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SUMMARY

In this paper we have proposed to deal with a topic of spiritual, ecclesial and missionary actuality. The Church through its teandrical character is a dynamic reality that unites indestructible, undivided, inseparable, unmixed and unchanged divine with human world, forming the Sacramental Body of the Christ Savior that has been extended for centuries. The divine intertwines the human and the human is sharing the divine through an opening according to the model of the hypostatic union of the Person of the Savior Christ. This union is accomplished permanently through the intercession of the Holy Spirit.

The church is made up of the people of society, baptized in the name of the Holy Trinity, who have received the grace of God and live in the world as a space-temporality that encompasses all of them with all the socio-cultural manifestations in it. Here is the importance of understanding that the world must be viewed as the gift of God to man, as a space of dialogue, meeting, and communion between men and God, who make known His will through His chosen people carried by the Holy Ghost.

The consecration of life, the fulfillment of the meaning of each one's life, as unique personalities, unrepeatable, by God, face to eternity, coincides in Eastern Christianity with salvation, which is nothing but unity with God, as a man deified through grace. This is the highest purpose of life, and deification is accomplished only by free, conscious and responsible who working together with God, in the communion of all those created, who tend not to remain at the stage of creation, but all the time transcend with a given aspiration inscribed by the divine "face" in man.

În Ortodoxie, nu găsim o distanță, depărtare, despărțire sau separație între natură și har, spirit și materie, între sacru și profan, între lumea cerească și lumea concretă care cade sub cauzalitate, spațiu și timp. Toate cele create se întrepătrund prin har, dând posibilitate omului să trăiască timpul lui Dumnezeu care este un prezent continuu, nu prin repetabilitate, ci prin continuă trăire reală, prezentă, adevărată a lui Hristos, cu Hristos, în Hristos și să vadă, nu numai cele ce au fost, cele ce sunt, ci și cele viitoare, ca anticipație și pregustare din cele ale eshatonului, în timpul prezent. Aceasta nu de dragul curiozității, ci pentru asumarea responsabilității, ceea ce face ca acest timp responsabil, să devină timpul mântuirii.

In Orthodoxy, we find no distance, away, division or separation between nature and grace, spirit and matter, between the sacred and the profane, between the heavenly world and the concrete world that falls under causality, space and time. All created ones intertwine with grace, enabling man to live God's time, which is a continual presence, not through

repeatability, but through the true real, present, real, real experience of Christ with Christ in Christ and see, not only What they were, what they are, but also the future ones, as anticipation and prediction of those of the eschaton, in the present time. This is not for the sake of curiosity, but for taking responsibility, which makes this time responsible, become the time of salvation.

We believe that this theme of the prophetic mission that the Church has to accomplish in this world is important to contemporaneity, because through it we try to prove on the basis of scriptural and patristic evidence that the mission and prophetic work of the Holy Spirit has never ceased to practice in Church. It continued even after the institution of the prophets of the Old Testament ceased and continues to this day. It will continue to eschaton in the Church, where the work of Christ is not separate from the work of the Holy Spirit, who spoke through the prophets. On the contrary, the work of the Holy Spirit makes continuous, present, present and effective Christ's work of expanding the sacramental body into the world for the renewal of the world and its transfiguration on all living, cultural, social, religious-moral. This is the free work of the Spirit, which no one can conceive in concepts or even in dogmas, because, according to Scripture, like the wind, He blows wherever he wants and when he wants (John III, 8). The Holy Spirit works continually in the Church, through its members, in the renewal of the Church and the transfiguration of creation or the world.

At the same time, we want to show that the prophetic work has passed into the sacramental work of the church hierarchy in the three functions or ministries, teaching-prophetic, hierarchical and leadership, and it is necessary to continue until to the finality of history, that is, to the realization of heaven and earth Turning the Church into the kingdom of God, encompassing heaven and earth. The shouting of St. John the Baptist, the last great prophet of the Old Covenant, "repent ye because the Kingdom of Heaven has come near" is a permanent, existential, constantly calling, with perennial valences, for the salvation of the world. In fact, the Savior also begins his activity with the word "repent ..." that is, return to God.

By using the analytical-synthetic method, we want to show that today there is a lot of discernment needed in human thinking, speaking, and making, because many confusions occur in the world due to lack of discernment, ignorance, unbelief, and debauchery, egoism and unlimited consumption of matter, energy, pleasure and power that lead the world through the so-called "prophets of the new age", in ever more erroneous ways that remove it from

God and at the same time dehumanize it, exposing them to unpredictable dangers, paradoxical even through its own technical-scientific progress.

Because of the seeming freedom of man in contemporary culture that is increasingly desacralized and autonomous in which every one does what he wants, considering that justice and truth belong to him in an "absolute and exclusive way", disregarding divine authority and calling himself a kind of god, It is increasingly difficult to follow a precise sense of the life of each of us. It is precisely in the era of knowledge, technical progress and advanced nanotechnologies that the world has come into a great dilemma, in total confusion, in the fog, has lost its identity, and existence seems to lose its meaning despite thousands of indicators and prophets and false teachers who guides her.

The evolution of technique, virtual communication, the ascendant of civilization, to the detriment of culture and spirituality, where the information explosion seems to no longer know limits, are signs of the depersonalization and leveling of all people who have lost their living and personal relationship with God and with creation.

On this background of relativizing all the values, especially in today's society, there is a need for a revival in the sense of life. And there is an effective solution.

It is only necessary for the church to understand its missionary role in the 21st century, and for this to re-find its resources, by returning to scriptural and patristic principles and sources. The main missionary idea that emerges from the Revelation research is that the prophetic work of the Holy Spirit has not ceased for no moment in the Church and in the history of salvation.

The mission of the Church itself is a prophetic mission in excellence, it is the updating, deepening, interpretation and development of principles based on Scripture and patristic writings. To support this idea, the discourse of the work was structured as we will continue to see.

In the first chapter of the work, we treated the prophets as God's chosen missionaries in the Old Testament. The prophets were mediators of the will of God to the Jewish people, the very etymology of the prophet expressing the mission they had: to be God's interpreters and "spokespersons". Their mission was to preach and predict the future and to help the people preserve their monotheistic faith. The Old Testament prophecy had both a moralizing, correcting and changing habits formed and acquired by the people through a constant practice of distorted truths of faith and a pedagogical character to learn what God's will is in the essential moments Of the history of Israel.

Old Testament prophets do not deal with individual-private problems; Their mission is to help lay the foundations of a new theocratic society by proposing different relationships between men and God. The Holy Spirit is the one who spoke through the prophets (II Peter I, 21) who understood that they must speak openly, without detours, to anyone regardless of the political, religious or social status of the time. Their mission was above all to persuade national and religious leaders that they must repent of their injustices against their fellow countrymen.

Their words are not the words of ordinary people, they are inspired words full of a profound divine message expressing God's will for the people in great tribulations, either because of other peoples, or because of the weakening of faith.

The Light of the Holy Spirit was the one that revealed to the humble prophet's mind the truths of divine reasonings that were hidden in the things of the world according to God's eternal plan. Their messages could have a strict, literal meaning, not requiring any interpretation, expressing directly what was understandable, as well as a symbolic / allegorical sense, often accompanied by certain acts, in their turn, symbolic to Oriental thinking. All the physical prophecies of the prophets had a pedagogical purpose, moralizing as a result of the understanding and application in their lives of the will of God that they had to preach to others. The purpose of the prophecies was a religious-moral and pedagogical one, to guide the people in the way of truth, that is to say, the divine will, to prepare for receiving the Messiah, the redeemer promised and long-awaited.

Most often, the Old Testament prophets were divided into two categories: oratorical prophets, ie those who did not write their sermons / prophecies and prophets, who wrote their prophecies and who are divided into two other groups: great prophets and small prophets. In the pages of the Bible, we find true, authentic prophets, false prophets, anonymous prophets, oratory prophets, prophets writers. In the Old Testament pages we find some names of the prophets, the number of prophets who have activated in ancient Israel, being impossible to know accurately.

In the last part of this chapter, we dealt with the main social and religious-moral aspects in the predictions of the prophets. The proclamation of God's will, monotheistic belief and condemnation of immorality were the main themes of prophecy sermons. Goodness, mercy, truth, faithfulness as fidelity and trust in God are the foundations of the true religion of the people of Israel, and not the unburdened forms of religious cult that were promoted in the Israelite religious society. The goal of the prophecy of the prophets is not the mosaic cult,

but the spirituality that must form the basis of the forms of worship. Religion and morals are those who formulate and impose in the teachings of the prophets the principles of living in the Jewish state for all inhabitants regardless of their social or religious status.

The second chapter is an in-depth study of the prophets in Old Testament writings, emphasizing that they are models of fulfilling the will of God. The prophetic experience of true prophets was made under the guidance and calling of God. Prophecy without calling was a heresy. This special vocation made them aware of the special mission they had to accomplish and was the energy that led them to overcome any opposition they had struck in their work. The fact that they were called shows that they are authentic representatives of Yahweh, through which monotheism has been cultivated and preached continuously in Israel.

The prophets made God current into the people through their prophecies. According to the mode of fulfillment, there were four types of prophecies: literal prophecies, the fulfillment of which followed shortly after their proclamation; Typological prophecies, that is, the vehement testimonial prophecies who have found their fulfillment in the New Testament, such as Messianic prophecies; Literal-spiritual prophecies were those prophecies that were fulfilled in a double sense: both literally and spiritually; Unexpected prophecies, as is the case with the prophecy of Isaiah LIII: The Messiah who suffers for the people's death, came in the Person of Jesus in the New Testament. This was an unexpected fact for the rabbis of the time, which expected a "Messiah" conquering and political liberator.

The validity of prophetic sermons exceeds the social-cultural framework of the time to which it are addressed; Their applicability is universal, the ethical message always remaining current. That time, this is the time, the "now" time, in which the moral principle is the most accurate actuality going beyond the space-temporality of any age. Prophets are actual men, both for their time and for today's time, thus showing that the Spirit of God is the one who makes the prophetic message remain with eternal applicability.

In another subchapter I pointed out that the Law is of particular importance in the prophecies of the prophets. The principles of the Law being of divine origin, any violation of them, meaning the necessity of the appearance of an interpreter of it, in the person of the prophet, to give it to concert human existence in its true social and moral-religious sense. Bible prophets appear in the history of Israel to show that the law must be respected in its Spirit, thus revealing itself as a genuine perennial spiritual-moral value.

All the prophecies of the Old Testament prophets about the distortion and injustice of the interpretation of the Law, and implicitly, of worship and of the faulty religion of the

people, are fulfilled in the toughest word addressed by the Savior Jesus Christ in the Gospels, "Woe to you..." of Matthew XXIII, 13-33. This is the most virulent word of the Savior Jesus Christ, a harsh word addressed to the Pharisees and scribes, that is to the time scholars, who greatly distorted the Law.

The individual sin that sustained the sin of society was combated by the prophets in their sermons, being aware of the reality of God's presence in a society that was crowned in an impersonal belief that had become magical. The good sacrifice received by God is the inner change, which has the main effect of stopping immoral and corrupt practices. In the case of impenitence, the word of the prophets brings the divine sentence that actually comes as a result of repeat sin, which in turn becomes habit and permanent condition. Besides the moralizing meaning of the prophetic words, the eschatological meaning of the followers, ie the coming of the Messiah, that is, of the New Covenant, must not be forgotten and neglected.

In the final part of the second chapter, we treated the prophetic words as the pre-announcing of the Day of the Lord and the New Covenant. The prophets discover for the people, the will of God, which will mean in the future a New Covenant. This will not be a rigorous new law with intransigent application, but will be a law of love, of empowerment in genuine freedom in the Spirit that makes the Truth accessible. The covenant will have universal validity and will be eternal, being the ultimate revelation of God, the fullest, in which the very content of prophecy will be embodied in a universal Prophecy, that is, the divine and human Person of Jesus Christ. The words of the prophets will in fact make the preparation and anticipation of the coming of Jesus Christ accessible. The "Today" of the prophets who are actually addressing the Messianic future, transfigure the time of salvation into a "continual day". And this messianic truth needs the preservation of the monotheist faith in order to be lived in its true meaning.

In the third chapter we dealt with the call and the encouragement that the prophets received in order to preserve and preach the truth of the monotheistic faith continually in the people.

The Jewish people's mission of preserving the monotheist faith and thus identity and unity of the nation shows the special role that the Jews have had to fulfill in the history of mankind / salvation. The monotheist faith had to be lived as faithfulness and trust in God. Because the slippage to polytheism was inevitable, the role of the prophets was of real importance in the history of the Jewish people. Strong personalities and people of deep moral

quality, the prophets were testimonies and witnesses of God, to the strengthening of the people in the difficult moments through which they passed through history either because of inner trials (moments of unbelief) or because of trials External (periods of exile, captivity, invasion).

The Prophet as a man of God and the announcer of the divine will: this was the perception of the people about the message and mission of the true "Yahweh's men." The way of life, sermon, attitude, behavior and faith of the prophet were true paradigms for the genuine living of relationship by authentic faith, with God.

The lives of the prophets are examples of the fulfillment of the will of God, of the understanding of the special calling to them. The lives of the great prophets show us the special mission that they have accomplished, as well as the unique way that each collaborated with the Spirit of God in this vocation of prophecy.

The fourth chapter of the work is dedicated to Messianic prophecies and especially to their message Messianic. Bible prophecies have, as subject, in their overwhelming majority, the person of Jesus Christ. As the incarnate Logos of Supreme Reason of Created Reasons, Jesus will truly be the fulfillment of prophecies about Him, despite some of the question marks that some Scripture texts have raised. For the Jews, Jesus Christ was not the Messiah; For new Jews - the Christians, Jesus is truly the Messiah, the Son of God incarnate. The Gospels testify to this undeniable truth of the reality of the incarnation of God the Son. Failure to meet the eschatological expectations to the historical realities that they have lived and we dare it to say, the Jews are still live it, have made Jesus not to be recognized as the Anointed one, the Messiah or the Christ.

Messianic ideas are present in all the writings of the Old Covenant, beginning with the Pentateuch, where the references to the Redeemer and the hope of deliverance were most hopeful. The promise made to Eve (Genesis III, 15), the promise made to Abraham (Genesis XII, 2-3), Jacob's speech about Shilo (Face XLIX, 10), the prophecy of Balaam / Valaam (Numbers XXIV, 17) To Moses (Deuteronomy XVIII, 15, 18-19) are signs of the fact that God has kept alive in the consciousness of the Jewish people, the hope of deliverance that will come through a "man" that is above all thought: God-Man the one.

In Jesus Christ the whole scripture of the Old Testament is fulfilled. Christ / Messiah which is the anticipated, predicted and prophetic in all the anagogic, symbolic, and mystical meanings that the prophetic words have come to fulfill.

In the fifth chapter we treated about how the prophecy was received in the New Testament, that is, about the prophets of the New Testament, about women's call to prophecy and the fullness of the prophecies in Jesus Christ, the great Prophet, the perfect revelation of Messianic prophecies. The same Spirit who spoke through the prophets of the Old Testament, has continued to make them present in the most profound sense, through the incarnation of prophecies in Jesus Christ, the Great Prophet, He who prolongs Christ into the world. The essential point of the prophecy of the New Testament is the descent of the Holy Ghost at Pentecost which makes missionaries and prophets all who believe that Jesus Christ is truly the Messiah, to assume this mission and fulfill it like as the prophets in the Old Testament.

The last prophet who preached Jesus Christ, the one who recognizes him as the Messiah is St. John the Baptizer. His whole life was a prophecy, from the moment of conception to his martyr's death. He is an authentic prophet of God, intransigent with the formalism of the Pharisees, with light morals, even if they were of the King. It is the eyewitness of the coming of the Messiah, witness and confessor who ends martyred. St. John is the model of humility and obedience to the will of God; The moral verticality and the righteousness of his word have made him compared by contemporaries with Jesus Christ. St. John is the burning torch to illuminate others and to help them prepare for the reception of Jesus, the Light of the world.

In this chapter I also touched on the problem of women's call to the prophecy or the prophecy of women. In the Bible we meet the names of 5 prophets: Mariam, Deborah, Hulda, Noah and Isaiah's wife in the Old Testament, and the prophet Ana, along with Philip's daughters in the New Testament. According to the Talmud, seven prophets were active in Israel's Old Testament: Sara, Mariam, Deborah, Ana, Hulda, and Esther. The number of prophecies is likely to have been higher. God has not discriminated against the status of the woman, especially in the prophetic action of the Holy Spirit. In veterotestamentary Biblical narratives, the female "characters" appear very few times, which is normal in view of the principle of the patriarchate on which the Jewish society was formed. Mariam, the sister of Moses, is the first woman prophetess mentioned in Holy Scripture, having a special role in the education of Moses; Deborah, was the head of the state of Israel, fulfilled the function of Judge, contemporaries seeing the sign of God's presence, being one of the greatest female figures in the history of the Jewish people. There is nothing known about Isaiah's wife except that it is called prophetess: either because of marriage to Isaiah, or because no woman is called a prophetess in Scripture without having a prophetic mission. Hulda occupied a

significant place in the history of the Jewish people because it was the woman chosen by God to religiously reform the monotheistic worship impregnated with idolatry during the time of King Josiah. The case of the prophetess / prophet Noadia remains a mystery because there is not much to be said historically argued, which makes it an unknown prophetess. Like the prophets, there were false prophecies, more like witches mentioned by Ezekiel XIII, 17-23. Prophetess Ana and the girls of Philip, one of the seven deacons, are the first prophets of the New Testament.

The will of God was expressed in the Gospel as the revealed Word of God. This word of the Gospel is often embodied in chosen people, who are more than missionaries, are a living "witness", witnesses and confessor to God's incarnate will.

Prophecy becomes a charismatic state in the New Testament, being the gift of explaining the word of God and, rarely, of foretold the future. The prophecy is addressed to believers and not to unbelievers, being one of the gifts of the Holy Spirit after Pentecost. Strong faith, lived as a personal reality of the existence of God, brings into the consciousness of the New Testament prophets / Christian, the awareness of the prophetic mission that they have to fulfill. They are aware of the special vocation they have to accomplish, fully understanding the call of the Savior of Matthew XVIII, 19-20. The New Testament Christian prophets are not fanatical, not obscene, but full of light that springing from the sacrificial love of Jesus Christ.

Jesus Christ is the supreme prophet of the New Testament, the one prophesied by the prophets. The law and prophets were valid until the coming of Christ, which, being their fuller and perfect, violates no prescription of the law, but respects the mosaic cult, giving it the consistency of the Spirit that it has lost. Christ brings freedom of spirit to the letter of the law, removing formalism without substance.

In Jesus Christ, all the Messianic prophecies of the Old Testament are filled in the New Testament: of David's descendants of a virgin, in Bethlehem of Judea (where the children of that city will be massacred); The coming will be announced by a prophet (identified with St. John the Baptizer). Life is the Mission of Excellence, proposed as a paradigm for all; Last but not least, Jesus is the Taumaturgist by excellence. All the episodes preceding his suffering and death are prophesied and fulfilled: not believed by the great men of time, the triumphal entrance to Jerusalem before his passion, the fact that he will be betrayed by a disciple and sold for 30 silver, etc.

At the same time, Jesus Christ is the Prophet-Teacher identifying himself with his prophecy, like the teacher with the doctrine; The preaching of Jesus is a preaching of truths contained ontologically in His Person; In other words, He is the fulness and perfection of revelation. The truth of Jesus is his divine-human person, who communicates to others through the his whole saving work, not in a conceptual or partial way.

Jesus is the Incorporated Teacher and Teachings, The one who is preached and what He preaches it. Christ is the perfect witness of the ultimate realities, the one who interprets Himself as the ultimate goal of mankind. His person is a prophecy about man, about his possible finality.

Christ is the fulfilled prophecy, is fullness, truth, accessibility, communication through excellence. The meaning of the Incarnation is also a pedagogical one; Christ comes into the world to fill the world with light and love, so that we can also learn how to share this light and succeed in giving love to the communion of peace, joy and the Spirit.

Christ is the supreme prophet because it is the fulfillment of the Law and the Prophecies contained in it because it presents itself as Truth personally. Jesus Christ is God and Prophet at the same time, revealing Himself to others, being self-interpreting and mediator. Christ is not a founder of religion or a mere teacher, not even a prophet in the classical sense of the word. It is unique in how to prophesy, so His teaching becomes a unique teaching. He is the Prophet in the unique and supreme sense of the word, because the quality of the Prophet belongs to Himself, Himself being the Personally Truth in the Person, which is continually being performed by the Holy Spirit in the Church.

In the penultimate chapter we have emphasized the way in which Christ remains present in the Church through the Holy Spirit, the continuation of the prophetic work. The Church is the pneumatized body of Christ, who accomplished the perfect redemption work of the Holy Spirit by descending from Pentecost. As a historical fact, the Descent of the Holy Spirit constituted the realization of the Church as the Body of Christ. That is why subjective salvation is in fact the realization of life in Christ through the Holy Spirit by becoming ourselves as members of His sacramental body. The saving acts of Jesus Christ materialize in the Church through the Holy Spirit. The Church offers us the opportunity to live a gracious life.

The Church is born by uniting the divine with the human being, ultimately Christ being updated by the Holy Spirit to every believer who believes and forms together with others the communion of the unity of the spirit in the bond of peace. The grace by which we

transfigure ourselves starts from union with Christ through the Holy Spirit. This transfiguration, however, comes in the personal will that works freely through love disinterested in the grace of the Holy Spirit in the Church. Through the Church, we are born into new life in Christ, understanding life as gift, responsibility and sacred mission in this world. Man can not be self-dignified, but by the freedom of the will that understands the necessity of working with the grace of the Holy Spirit.

The prophetic work of the Holy Spirit continued in the Church through the teaching / prophetic ministry of consecrated hierarchy and not only. The Holy Spirit still speaks through the Church's prophets who are creators of communion and unity, inviting everyone else to participate. The role of contemporary prophets is to update Christ by the Holy Spirit. These are authentic Christians, ie evangelists, missionaries and prophets. The true living of the Spirit of God makes us responsible for doing evangelistic work, that is to become missionaries who are disciples (not proselytes). This is doubled by an authentic prophetic spirit stemming from the correct understanding and interpretation of Scripture and Fathers in the Church, continuing in fact the liturgy outside the Liturgy, from which the prophets-missionaries-Christians spiritually are fed through the Word and the Eucharistic Body Of the Word.

In this regard, in the last part of the sixth chapter, we dealt with how the Holy Spirit who spoke through the prophets of the Old and New Testaments continues to speak today through the ordained and unhirotionized prophets of the Church.

If in the Old Testament the prophets were specially chosen by God to preserve the monotheistic faith in preparing for the coming of the Messiah, and in the New Testament prophecy was manifested as a special charisma for the strengthening of faith in the Messiah's truth, today, the prophetic Spirit manifests itself by updating Of Jesus Christ by every believer, especially as a principle of life, love, and freedom. The prophetic spirit is in fact the experience of life filled with the Holy Spirit (Galatians V, 25), that is, the deepening of the Evangelical message in one's own life, through the formation of principles as practical truths. Updating and deepening these principles brings the paradigm shift, transforming the holy time into a continuous presence, in a continuous presence of Christ.

The same prophetic Spirit that we meet alive in Scripture still speaks to people who understand the essence of Christianity. Who are the contemporary prophets? There are Christians who live evangelical precepts in fear of God with working faith in love; Are people who live the same space and time with other people, but in an essentially different

way from them. They truly preach God from the experience of their lives, in which they felt the work of the Holy Spirit and the good that was made to them by God (Luke VIII, 39). They live life in the dual citizenship they were born with (both a citizen of the state in which he was born and a "citizen of heaven"). I live life in a way above any state or church legalism. The law of love transcends all these and prophets-Christians live it in the most proper way. If they are so hard to meet and see in this world, it is because they have understood that they are the secret servants of the good deeds of salvation.

In fact, the prophet today becomes "god" for those in need, increasing and multiplying the merciful love, "after the likeness of God." The prophetic spirit manifests itself in the humble awareness of the fact that all we have are gifts from God, through God, from God to be brought back to God.

The "prophetic ministry" of Christians is not witchcraft, it is not anticipation, it is not premonition, it is life in Christ. It does not belong only to the laity or the clergy, but is a call that any Christian can assume through an inner formation in the Spirit of Christ that becomes working through their pure life. Priests and laity as members of the same Church must continue the Liturgy as a way of life and outside the walls of the Church. Thus, they all become priests of Christ, that is, followers of His work in the world. The grace of the priesthood does not imply human superiority to the other, but involves a responsibility arising from the special mission, based on the special grace received by the hand of the bishop. Ecclesiastical enthusiasm is a paradoxical preeminence in service in the Holy Spirit: the higher it is on a hierarchical level, and the more you advance in the spiritual ascension, the more you have to humble yourself and serve the youngest. Here is really the prophetic work of the church hierarchy.

Prophecy in today's society needs to be upgraded to the mission of the Church, without which the whole work of the Church would remain closed in the historical-institutional horizontal side. That is why in the last chapter of this paper I have dealt with the actuality of the prophetic message in today's postmodern society.

The postmodern society characterized by economic globalization, modern and postmodern means of communication, the dilution of moral values, the mass of consumers as a "new measure of things", fragmentation of life, "political correctness" became the new type of hypocrisy and "Phariseism" of the 21st century. A problem with many unknown to the Church. And the prophecy of the church is the attitude Christians adopt towards the skirmishes of contemporary society.

In today's world, the Church must make present Jesus Christ. How can the Church explain to the world that it needs the light (the Latin *lumen* as a common root for both the world and light, in Romanian), full of sense and truth? The mission of the Church today is to make Christ accessible to the world, to preach a profoundly spiritual message for the present time, a living message to today's society.

A society that has lost its orientation compass, which does not know the direction it is heading for, is a society lost in terms of its moral and cultural-community value, which does not have healthy and generally valid principles, which everyone will try to follow, can really help no one. That is why the mission of the Church is to rediscover the path of sincere dialogue, the path of active, not only passive, understanding of things that separate us. The Church must not make society's policy and become social, that is, a current of manifestation, but the Church must be truly ecumenical, that is, address the whole world in a current and prophetic way.

The message of the church must be simple, similar to Christ's to the disciples, adapted to society, with which to form a consensus on what is to be done to pursue a common good, that is, a liturgy of a neighbor, in a profound way . So often this phrase of "common good" has been used so that it has become a slogan, emptied of authentic content. That is why we must look with all hope for the future and observe objectively, the minuses and the pluses of society, the minuses and the pluses of the activity of the Church and its people, and try to emphasize and lay the foundations of communion on the things that approach us, not the ones that separate us . Unfortunately, interests, often individual or group, or so-called general interests (which, in fact, can be reduced to *meschinarii*) bring things to a common denominator, only for certain people and we get to again in the context of a lack of genuine background in the discussions between the Church and contemporary society.

Those who follow Jesus Christ, who are personal and intimate friends of God, who live alive their present and their lives, must make known to their Master, to this secularized and morally disfigured world of intimate habits and Which throws more and more darkness upon the creation of God. How much do you think that this world is the work of God, that we are created to be brothers to each other and to Christ, to the same heavenly Father? This is the message that must be done today, the Christian missionaries of this postmodern world who live full of separation from God.

The prophetic mission of the Church consists in interpreting the will of God that must be fulfilled in all truth, beautiful and goodness / good with their perennial valences.

Christianity is a way of living authentic, free, in joy, peace, good understanding, faith, love with God, with other people, and with the nature, which implies a single responsibility: the duty and the need to sanctify our lives and To serve us, but also to help others in this spiritual approach, through the fulfillment of the prophetic mission of each of us, to be with all those who share in the everlasting joy that is the perfect knowledge of God's love.

In the last subchapter I have tried to emphasize the importance of the prophets in the life of the Church. Starting from the paradigmatic reality of the lives of the prophets considered holy in the Christian Church, we believe that the purpose of Christian missionaries has not changed in terms of spiritual, moral and social mission. The purpose of today's prophets is to combat, correct, and change morals both in one's own life and in others. The prophetic spirit helps us by the missionary prophets to we preserve the unity of faith and to restore unity in spirit with Jesus Christ.

The prophetic consciousness must be to be aware that Christ lives in the mind, soul and will of the Christian who consciously assumes this prophetic mission.

Today's church must do this evangelistic work, preach the word of the Truth to a world that seeks and finds "fulfillment" in something else. Unfortunately, we see that the man of today thinks he can have "serenity," "peace," and "joy" in the satisfaction of the desires and lusts. Serenity, peace and joy can not come through satisfaction, either material, sexual or psychic; These states are the result of something that can not be expressed and quantified in the sensations, belong to our interior, belong to the relationship with the spirit and the highest Spirit: the Holy Spirit. The relationship with the Holy Spirit is the relationship that gives true freedom, which makes us understand that outside of Him there is no genuine freedom. Where truly freedom is the truth to be confessed as the ultimate reality in the Person of Jesus Christ, the path and purpose of human life.

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