elements, *in and through* Logos. The priesthood will nominate in such a context, the singular ideality of the vocation, historically perpetuated, with a space of existential optimisations, projected in eternity.

The reproducible senses of the formative model, claims the dialogic particularities of the New Testament message, novel turning of possible foundations, putting in evidence the educational function as a necessary resultant in the process of conceptual presswork.

Thus, a trans-mundane objectified is outlined, through the means of determinations of the consciousness, becoming visible and efficient another way of existing in the world. The relevant component, which makes visible the trenchant Christian message, will be structured on the emblematic crystallization of virtualities in psychosomatic castigation's specific deeds.

The priesthood creates for itself, through of the pedagogical models, understood as the person modelling art, with finality in the horizon of eternity, a hypostatic expectation in which the primordial phenomenality of the humans is diversified, gradually enriching itself.

On the canvas of native constants: reason, feeling, will, following the development of this diversified and elaborated constructivism, are indelibly indented the uncreated energies of the Holy Spirit. The Christian locket of the person finds out its identity just in this life giving consensuality.

To reveal the resorts which form this edifying deed is a sissify work. The priesthood is the space in which God works constantly and eternally to our own salvation. The divine pedagogy hasn't ended along with the Ascension, but right then it reached the axiomatic value for the priestly mission.

Consequently, in the present paper we will try how is the priest fulfilling this absolute desiderate and in which measure the priesthood requests religious education. We must to mention from the very beginning that this demarche is somehow superfluous because education is not just a side of the priesthood mission but a very structural ontological component that cannot be separated or even considered as separated.

2. Semantic definition of the priestly mission

The word 'mission' is defining for the constitution of the Church and her becoming in time. It has the significance of a constituent element of the triple activity of the Our Saviour, Christ, being usually the term that accompanies each of these activities, teaching, sanctifying and administrating, giving the fitting sense of the divine presence and the reality of His incarnation.

From the etymologic viewpoint this word is usually used with the meaning of sending with the aim of achieving an objective given by somebody else (mission = task, warrant given to someone, task to do a certain thing or action to propagate Christianity inside another dominant religion [3]). Starting only from its Latin origin one may notice that this sense is incident to the verb which expresses the act of sending, warrant, letting to go, giving to someone a power in delegation, function or job (missio, -onis, comes from the transitive verb mitto, ere, misi, missum – to send [4]) without having the specific character of the activity done by Christ and described in the pages of the New Testament.

The Greek language instead, devoted the term that defines most exactly the quality, as well as the person, which carries out the ministration granted by somebody from outside. This term, ἀπόστολος, indicates in New Testament those selected and sent in mission with warrants and special gifts and ἀποστολία is the ministration given by Christ and which is carried out by an apostle or a messenger of Christ or the Church, on behalf and under her obedience [5].

The word ἀπόστολος, with all the derivative forms, stands in tight touch with the mission that The Saviour gave to his apprentices. It comes from the Greek verb 'to send at someone', being used with this sense in numerous places from the New Testament. The Αποστέλλω verb can mean to send to someone (Mathew 22.16; Luke 11.49), followed by πρός meaning to send in a place (Mathew 10.16; Mark 11.13; Luke 19.14), to send for, to do (Mark 12.2; Luke 20.10), to send to preaching (Luke 9.2; John 3.17) or to send harvesting (Mark 4.29). [6]

The Saviour Jesus Christ sent his apprentices to preach The Gospel to all the peoples. Therefore, we understand through this sending the mission or the task received by those whose purpose is preaching the teachings of Christ. The first who carries the missionary names is the encarnalised Son of God, Jesus Christ, who was sanctified by the Father and He sent him in the world (John 10.36) and has received all the power on sky and on Earth (Matthew 28.18). He committed the salvation of the world through education and sacrifice, being in the highest degree 'the Apostle and the Bishop of our confession' (Hebrews 3.1). From His power, He imparted later to the apostles, named like this way after He chose them: "And when it was day He called unto Him his disciple and of them he chose twelve, whom also he named Apostles" (Luke 6.13). This name received through divine mandate was a particularity that distinguished those, which were chosen and sent individually, by the other apprentices named apostles [7]. Those twelve were formed at the 'saviour school of Christ' and received from the very beginning special powers that allowed them to work, powers which had grown at Pentecost.

Because the Son of God was sent or made Apostle by The Father and He did his apprentices apostles too. The sending act is accompanied by holiness, "Sanctify them through thy truth" (John 17.17). As said by Saint Chiril of Alexandria they need "to be sanctified by the Holy Father" [8]. They received the ordination after the resurrection of The Saviour, through the blow of the Holly Spirit who also gave them the power to forgive the sins (John 20.21, 23). Being invested with these powers, they were sent to preach and to baptize all the peoples (Mathew 28.18, 20). The power that has been given to the apostles gave them the right to establish and organize churches and communities everywhere ordaining 'bishops, priests and deacons' (Facts of the Apostles 6.6; I Timothy 4.14).

With the appearance of the communities, the mission gets two main directions, one directed to the outside and which takes into account the preaching of the Gospel to the non Christians and one directed inside which refers to the integration in Christ, the edification and breed in Him based on the unit of faith “One Lord, one faith, one baptism” (Ephesians 4.5), on love “By this shall all men know that ye are my disciple, if ye have love one to another” (John 13.35) and on a baptism (Ephesians 4.5), achieving the “holiness of the life, as effect and gnaw of the union with Christ in The Eucharist made by bishop assures the canonical unit of the Church.” [9]

The mission of the apostles as bearers of a message, which they must transmit to the whole world, confers them an authority that resembles with the one of the rabbinical institution also called shaliach. We meet this institution in the rabbinical Judaism after the year 70 A.D. The word shaliach means sent officially, representative, delegate having with him official letters like the one that Saul had when he persecuted The Church (Facts 9.2). Tackling from this angle the apostleship, this term can be extended to all the missionaries having the authority and charisma of preaching the Gospel [10].

In the New Testament we find three families of terms nominating the nature of the priestly mission. The Latin word minister with ministerium, ministrare, ministratum translates the three families of words: 1. *λειτουργός, λειτουργεῖν*; 2. *ὑπηρέτης, ὑπηρετεῖν* and 3. *διακονία*.

The word *λειτουργός, ός, όν* refers to someone who receives a public function or someone who administrates the cult. We find, for example, *λειτουργός τῶν Θεῶν* (in Septuaginta at Psalms 102.21; in the New Testament - Romans 15.16; Hebrews 8.2 and talking about angels in Hebrews 1.7). *τῷ Κυρίῳ λειτουργέω*, means serving God (Facts 13.2 and Hebrews 10.11). Here has also the sense to fulfil a sacred mission - *λειτουργέω ἐπί τῶν ἱερῶν*. Related to this term we also find the acknowledged word *λειτουργία, λειτουργία, ας (ή)*, public function, public service or cult service in front of God - *λειτουργία πρὸς τοὺς Θεούς, τῶν Θεῶν λειτουργία* (in Septuaginta at Numbers 4.26; 8.22 and in the New Testament at Luke 1.23).

The second term *ὑπηρέτης, ὑπηρετεῖν*, means to be under a ruler's command, or the servant of God - *ὑπηρέτης Θεῶν*.

The third one - *διακονία* related with *διάκονος, ου (ό, ή)* means the person who serves the church or deacon (Timothy 1.3, 8; Romans 16.1). It also means to be a missionary or a servant (*διακονέω-ω*) (Timothy 1.3, 10; Matthew 4.11; ‘the one who serves, serving’ (*διακονία, ας*) - with this meaning it is used most often in the New Testament; also *ή διακονία ή καθημερινή* the fulfilling of every day's duties (Facts 6.1) and helping the poor (Facts 6.1; I Corinthians 2.9, 12 or Apocalypse 2.19). [11]

The first family of words is used to nominate the job that the priest of the Old Testament had to do at the temple (Luke 1.23; Hebrews 10.11) [12]. The term is also used to symbolise the Saviour's service in the Celestial sanctuary - a minister of the sanctuary, and of the true tabernacle (Hebrews 8.2) and - "But now that he obtained a more excellent ministry, by how much also he is the mediator of a better covenant" (Hebrews 8.6) [13]. The holy apostle Paul in the epistle to Romans uses the term for the civil authority service: „For the same reason you also pay taxes, for the authorities are ministers of God, attending to this very thing" (Romans 13.6). He also refers to the collecting for the apostles who are in prison: "I have thought it necessary to send to you Epaphroditus my brother and fellow worker and fellow soldier, and your messenger and minister to my need" (Philippians 2.25 and 30). Saint Paul also uses this term in his recommendatory letter to pagans who wanted to receive The Gospel: "To be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit." (Romans 15.16); "Even if I am to be poured out as a drink offering upon the sacrificial offering of your faith, I am glad and rejoice with you all." (Philippians 2.17) Finally, The Facts of the apostles mention the 'liturgy' of the first Christian community from Antiochia [14].

The word *ὑπηρέτης* nominates the servants of the religious and civil authority in New Testament (Mathew 5.25; 26.58; Mark 14.54 and 65; John 7.32, 45-46; 18.3, 12, 18, 32; 19.6; Facts 5.22 and 26) and once it is used with the meaning of office man to synagogue (Luke 4.20). The Holy gosseller Luke uses this word to nominate the servants of the word (*ὑπηρεταὶ γενόμενοι τοῦ λόγου*) that are the ones who are apostles, especially the Holy Apostle Paul (Facts 26.16) but also his co-workers (Facts 13.5). Otherwise holy apostle Paul himself defines the apostles "as the servants of Christ and as administrator of God's secrets" (I Corinthians 4.1). The corresponding verb nominates David's serving (Facts 13.36), a manual activity or material assistance (Facts 20.34; 24.23) [15].

The third family of words *διακονία* with all its derivatives has a very extensive application in New Testament and despite the fact that it refers especially at the mission developed in the Christian church, one can found a large variety of senses such as: the one fundamentally similar to the one from classic Greek that refers to a manservant and especially manservant at meals (Mathew 4.11, 8, 15, 24, 35; Luke 10.40; John 12.2). Anybody who holds an authority is due to behave as a manservant (deacon). The Saviour proclaimed this example, given by Him plenty of times (Mathew 20.26, 23, 11; Mark 10.43-45; Luke 22.26-27). He also makes the distinction between following Him (*ἐμοὶ ἀκολουθεῖτω*) and serving Him (*ἐὰν ἐμοὶ τις διακονῆ*) (John 12.26 and Mathew 25.41-43). In the scene of the final judgment, He will show that if they hadn't served (*οὐ διηκονήσαμέν σοι*) to the smaller ones who sit in front of Him they do not deserve to enter to His Empire. The servings that they received according to the gifts which came above those who have put themselves under the service of the Church, the activity of Saint Paul for the

Christians from Jerusalem (Romans 12.7 and I Corinthians 12.5) and all such activities (serving) are nominated with the same word in the Facts of Apostles 6.2; Mathew 20.26. The specification of this term, as that who works at construction of the church (Christ's body) is used in Ephesians 4.12, but most frequently as apostleship in the Facts of Apostles 1.17, 20, 24; 21.19, and Romans 11.13. However, the serving by feeding the poor is also present at the Facts of Apostles 6.1, 11.29 and 12.25.

In the formed Christian community all the servings can be defined through a single term used at I Corinthians 12.5 (*καί διαρέσεις διακονιών εἶσιν*) but each one according to the gift he has received (*ἕκαστος καθὼς ἔλαβεν χάρισμα εἰς ἑαυτοῦς αὐτὸ διακονοῦντες*) (I Peter 4.10). Later on this word received a more specific meaning designated tool a stabile and officially recognised activity.

The Apostle's Facts define as serving (*τῆς διακονίας*) the function of the 12 Apostles (1.17 and 25; 6.4), such as the special serving that was given to Saint Paul (20.24). He constantly refers to his mission as a serving (*τὴν διακονίαν μου*) (Romans 11.13; I Corinthians 3.5; II Corinthians 3.3, 6, 7-9; 5.18; 6.3; 11.23; Ephesians 3.7; I Timothy 1.12). Saint Paul also expects from his collaborators: Apollo (I Corinthians 3.5), Tihic (Ephesians 6.21), Epafras (Colossians 1.7), Arhip (Colossians 4.17) and Timothy (I Timothy 4.6; II Timothy 4.5) to give the same meaning to their serving. On the other hand, because the mission of the Apostles supposes a special manner of serving God's Word, we can see how another serving appears in the in Christian community, a serving that specifies the exact function of being a deacon, already presented in the epistle to the Roman 12.7 but especially at the Facts 6.2-4. In the pastoral letters this serving is named deacons (*Διακόνους*) (I Timothy 3.8-12), which are clearly distinguished from bishops (*τις ἐπισκοπῆς*) (I Timothy 3.1-7) [16].

While stopping at the vocabulary level, we can say that the writings of the New Testament seem to reserve the word serving or deaconry to the numerous services, some of them occasional, made among Christians who belong to the same community or to different communities, for the profit of commune mission. The first men called this way are the twelve apostles, then the other servants of the Word, particularly Saint Paul but also the other collaborators of his mission, the followers during his trips, and those who have settled down in local communities. After that, has appeared the precise mission of those who were going to be called deacons. Obviously, this name was also used by the other servants and even by the bishops. When Saint Matia was elected, Saint Peter establishes in his speech the corresponding link between *deaconry*, *apostolate*, and *bishops* (Facts 1.17, 20, 25) [17].

The serving as bishop is described by Facts 20.17, 20-32 and at I Peter 5.1-4, as a function of 'shepherd' but with a veritable authority, which must be applied according to the Gospel spirit. These two passages apply the 'priest' term (*τοὺς πρεσβυτέρους τῆς ἐκκλησίας*) to the same persons that have received the bishop function. On the other hand, Saint Luke highlights in Facts the continuity of the serving designated by these appointments with that

one fulfilled by the twelve apostles and Saint Paul, and that those who practice it appear as their successors [17]. This way of succession which, on one hand is defined by Saint Paul in Facts 20.28 to the priests in Ephesus as coming from the Holy Spirit, is on the other hand precisely nominated as a particular charisma which Timothy had received through the putting of the hands: “Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you.” (I Timothy 4.14) [18-25]

3. The mission - sum between science and vocation

The priestly mission indisputable begins with Christ and goes with Him on whole priestly life. Without Jesus there is no true mission: “for apart from me you can do nothing“ (John 15.5). The main duty of the priest is to be the sanctifier of believers’ life. The holiness is, from the beginning of The Church, her constituent element. The fallen man has lost the dimension of holiness and the serving of God, which is the priesthood, is the regaining of the statute lost through sin. In this sense, the sacerdotal quality is an integrant part of the human being. During the first Christian centuries, the members of a church were named saints. Today this consciousness of the holiness has lost most of its power and her reality because of the sin, which separates the man from God. The authentic vision of the man cannot exclude the three dimensions: priest, prophet and emperor as an ontological gift but can be possibly shaded by sin. The priest recovers the human being by the disclosure and the activation of the three dimensions planted in man through creation. Father Staniloae remarked the close correlation between the sanctifying work of God and the priestly work by which the holy work of God is obtained. He says that manly “the man’s priest quality is only the last conclusion of his responsible being quality. As through the quality of responsible being he answers to God who offers him His love, likewise, through the priestly quality he gives himself to God, answering His same call, Who wishes that through His giving to fulfil him with His gifts.” [26]

The priesthood with the sense of ministration the altar of The Christian Church is a specific term that nominates today a quality that is received through ordination. In Bailly [11, p. 1620] we find the Hebrew term that refers to the priesthood. The word ‘כֹּהֵן, *kohen*’ means priest, prince or servant. This term has also other significations, which show the different sides of the priesthood: ‘הַכֹּהֵן *ha-kohen*’, refers to ‘ὁ ἱερεὺς’; ‘הַכֹּהֵן הַמַּשִּׁיחַ *ha-kohen ha-mashiach*’, refers to ‘ὁ ἱερεὺς ὁ Χριστός’; ‘הַכֹּהֵן הַגָּדוֹל *ha-kohen ha-gadhol*’ refers to ‘ὁ ἱερεὺς ὁ μέγας’ and ‘כֹּהֵן הָרֹשׁ *kohen ha-ro’sh*’ refers to ‘ὁ ἱερεὺς ἡγούμενος’. In the New Testament this last term is used as: ‘ἀρχιερεὺς’ as we can see at Hebrew 10.21; ‘ἱεράτευμα’ at I Peter 2.5, 9 and ‘ρεσβύτερος’ at Matthew 16.21; 26.47, 57. To be able to understand better the birth of the priestly ministration as a specific and complex service, we most appeal to the vocabulary of the New Testament concerning the priestly ministration and then to emphasize the features that delimitate it from the other ministrations and at last her spirituality.

The word (*πρεσβύτερος*) in the New Testament age is not just a comparative adjective, which nominates an elderly person, but it is used many times with specific and specialized senses. For example, in Asia Minor under diverse names as *gèrousis* in Ephesus or Millet, presbyter at Iasos near Millet, there were defined groups of wise men or caretakers, which managed the sports activities or cultural ceremonies. In a more precise manner, in Egypt, the word nominated a member from a professional administrative or sacerdotal council. At last in the Judaic medium is used to nominate the Old ones from the institution ascribed to Moses at Numbers 11.16-30, which in a fellow-like manner rules the good life of the community, of the towns or of the nation. It is used sometimes and assimilated with *ἡγούμενος*, term with the same specific sense to Hebrews 13.7, 17, 24. These had a remarkable role in numerous religious communities (such as the one from Qumran) but never had a sacerdotal role. [Philon, *De vita contemplative*, P.L. 31, Col 66-79, cf. D.S. Volume 12, coll. 2096-2106]

In the New Testament the word wasn't suddenly enforced as nominating the priest but frequently seems to be in competition with other terms like: prophet, didascal, shepherd, gospeller, chief, etc., especially because sometimes existed an equivalence of actions with these ones. On the other hand, as we saw hereinbefore, the frontier among the terms: bishop, priest (presbyter) and deacon is many times unstable, for a long time the deaconry meant all the sacramental ministrations (Romans 11.13; I Timothy 4.6). Even more, between bishopric and priesthood (presbyteries) often existed an equivalence (Facts 20.17, 28; Tit 1.5-7).

Many communities (especially those created by Saint Paul) seem to prefer the name of apostles, prophets and didascals (teachers). Others, especially those from Jerusalem use the term 'presbyter' (priest). Therefore, Saint Luke, consigning the history of the primary Church, mentions the term for the priests from Jerusalem who have received the aids transmitted through Saul and Barnaba at Facts 11.29-30. After this relatively modest mention, the institution becomes official and universal (Facts 14.23). From now on, as we notice at the Synod from Jerusalem (Facts 15.1-29), the priests beside the apostles exercise a very important role bearing a spiritual character. Further on to Facts 21.18 we find them aside Jacob, and consequently in his epistle (Jacob 5.14) the priests officiate a prevailingly spiritual role and less a management one. Their duty is to pray for the sick ones, to commit the Sacred Mysteries. The Pastoral Epistles hardly limits and specifies the three hierarchical levels with their duties: the bishopric, the priesthood and the deaconry [27].

The ideal for anybody who receives a mission is to correspond exactly with what he must to be. By this sense in the New Testament the mistake in which those who received the priesthood could fall was to be more or less than Christ asks them to. The priest is an 'administrator of God' (Tit 1.7), administrator of 'His mysteries' (I Corinthians 4.1). His mission is the ministration of Christ and of the people. Crossing his ministration, Christ is The One who redeems. The manservant plants and wets but God is who makes to

breed (I Corinthians 3.6). The manservant is the one who works to the construction of the house of God but the only foundation is Christ and God is who builds it (I Corinthians 3.9-11). This labour is always positive contrary to some interpretations of the words 'bind' and 'unbind' from Mathew 16.19; 18.18, to which the Saint Apostle Paul gives them the clear sense that from God he received the power to build and not to destroy (II Corinthians 10.8; 13.10). To express with other words, we can say that the priest is due to conform to the Holly Spirit who made him what he is.

And how it must be in concrete, Saint Paul at Tit 1.5-9 explained this thing realistic and authentic. The priest is firstly asked to have no vices, to have several fundamental virtues (lover of strangers, lover of good, wise, fair, pious, temperate), to have an irreproachable family, to have the necessary qualities of a teacher. And at I Peter 5.1-4, when Peter is putted in the situation of giving himself as model for priests, he stresses on the necessary devotion of priestly ministration and as well on the must of being example to the herd that was given to him, not toward unfair gain but from love for God. When Saint Paul is saying good-bye to the Ephesian priests, appears himself as a model for them, humbly serving God and suffering all for Christ (Facts 20.28), showing that the foundation of their ordinate is the Holly Spirit (Facts 20.28). The unity from the Christian Church whereat the priests are due to watch is not a human one because God is that who works at its building (Facts 20.32).

4. Conclusions

The postmodern society has recorded a significant regress in whatever concerns the efficiency of educational factors. The institutions, whose aim is the inducing and configuration of functional programs are hindered by the absence of a fundamental axiological reporting. The elaboration of some discursive concepts without metaphysical ontological support lead to the apparition of a notional artificiality with a negative impact on the constitution of formative nuclei, of the relational processes that establish, sustain and coordinate the polymorph socio-cultural universe. The alternative of a constant affective situation alongside of good, truth and beautiful, under who's auspices the distinction and the greatness of the human become ineffable, is totalising found in the Christian priesthood mission.

The sacerdotal functions can be summed up in three clear coordinates: to teach, to sanctify and to rule. These essential dignities are ontological parts from the Churches being.

From such a perspective the educative mission, the mission, who means in fact the soul modelling, has the constants of an integrating presence. The priesthood receives the responsibility for the transformation of impulsivities and of the limiting incoherencies. The contemporary man, more than any other time, must to be remembered about the chaos' dimensions. The ascendance to normality, in fact that one from always, is the imperative, which is unifying the Christian precepts. To all these, the priesthood makes itself support and prevents

by its divine origin the becoming without aim of the man. The priest, through his serving received from Christ, is prolonging the intention of the Saviour, who through the work in His human character worked on peoples' liberation from sin fulfilling them with divine life.

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