

Summary

Both the Saviour's precepts and gestures that constitute the priesthood of Christ and the new and changing challenges of the world make it a dynamic reality. The essence, though clearly defined by theology, is not easy to apply in the life of a priesthood candidate or already ordained presbyter or bishop.

While respecting the Traditional trait of the sacramental priesthood, it is also very valuable to read and experience it in contemporary witnesses life. All the more so because, in the case of St. Pope John Paul II, we are dealing with the faithful gaze of the successor of the Apostles in the See of Peter, as well as a tireless preacher, evangeliser and pastor of the Universal Church looking for new manifestations of its implementation and its promotion in the pastoral care of vocations. His person himself, the "living" priest of Christ, as well as his commitment to zealously fulfil his duties boldly recall the theological opinion of Archbishop Sheen that the human personality of John Paul II was given by him to Christ.

By combining a personalistic view, both of the Church and of the Person of God the Father, it lays a very strong foundation for creation and vocation through him to the priestly ministry. The gift received out of God's love, undeserved, implies an attitude of giving oneself and possessed graces to others, which is the essence of the love of the sheep and the Church. The priest, finding in this friendship with Christ, will both faithfully follow Him and explore His mystery (and that of the whole Trinity) of offering Himself, together with Him, for the salvation of the world.

The entire ministry of the priest is related to life as an end and a path to it, so it can be described as hopeful, an important motive for zeal. Such a ministry will both protect even smouldering lives from death and, paradoxically, will follow the way of the cross and renunciation in order to light this life, testify to its source and proclaim it as human happiness. John Paul II is an eminent teacher of this and, more importantly, a witness experienced in the suffering of the service of life. In this way and through pastoral ministry the priest fulfils the task of the Good Shepherd: to help, to teach and lead to the abundant life of his faithful in the Church as well as in the world. Gospel perfection and human wisdom in dealing with people will be a sign of a zealous priest, a follower of Christ the High Shepherd.

A special feature which John Paul II also presents himself as a priest-philosopher is the "worship of the love of truth". The world, as a rule, does not want to listen to it, but as a result of the abundant filling of truths of fundamental importance to man in general, flowing from God, through the priest who preaches them, is polarized and at least partly strives for salvation. This power can only be given by the Holy Spirit, who from the beginning participates in the preparation of the soul of the future priest, as well as being his gifts to help him in his life and proclamation. Spontaneity and zeal are different, in a way, the Holy Spirit's own names. As a handmaid of the Third Person of the Trinity, Mary, when invited to the priest's life, will also help him to fulfil to the level of holiness the life and ministry of the priest.

The priest, deeply incorporated into the community of the Church, building it up, extending it by mission, representing it to the world, at the same time being the sacramental presence of Christ, living in humility in the face of his own sinfulness, will more easily establish an ecumenical dialogue. Man is in great need of the truth about his existence, of the true directions of his development, therefore the service of the truth, building a civilization of love based on Christ, in its many manifestations, are some of the motives for the service of the human good.

A handwritten signature in dark ink, appearing to be 'J. K.' followed by a stylized flourish.

The priest is a peacemaker through an attitude of mercy, supporting the legitimate rights of minorities, promoting a patriotic attitude and a fully human faith. The choice of the path of "being among people" gives an opportunity for spiritual fruitfulness and lasting witness to God's power. Caring for different social groups, especially women, affirming the so called the primacy of the person of Christ over man, will bring out the inner richness of people and involve them in the mission of carrying the Gospel. Knowing the essence of the Good News, cooperating with the Holy Spirit, following the path of sanctification, the priest will contribute to the rejuvenation of the Church, wandering the paths for the poor and wounded, with the help of the laity, by stimulating their spiritual life. The figures of saints and blessed, especially those elevated to the altars by John Paul II, are a source of both light and enthusiasm in vocation. For new vocations, the priest will pray, familiarize young people with the *mission ad gentes*, meeting their desire to be outstanding.

The concrete manifestations of ministry and maintenance of priestly life, the pursuit of holiness in it, are also enlivened by the motives for zealously fulfilling them.

The greatest treasure of the Church - the Eucharist, which the priest celebrates - is the life-giving source that animates and conditions the spiritual life of the priest. It is important to prepare for it in a very broad sense, as a representation of one's whole life. Christ's poor, pure and humble, boundless love for people and their goods, love for the Church and her holiness is a response to the requirements of holiness of life characteristic only of a priest. It is not possible to persevere in this service and attitude without being certain of Christ's prayer for the priest (his faith), constant renewal through works of piety and retreat, the use of spiritual direction, constant spiritual development. The goal is to reach the level of Beatitudes in love.

Prayer is part of the essence of being a priest, it is to be the prayer of the Church - unanimous in matters of salvation, embracing the whole world, creating unity of shepherds and communities. On the path of celibacy it is best to express love for people, love for God in the priestly state. The Pope orders to defend the way of approaching women in the freedom of God's children, preserving the ideal of the Gospel, the fear of God. A priest - a bridegroom like St. Joseph and the woman - treated as sister and mother - will be the right answer.

The zealous priest will take seriously the building of the unity of the priestly presbyterium and, through his presence in various groups and communities, also of the unity of the People of God, being alone in communion with the Holy Father through the bishop. Obedience, poverty and humility are paths of union with the Lord, supporting the effectiveness of ministry. Another help is to follow Virgin Mary, who prays and works for the Church and all the children of God, and to give her heart that She could give it to Jesus. In today's world without God, evangelical discernment becomes necessary: seeing things in God, seeking meaning in what happens to humanity, remembering eternal life and the person of Jesus Christ. Evangelical discernment is basically the development and application of faith in life, and its witness to the evaluation of reality, which leads to fidelity to the Magisterium of the Church. Particularly today it is necessary to pray for Peter of our time - the Rock, which will result in reliance on the faith of the College of Bishops with Peter at the head, professed as a witness.

The daily ministry and priesthood will be born out of contact with God's Word, which, when digested, will be borne all the more to all, including the truth contained therein. What motives for priestly zeal did John Paul II include in his teaching? How did he base them on theology and bring to life a certain biblical source, and how do we need them today for the called young men and ordained priest in the various degrees of the priesthood of Christ? How do they stimulate the faith and life of God's people? These are the questions that are answered in this paper.

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