**PORTRAIT ABOUT THE PRIEST OF CHRIST JESUS**

**The man of mystery and mystagogue**

**Necessary portrait**

Today many children of the Church, no longer governed by the Holy Spirit, are handing over to the world not only Christ Jesus, so as to remove Him from our earth, from our thoughts, from our sight, but also the highest blessings coming from the dead and risen Lord. One of these highest blessings is priesthood, that one wishes to remove from supernatural to throw it to immanence. One wishes to make it a human and not a divine ministry, governed by human and not heavenly laws, according to the will of men and no longer according to the will of God. This handover, if brought forth and not interrupted, will cause the greatest destruction and devastation of the Church of the living God. Priesthood is the pillar, we can say it is the cornerstone of the edifice of the Church. If this cornerstone falls, the entire edifice falls down. Today, with a high-powered jackhammer, one has begun to dig around this cornerstone to remove it from its place. This jackhammer has not one only name, but many: “Universal despise for the presbyter.” “Daily, subtle, malicious and often even devilish attacks against the clergy.” “Condemnation of clericalism, while the one who hears thinks and believes that the condemnation is of the clergy in itself.” “Not wise, not divine, not supernatural distinction between clergy and laity faithful.” “Reduction of the supernatural ministry to the ministry of pure immanence or simple work.” “Total emptying of the ministry in favour of a service for sacred and marginal things.” “Foolish and unwise assumption that is universalizing, among the faithful, the non-necessity of the priest for their life.” Satan knows it well: that day, in which this cornerstone falls down within the Church, the entire Church will fall down. Only ruins will remain of it, similar in all to the remained ruins of the great temple build by Salomon in Jerusalem. How is it possible to destroy the priesthood, the greatest blessing for the Church, greater than the Eucharist itself, since the Priest is the one who makes the Eucharist and celebrates every sacrament? This is possible since by now the devil has taken possession of the hearts of many ones and rules their thoughts. Being these hearts governed by the spirit of the world, they think according to the world and adjust to the thoughts of the world, that are thoughts of Satan and not of God. Destroyed the priesthood, the life tree for the entire world is destroyed. Only the tree of death remains. What does Satan particularly use to uproot the priesthood from the garden of the Church? Sometimes the ones who have consecrated their life to Christ Jesus. Other times, the life of many ones immersed in scandals that separate from the Church. Other times too, those who have turned the ministry into a work. Finally, those who want the ministries of Christ Jesus to only become bureaucrats of the sacred. Lastly, others are the ways devised by Satan, all having the same goal: destroying the truth of the mystery of the priesthood. Striving to defend the truth of the mystery of the Priest is to consecrate life to the defence of the truth of the ministry of the Church, light of people and sacrament of salvation for all the people.

**Introduction**

The Priest, man of the mystery and mystagogue, penetrates the heart of Christ Jesus and chooses it as his stable and enduring dwelling. Through the mystery of his cross, he sees the Father and the Holy Spirit, through the love of the Father and through the communion of the Spirit, he sees the man to save, to attract, to lead to God. His mystagogical action is effective and produces true fruits insofar as, every day, he himself knows and wishes to become, in Christ, one unique mystery, one only life, one only obedience, one only cross, one only adoration, one only service: that of the glorification of the Father. The Priest must keep his gaze fixed on Jesus, read the desire of salvation in his eyes, listen to his heart that beats in love for man and turn himself into his perfect instrument, so that through his life, his body, his hands, his mouth, Christ may act as He acted when He was among us in his mortal body. The more he will capable to assimilate Christ, the more he will let himself be conquered by Him, until humbling himself in his love, so that all of Christ may live and act in him and through the means of him, the more his mystagogical action will have an impact in history. Every man comes from the mystery of God, through creation, he must return by redemption. The guide for the journey is the Priest. For the people of God, he is the column of fire and the cloud. Through him, the people of the Lord are to reach the green pastures of the kingdom of heaven; come to the eternal sources of the water of life. Through him the gates of hell shall be closed and those of paradise be opened; the chains of hatred and of violence on earth shall be broken and the bonds of love, of concord, of solidarity, of sharing be fortified. Specifically the priest shall lead:

**To the mystery of truth:**

As Christ is the faithful testimony of the truth of the Father, so also the Priest must be the faithful testimony of the truth of Christ Jesus. As Christ leads every man to the mystery of the truth of the Father, so the Priest must lead into the mystery of the truth of Christ to be in the truth of the Father. The Priest is from the love of Christ. The love of the Father was poured out over Christ as love of salvation, of redemption, of justification. This love reached the culmination of its growth and of its perfection on the altar of the cross. From this crucified love the ordained priesthood is born. As Christ is the crucified truth of the Father to lead man in this truth, so also one must say it about the ordained priesthood. The Priest must be crucified truth of Christ, as well, to lead every other man to Christ, in order to have him transformed by the truth the Father has commanded him to create in us through his Holy Spirit. Between Christ and the Father there is no difference in will. What the Father wants, Christ wants it until death and until the death on the cross. Even between the Priest and Christ there must be one only will. What Christ wants, the Priest must want it and what Christ does not want, the Priest cannot want it. As Christ introduced himself to the will of the Father every day, from which he saw his mission to fulfil, moved by the Holy Spirit, thus must be for the Priest. He must introduce himself to the will of Christ every day and from it, moved by the Holy Spirit, fulfil the mission of salvation for every man. As Christ is the man of the mystery of the Father, so the Priest is the man of the mystery of Christ. Until the consummation of the centuries he must belong to this ministry, become one only thing with it, he must introduce every man to it. The Priest is the man of the truth of Christ. He is not allowed to know for there is one only truth for him: Christ Jesus, truth of the Father, in which he must lead every other man.

**To the mystery of Christ**

The Priest is the man leading to Christ, to Him only. He knows that Christ alone is the truth of God; only in Christ one draws this truth; one receives it only in Him. One receives it being clothed with Him, through the sacraments of salvation. He is the Priest of Christ, in the manner of Christ; and Priest in Christ, through Christ, with Christ. Christ must be one only thing with him not only when he celebrates the sacraments; between the Priest and Christ there must be such a deep unity that one could affirm that everything the Priest does is Christ who fulfils, works it. In Christ, the Father and the Holy Spirit dwelled with a presence filled with truth, with love, with holiness, with righteousness, with mercy, with charity, with peace. In the Priest, Christ is to dwell with his presence of salvation and redemption in favour of every man. Christ can act if the Priest hands his will over to Him so that He may fulfil his mystery of redemption for the benefit of the entire world today. Today everyone states that the salvation is not through Christ. What they ignore, instead, is that salvation is in Christ, not out of Him. The fact that God has his ways to descend into a heart is a mystery dealing with Him, not with the ordained Priest. The ordained Priest cannot think how God saves the others. He must think in the same way of Christ. In his heart only one thought must reign: what to do today to lead to Christ, to lead to Him, so that every man may receive salvation in Him, become one only mystery of truth, be recomposed in his nature, be made son of the Father and heir of the promise. The Priest is not bound to the universal salvific will of God, he is bound to the historical salvific will of Christ. Christ is the one who has given him his mission, has bestowed him his powers, has given him his Holy Spirit, has associated him to his mystery of salvation. If the Priest does not see himself in the mystery of Christ, if he does not become one only thing with this mystery he might in no case fulfil the mission Christ has entrusted to him. He does not understand it, he does not perceive its meaning, he does not see its purpose. Instead, if one becomes one only mystery in Christ, he might work so that every other man may be renewed, regenerated in Christ, so that he may walk to the eternal kingdom God has already given to him as inheritance. Christ is the Crucified. This is the essence of his mystery. The Priest will also have to fulfil the ministry of salvation from the height of the cross. Through him, the cross will be the daily obedience to Jesus, according to that word Christ has communicated, taught him, left as testament, so that he may remember that there is no possibility to fulfil the mystery of redemption but in the obedience to his historical word. Christ Jesus lived to fulfil the entire historical Word of the Father, namely that handed over to the Holy Spirit in the Scriptures. Every Priest of Christ Jesus must live to fulfil the historical Word of Christ given by the own Spirit in the Gospel and this Word lead every man. The Word of Christ is the cross of the Priest; the Word of the Priest is the cross of the Christian; it is the cross of the Christian as long as it is, his one, Word of Christ in him, in the same way as the Word of Christ was Word of the Father, included in the purest and most authentic way in the light of the inspired wisdom of the Holy Spirit.

**To the mystery of the Father**

The Priest, son of the Father, in Christ, must introduce every man to the fatherhood of God, his son must do that, in Christ. And this is his mission. He must do it in the same way as Christ. As there is one only body and one only mystery, one only vocation and one only mission, so there is also one only way for this to happen: that of Christ Jesus. Christ Jesus comes from the mystery of the Father. Sonship is natural. The Word is generated by the Father as God, in eternity, but also as a man he is from the Father, for his human birth, differently from every other birth, is from earthly mother, from the Blessed Virgin Mary, but it is not from an earthly father. He is born through the work of the Holy Spirit. Also as true man, He is true Son of the Father. The true man exists only in the true God, in the unique Person, the second of the Most Holy Trinity. He came from God, he returned in God, passing through the sacrifice of the cross. Through Him and in Him every man is objectively saved, redeemed, justified. Now it is about making salvation objective, letting every man enter into Christ. Only through Him, one can gain access to the Father. Christ is the unique way, there are no other ones that rise up to heaven and lead to the throne of the Most High. The Priest is instrument and extension of the mission and of the ways to lead every man to the Father, to make him son of adoption in Christ. As Christ, he must take the entire humanity to God through Christ and he take it through the gift of his will to the Father of heaven in Christ Jesus. This is a journey that never ends; every day the Priest must give his will to God so that the Lord may use him to fulfil the redemption, the salvation, the justification of hearts, the adoption of every man to the son. The Priest, as Christ Jesus, finds himself into temptation every day, he is seduced so as to divert his will from the will of the Father, to put himself out of his obedience, far away from his listening. If this happens, the circuit of truth is interrupted. Out of the will of God, one is also out of truth. Christ Jesus has made us children of the Father in Him through the gift of his will to God. If the Priest does not acknowledge God as his Father, and he does not acknowledge for he refuses the gift of his will to him, how might he lead another man in the divine will? The sonship must be evident, public, of explicit confession that God is the unique Father, for Christ is the unique Son in whom we were made children of the Father. The Priest, in Christ, must offer his life to the Father through the gift of his will, so that, in Christ, with Christ and through Christ, in his unique body, of whom he is a completely unique part, because of his perfect sacramental configuration to Christ Jesus, every other man publicly acknowledges God as his Father and Lord, worships him, confesses and venerates him, turns himself into a missionary of his Fatherhood who wants to embrace every man. The Priest of Christ Jesus is the only one who can go to man according to the needs of man; he must go to manifest the needs of God: that every man venerates Him in spirit and in truth as his true son who fulfils in all the will He has manifested in Christ his Son. He might fulfil this mission fruitfully if the mystery of the adoptive sonship shines in him in all evidence, namely if Christ Jesus and entirely with Him, the Priest makes the will of God the unique rule of his existence and the mission of Christ the purpose of his life.

**To the mystery of the Holy Spirit**

The primary relation of the Priest is his communion with the Holy Spirit. Our faith is Trinitarian. We believe in God the Father, God the Son, God the Holy Spirit, one only God in three Persons. The Son gives all himself to the Father in the Holy Spirit, the Father gives all himself to the Son in the same and unique Spirit, in an eternal communion of love and of truth. This process of love and of truth is also fulfilled in the humanity of Christ. The flesh of the Word of life is totally taken by the Holy Spirit and put in a most perfect communion of love and of truth with the Father. Without the Holy Spirit, there is no communion of truth and of love neither in God nor out of Him. There is not for God is like that, this is his nature and this is the essence of his eternal life. Christ Jesus pours out his Spirit from on high of the Cross, He gives it to the Apostles in the Cenacle; He gives it for He and they are always in a most perfect communion of love and of truth. As He, through the Holy Spirit, was in communion of love and of truth with the Father and he fulfilled his will in all, thus is for the Priest. The Holy Spirit living in him must put him in communion of truth and of love with Christ Jesus so that he may fulfil his will, accomplish his mission, live his vocation according to the eternal modalities God has pre-established. Become man of the Spirit, the Priest will have to lead every other man to his communion, but he will have to lead him as spiritual man, entirely indwelt by the Holy Spirit; he will have to do it through the gift of the Spirit that is gift of conversion and of faith to the Gospel. The Priest cannot put into communion with the Holy Spirit, unless by pouring out the Spirit of God from his body, in the same way as Christ Jesus did. From Christ, he draws the Spirit, through Christ he makes it grow and abound in him, with Christ he bestows it into hearts; he bestows it as Spirit of Christ, but also as Spirit of his body, namely of the body of Christ that is the Church, in which the Priest continues and perpetuates the unique mission of salvation and of redemption in the centuries. If the Priest does not give the Spirit as a fruit of his communion with the own Spirit, as a fruit of his configuration to Christ, Supreme and Eternal Priest, his work is vain.

**To the mystery of salvation in the Sacraments**

God wants every man to be saved in Christ, through Christ and with Christ. He wants one to confess that Jesus is his Lord and in Jesus to confess and proclaim that God is his Father and that the Father and the Son live a mystery of eternal love and of truth in the communion of the Holy Spirit. He wants one to visibly bring the image of Jesus, Crucified and Risen already on this earth. In order to make it possible, Jesus has given his Apostles some particular authorities: to baptise every man in the name of the Father, of the Son and of the Holy Spirit; to forgive sins; to perform the Eucharist, celebrating the memorial of his death and of his resurrection; to give the Holy Spirit through the laying on of hands; to heal the sick, to give them the comfort of the presence of Christ the Saviour in their life, a presence that gives solace, hope, joy, strength to live every moment of their own life, even those marked by sorrow and sufferance, according to the will of God. The Priest is the man of sacraments: he leads each of his brother to the water of eternal life, to immerse him so that he may fulfil the vocation to which the Lord has called him, and that consists of becoming one only thing with Christ Jesus, one only mystery of love, of truth, of faith, of hope, of eternal life. He is the man of the divine grace. He knows that only the grace of Christ Jesus converts, redeems, saves; he wants to give this grace, he lives, works, hopes, labours for this grace, entirely offers his life for a holy fulfilment of the ministry the Lord has entrusted him. He must fulfil the death of Christ to sin in his body in a perfect way so as to make the entire life of Christ shine in him. He must always let himself be purified by the blood of Christ in the sacrament of repentance, for, cleansed and pure from every sin, he may be a holy instrument for the gift of grace to those who turn to him to have the forgiveness and the remission of sins. He must daily celebrate the Eucharist, so that the mystery of the total gift of his life to the Father may be fulfilled in him, in the same way that it was fulfilled in Christ Jesus. He celebrates the Eucharist as true Priest of the New Covenant, if he lives it, if he makes himself victim of expiation for the sins of the world. If, as Christ, he hands himself over to death entirely, so that the grace of salvation may reach every heart and attract it to the Lord, in order to be clothed with Christ, in his life. Since these heavenly and divine gifts have been put together in his hands, he has no time to deal with the material things of men. He must serve the brothers, the children of God, in the things dealing with God. The conversion of hearts and the regeneration of them through the sacraments that lead them to be in all conform to the image of Christ Jesus. For him, the way of loving man is in the service of the truth and of the grace. He is the man of hope in suffering and in illness. Jesus has sent him to cure the sick, to lay the hands, to bring the solace of his presence that comforts and gives peace to hearts. The Priest is the true physician of the souls if he turns on them to lay the same hands of Christ that give hope, peace, serenity. Through him and his priestly work, sorrow turns into redemption and sufferance in a holocaust of his own life to God for the redemption of the world.

**To the mystery of prayer**

The Priest cannot acknowledge himself except in the life of Christ Jesus, except by beginning from his mystery. He cannot look at any human model of priesthood. He must see himself in Christ, study, contemplate, meditate, observe Christ; follow Christ, learn from Him, and from Him alone, how one lives his own priesthood. In the prayer, the Priest prepares the soul and the spirit, the mind and the heart so that he may offer the sacrifice of Christ and of his life to God for the redemption of the world. The Priest must become in Christ a unique mass, a unique sacrifice, one only offer, one only oblation in honour and for the glory of the Father, in expiation of the sins of the world, for the conversion of every man to truth and to the grace of Christ. Through the prayer, the Priest puts himself in communion with the Father in the Holy Spirit. He sees the real will of the Father over Him, he learns what ways the Lord has traced for him, what his Jerusalem is, what his Calvary is, what Sanhedrin of the world, what praetorium, what sorrowful way to walk, what cross to bear and what nails to be pierced every day, so that his sacrifice may be according to the will of God. In the prayer of the Priest, God is the light that illuminates him, the strength that prompts him, the comfort that moves him, the truth that guides him, the charity that animates him, the hope that his sacrifice will comfort many hearts, the certitude that his life and his fight are not vain in the Lord, since through his sacrifice many hearts will convert and the kingdom of God will be spread on earth. The Priest must be, more than everyone else, the man of prayer. He cannot fail sacrifice, he cannot offer a different one, he cannot give another meaning to his life, other than the one wanted by the Father of heaven. If he does not turn his life into sacrifice to God, in the unique sacrifice pleased to the Father, that of Christ he offers, he does not produce fruits of conversion around him. The sacrifice of Christ, the Priest actualizes, finds in the personal sacrifice with which he celebrates his daily offer to the Father, the nourishment that enlivens it and makes it rich in grace and in blessing for the conversion of hearts. So that his sacrifice, his personal mass, his holocaust be righteous, true, not something that is not according to the heart of the Father, the Priest must raise his soul to God, he must take his spirit in the Holy Spirit; in the mystery of Christ, of the Father and of the Holy Spirit, see the will God has over him in order to fulfil it according to fullness of truth and of grace. The prayer of the Priest is more urgent than all the rest. If he fails his personal sacrifice, if he does not become holocaust, pure offer for the Father of heaven, the sacrifice he celebrates in the Sacrament of the Altar, that is the actualization of the memorial of the death and of the resurrection of Christ, he becomes without effectiveness regarding the conversion of hearts. In order not to fail, he must offer it according to the will of the Father. To offer it according to the will of the Father, he must know him. To know him, he must immerse himself into prayer. To immerse himself into prayer he must take away space to everything that is profane and not sacred in his life. Every day the Priest must offer the Father the sacrifice of his will, every day he must pray a lot so that neither one minute is lived by him that is not fulfilment of the will of the Father.

**To the mystery of charity**

We know that God is love by the fruits He bears in our favour. We were created by his charity, but also redeemed and justified; made adoptive children in Christ Jesus and constituted heirs of the eternal kingdom. The charity of the Father in our favour is Christ Jesus. The Father manifests all his love in the gift He has made to us of his Son. This gift is not as the creation. He made us from the nothing, for an act of his will. We can say that the creation has cost nothing to God, it is a work of his love, it is the spread of the love of God around himself through an act of will, through a free decision arising only from his nature that is love, with no constriction. Instead, the Redemption, or the gift of his Son for our salvation has cost to the Father the death on the cross of his Only Begotten, of his Word made himself man; it has cost the sorrow of a body subject to the torment of the suffering that has fallen upon Him and crushed him. If God loves man so much to give his Son and to give himself in the Son – the Son is his eternal and uncreated charity, made created and crucified charity in time - it means that his love for us is great, immense, eternal. Creation and redemption are a unique plan of God, they are his eternal plan of love in favour of the creature made in his image and likeness. The Priest is the man of charity of God and of Christ in the Holy Spirit. Every day he must give Christ to the world, he must give it in his mystery of death and of resurrection, but he must give it as mystery of salvation and of redemption, of justification and of holiness. He must give it making himself one only thing with Christ Jesus, a unique mystery of charity. He and Christ must be one only crucified body, offered to God so that the world may be saved and return to the house of the Father as risen to the love and to the truth of the Lord Jesus. The Priest cannot give Christ with fruit except by giving himself in Christ and in the same way as Christ. Having become, in Christ, son of the Father, adoptive son, he is already given by the Father to the world for its salvation and redemption, he has given him in the same moment in which he has decided to be one only thing, one only mission of salvation, one unique body hung on the wood of the cross with Christ. The Priest, man of charity and mystagogue of it, must ensure that every man becomes one only reality with Christ, becomes one only body and, as body of Christ, makes his offer of love to God. He lets himself be completely transformed by the love of Christ and in Christ and with Christ and through Christ he makes his offer to the Father for the redemption of the world. The Priest is the animator of the charity of God, the one who builds it in hearts. He builds it if he becomes offered body in Christ. If the world does not really see the Priest as offered body through whom he shows all the love of the Father, it might never believe in the charity of God. The Priest, as participant of the ordained ministry, daily offers Christ, the charity of the Father, to God so that through the means of this offer the world may be sanctified and redeemed. Since he shares the same mission of Christ, he is morally, sacramentally obliged, more than any other disciple, to offer his live so that the world may acknowledge the charity with which the Father loves him. His charity must be leaven so that every other disciple of Jesus is conquered by the charity of God. If the priest is dampened, dies down, does not offer himself in Christ, is not visible sign of the love of the Father, the world will remain in the tepidness of a life without charity. He will lack the leaven that might ferment it. All the disciples of the Lord have received the charity of Christ in the Sacraments of the Baptism, of the Confirmation, of the Eucharist, of the Repentance. One needs this charity to grow and abound. The ferment of charity within the community is the Priest. He hands over his life to God so that He may make an instrument of love of it. This is pastoral charity, the same that was of Christ Jesus; it is that gift of all himself, so that today the Lord may continue to love with a love of redemption, of justification, of sanctification, of mercy that becomes gift of life, so that the divine life that is his charity may embrace every man and bring him back into the eternal charity that is his love for us. If the Priest strives to love with the heart of Christ in the way of Christ, the world will see the love God has for us and will follow as the crowd of Palestine run toward Christ who manifested them all the love of the Father. Before a Priest, who becomes the charity of Christ in the world, man trembles, for there is someone who, visibly, operatively, shows him what the love of God is and how God loves.

**To the mystery of unity**

We were created, redeemed, justified and sanctified by the unique God; we are awaited to live with Him for the blessed eternity. The Priest must go into the world, proclaim the unique God in three Persons, invite every man to the worship. The Father of heaven has made Christ Jesus his Unique Saviour and Redeemer and his Word the unique way through which we can be pleasing to Him. Christ Jesus has directly given the Word, but the Priest must introduce us to the Word, proclaiming, explaining, interpreting it. Christ Jesus has handed it over to the Apostles and the Priest, as collaborator of the Apostles, is vested with their same ministry of interpret and of proclaimer of the Word of the Father. Christ is one, his Word is one, his meaning is one. The Holy Spirit gives us the unique meaning, given by Christ to his Apostles so that through their means it may be given to every man. The Holy Spirit that Christ has given, must lead them first to the entire truth. The Holy Spirit is their mystagogue; they are their mystagogue of the entire world in the Holy Spirit, for as the Spirit has led them to the entire truth, so they are the ones who must lead the world and every disciple of Christ Jesus to the entire truth. The unity in the people of God is given through a double way: the one that is sacramental and the other of the Word. Through the sacramental way the faithful becomes body of Christ, in the body of Christ he sanctifies and grows, of the body of Christ he nourishes himself to become one only life with Christ, one only mission of love and of truth. But the sacramental way alone is not enough to form the unity of the people of God. It forms this unity substantially, essentially; it forms the unity of nature. One needs to create the unity of operation, of intents and of thoughts, of life and of feeling. Only the Word of God can work this unity and the word of God has its ministries, the Priests, who were constituted to make it vibrant in all its fullness of truth. The obligation for those who are ministries of the Word to live in close communion with the Holy Spirit arises. It is from Him that they draw the truth of the Word and it is in Him that they can say it; it is in Him and through Him that they can constantly give and offer the truth in all its essence, the truth of Christ and its true, authentic, deep, divine meaning. It is in Him that they may enter in communion with hearts. The Spirit that is in them because of their holiness becomes Spirit that stands before those who listen to him, touches the heart, moves it to repentance, prompts it to abandon the error, gains it to the truth of Christ Jesus, converts it, clothes it with the unique truth the Word contains. The sacramental unity does not bear fruits if in the people of God one does not build the unity of the Word, in the thought of Christ Jesus, in his truth of salvation and of redemption. The Priest has a double responsibility: embracing the truth of Christ that the Apostle of the Lord proclaims to him, entering for first the fullness of truth to which the Apostle leads him, as soon as he enters it, he must make the people entrusted to his cures enter the same fullness. Nothing is more erroneous than letting the people of God be educated on their own in the truth or interpret the Word of the Lord on their own. One needs the mystagogical work of the Priest, who after having entered the fullness of truth, as well, from this fullness attracts and leads to it, so that there may be one only listening in the Church, one only thought: that of Christ in each of his members. Truth is one and it is equal for everyone. What changes and can change is spirituality: the personal way through which the Holy Spirit leads, so that one may live the entire Word of Christ Jesus. The catechesis is one and it is for all. The particular ways to go to God, the different forms through which the unique Word of God is incarnated, this is part of spirituality, but not of the catechesis, that is the comprehension according to the Holy Spirit of the unique Word of God. The Word is one, the gifts are many. Spirituality is the singular form of living the unique Word of Christ put at the service of the specific gift the Holy Spirit of God has given to each one so that he manifests the richness and the magnificence of the multiform grace of God. The priest is mystagogue of unity in the unique Word of the Lord. This is why he was called, sent, consecrated. He can do all of that for he is the mystagogue who leads to the mystery of the Church, one, holy, Catholic and apostolic. The aggregation to the community of the faithful, in the unique Church of the Lord Jesus is the own essence of his work and priest mission.

**To the mystery of perfection**

The Priest can never be the man of mediocrity. Being he shape and way of the sheepfold, this must always be reflected in him, to know where one goes and according to what intensity of participation one needs to make progress. Superficiality, minimalism, vice, imperfection, veniality do not belong to the Priest. He must always be before the sheepfold, by moral righteousness, by purity of conscience, by the truth of thoughts and of feelings, by mercy and charity, by poorness in spirit and by every beatitude. Each of his gesture must bring out Christ who dwells in Him, as Christ brought out the Father who was in Him and with whom He was one only thing. This needs a daily commitment, constant sacrifice, renouncement and abnegation. It demands the Priest to be in the world, but not to belong to it; it requires that separation of holiness from the world to be able to present himself before his sheepfold as a model that is always before them and that will never be reached, but that must create the desire to be reached. Christ Jesus offered himself to his ones as a model to imitate. That model in which there are no imperfections is to be imitated, there is all the perfection of truth and of charity, of hope and of faith, instead. Mind, heart, intelligence, will, everything in him must breathe perfection. The Priest cannot think as the world, he cannot think as his sheepfold, he cannot think but as Christ thinks. His first perfection is that of owing the thought of Christ, pure, holy thought, thought of God, according to the fullness of the wisdom of the Holy Spirit. In the Priest, there must not be any moral lacks, he cannot observe one commandment and not the other, neither can he have one virtue and not the other ones. His life must be interwoven with virtues and beatitudes, rather he must be the man of beatitudes. This is the need of his ministry, of his vocation and mission; it is the urgency arising from his special consecration to Christ Jesus, who made him another himself before God and men, he made him a man entirely consecrated to truth. The Priest, by Christ’s will, must be a perfect imitator of his Teacher and Lord, consuming all his life to fulfil the will of God, to live the entire Word of the Gospel. By doing it, he walks through the way of perfection, he always remains on this way, in this way he attracts those who must be led to the kingdom of heaven, on this way he leads toward the Paradise.

**To the mystery of eternal life**

The Priest is the man of heaven. He lives on earth, but in order to lead the souls to heaven. Other people will think about the things of earth, all the other else; he will only care about their eternal life, proclaiming the Word of Jesus, giving his grace in the sacraments of salvation, manifesting the saving power of the Word of Christ, bringing the comfort of prayer and the effectiveness of the Word among the world. Christ Jesus healed, cured, performed miracles, but he fulfilled them as a sign of the other great miracle that was and is the salvation of the soul; as a sign and a way to show the world the Father of heaven who cares about his children and that provides the surplus to those who seek the kingdom of God and his righteousness. As Christ Jesus, the Priest is tempted. As Him, he is continually exposed to the seduction of Satan. He wants him to give his mission an earthly meaning, that of making himself a giver of bread to those who need material nourishment, or to become a doer of signs and mighty deeds having as unique goal that of deviating the people from the true salvation, for they delude themselves with miracles, signs and mighty deeds, helping the body only one moment, but leaving the soul in its death, abandoned to sin and to disobedience to the laws of the Lord. It often happens that temptation makes itself more powerful and obsessive, that it would make the Priest a man completely of the world who takes over the reins of history and, through political ways, of economics or of other social structures, puts himself at the head to lead man toward satisfying achievements in material field. For these things, for the matter, to be healthy, to help overcome certain social inequalities, there are the Christian laypeople; it is up to them to organize the civil, political, economic society. It is up to the Priest to proclaim the truth of the Gospel, administer the gifts of grace in sacraments, bend over the human suffering and bring the solace of Christ and his piety; he is in charge of creating the hope in hearts and the hope is only one: that of eternal life. The Priest must ensure that every man gazes up at heaven, contemplates the dwelling waiting for him and he must pay all attention so that he may be given those means of grace and of truth that shall help him achieve it. The Priest might never do all of that, if first he is not directed toward the Paradise. Through him, walking to the kingdom of heaven has an entirely particular meaning. He must walk through but clearing the way, preparing the way so that many others may follow him. He opens the way in one only way: achieving the perfection in obedience, offering his own life to God in sacrifice so that the world may convert, believe and gather to the community of the disciples of the Lord, so that, as people of God, they may enhance and proceed toward the destination of his hope. The Priest must spend every energy to create the hope of the eternal life among the people of God; he must commit all his strength so that little by little the people of the Lord detach from earth and begin that true, authentic path that must make him arrive to the eternal glory. As for every other mystery that is fulfilled in his life, also for that it is necessary that he calls to heaven as a person who already walks toward heaven, who is abandoning earth, who lives in this world but who is not of the world, for nothing of it belongs to him anymore. He is of heaven, he walks toward heaven, he must arrive to heaven, he wants to lead all those who meet along the way to heaven. It is necessary that the Priest makes a radical choice. He must leave to the other members of the people of God all that distract him from going to heaven in the full accomplishment of the Word of the Lord, but also from what takes him away from committing all his energies to manifest man the hope toward which he must walk for the achievement of the eternal glory. The Priest poor in spirit, free from every affective bond with earth, virgin in heart and in mind, in soul and in spirit, for he does not belong to anything that is in this world, for he is entirely of God, of Christ and of the Holy Spirit, unclothed of every desire of greatness and earthly glory, devotes all his life to show the way leading to heaven. This is his mystery and his life, too. He is the true mystagogue of eternal life, for in it he must lead himself and every other man, after having led him to Christ and to the Holy Spirit so that they may make him a holy temple of God, his earthly dwelling, in which live forever among men.

**Conclusion**

The Priest of the New and Eternal Covenant is a particular, singular, unique man as unique, singular and particular is the work the Lord has given him to fulfil. He must be holy, for he must lead into holiness; perfect for he must give perfection to others; he must be in Christ and in the Holy Spirit for he must lead every other man to Christ and in the Holy Spirit. He must be true with the same truth of God for he must lead each of his brother to this truth, every man he meets along his way or that he himself goes and seek. He must be a man of prayer, of charity, of hope, of every other virtue, for he must teach men all the Christian virtues and he might teach them only if he lives them. The Priest must be a man who daily wears Christ, his heart, his mind, his wisdom, his force, his obedience, for in Christ he must lead those he will meet along his journey, during his permanence in the town of men. This is why, if he wants to be effective in his work, he must look at Christ, seek Him, desire Him, imitate Him in all, walk toward the Golgotha, go up on the cross, descend in the tomb, for this is the only way for the fulfilment of the true evangelic mystagogy, the same Christ Jesus has fulfilled, he who entered heaven, also with his body, and who is waiting for us from heaven, for where He is, we may also be. Mother of God, ask Jesus for one grace for all the Priests of earth: that they may accomplish their ministry in all as He did, devoting their entire life to learn how one obeys God, to learn how to listen to the Lord and how one does his will, so that those who do not believe may believe, and those who already believe open themselves to a strong faith, capable of challenging even death and every other human constraints. Mother of the Sublime and Eternal Priest of the Father, in whom every other Priest of the New Covenant receives essence and energy, pray so that we may be what God calls us to be and to fulfil the plan the Holy Spirit has already written for us. May your almighty prayer of intercession before your Son Jesus obtain all of this for us.

**Fr. Costantino Di Bruno**