



DIOCESE OF NORTHAMPTON LITURGY COMMISSION
THE YEAR OF THE PRIEST
RESOURCES for a Holy Hour, and other celebrations

HOLY HOUR

If the Holy Hour commences with Mass the Blessed Sacrament is exposed after the distribution of Communion.

Hymn at the Exposition

- O salutaris hostia

or any other hymn that celebrates Christ's presence

*eg : Christ be beside me, All ye who seek a comfort sure, This is my body,
Soul of my Saviour.*

Opening prayer

Votive Mass : the Holy Eucharist B – Roman Missal

Father,

for your glory and our salvation

you appointed Jesus Christ eternal High Priest.

May the people he gained for you by his blood

come to share in the power of his cross and resurrection

by celebrating his memorial in this Eucharist,

for he lives and reigns with you and the Holy Spirit,

one God forever and ever. Amen.

Suggestions for prayer and reflection during the time of Exposition

1. Scripture passages: see suggestions attached (p.3)
2. The Litany of Jesus Christ (p.4)
3. Homily extract - Pope John Paul II, Ordination Mass, Manchester 1982 (p.5)
4. John Paul II – Ecclesia de Eucharistic (extract) (p.5)
5. Homily extract - Pope Benedict XVI – Corpus Christi 2009 (p.6)
6. Prayers for Priests (Roman Missal) (p.6)
7. Prayer for Vocations (Roman Missal) (p.6)
8. Renewal of Priestly Commitment from the Mass of Chrism (p.7)
9. Priest's Prayers (Roman Missal) (p.8)

Benediction of the Blessed Sacrament

as the Holy Hour closes the priest or another minister could lead a short time of intercessions for priests, priestly vocations, the mission of the Church, concluding with the Lord's Prayer.

Hymn

Tantum ergo or another suitable hymn of Eucharistic adoration

Prayer

from the Solemnity of Corpus et Sanguis Christi – Roman Missal

You have given them bread from heaven (alleluia, alleluia)

THE BREAD WHICH IS FULL OF ALL GOODNESS (ALLELUIA, ALLELUIA)

Lord Jesus Christ,
we worship you living among us
in the sacrament of your Body and Blood.
May we offer to our Father in heaven
a solemn pledge of undivided love.
May we offer to our brothers and sisters
a life poured out in loving service of that kingdom
where you live with the Father and the Holy Spirit,
one God for ever and ever. AMEN.

Benediction

Divine Praises

Blessed be God.

Blessed be his holy name.

Blessed be Jesus Christ, true God and true man.

Blessed be the name of Jesus.

Blessed be his most sacred heart.

Blessed be his most precious blood.

Blessed be Jesus in the most holy sacrament of the altar.

Blessed be the Holy Spirit, the Paraclete.

Blessed be the great mother of God, Mary most holy.

Blessed be her holy and immaculate conception.

Blessed be her glorious assumption.

Blessed be the name of Mary, virgin and mother

Blessed be St Joseph, her spouse most chaste

Blessed be God in his angels and in his saints.

Hymn during Reposition

Adoremus could be used, or Alleluia sing to Jesus (vv1,4 – “our great High Priest”)

Concluding Hymn

- the Marian antiphon for the season

- a hymn about ministry or service - Will you let me be your servant, Lord you give the great commission, Will you come and follow me, Follow me, Lord of creation, He who would valiant be. etc.

Other resources are also attached

- A Priest's Prayer to Mary (p.8)

- Letter to Clergy for the Year for Priests – Pope Benedict XVI (pp9-12)

DURING EXPOSITION

1. Scripture passages

It would be good to offer some scripture passages for prayer and reflection, which draw us to reflect on the priesthood of Christ, with an emphasis also on the priest and the Eucharist.

Volume III of the Lectionary provides such passages especially in the following sections

- The Sacrament of Ordination pp 301ff
- Occasional Mass 8 – For vocations pp 472ff
- Votive Mass: The Holy Eucharist pp 768ff
- Votive Mass: Jesus Christ the High Priest pp 794ff

One or more could be printed out if there is a service leaflet for private meditation, Or one or more could be read perhaps after each quarter hour.

Some examples from these sections which are appropriate:

Isaiah 61:1-3 (p.303) – The Lord has anointed me. He has sent me.

Jeremiah 1:4-9 (p.304) – Go now to those to whom I send you

Acts 20:17f (p.309) – Be on your guard for all the flock the Holy Spirit has given you

Hebrews 5:1-10 (p.314) – Christ was acclaimed by God with the title of high priest

I Peter 5:1-4 (p.315)– Be the shepherds of the flock

Matthew 9:35-37 (p.316) – Ask the Lord of the harvest to send labourers

Matthew 10:1-5 (p.317) – The naming of the Twelve

Luke 10:1-9 (p.318) – The sending of the Seventy Two

John 10:11-16 – The Good Shepherd

John 21:15-17 – Feed my lambs, feed my sheep

Apocalypse 1:5-8 (p.777) – Jesus Christ loves us and has made us a line of priests to serve

Hebrews 9:11-15 (p.780) – Christ has come as the high priest of all the blessings

Mark 14:12ff (p.782) – The Last Supper

Luke 9:11-17 (p.784) – The feeding of the Five Thousand

Hebrews 10:12-23 (p.795f) – Jesus Christ has offered one single sacrifice

Luke 22:14-20 (p.797) – The Last Supper

It is also possible to read John chapter 6 in sections throughout a lengthy period, interspersed with chants such as: Eat this bread, Adoramus Te, O Christe Domine Iesu, (Taize) etc, O Sacrament most holy, or one verse of a well known hymn:

- John 6:22-24
- John 6:25-27
- John 6:32-35
- John 6:48-51
- John 6:53-57

DURING EXPOSITION

2. LITANY OF JESUS CHRIST – *this can be prayed as one, or sections at different times*

Jesus Christ, power and wisdom of God, *hear us and save us*

Jesus Christ, our peace

Jesus Christ, living in unapproachable light,

Jesus Christ, our sanctification and redemption

Jesus Christ, our Passover

Jesus Christ, our High Priest,

Jesus Christ, our sacrifice for sins

Jesus Christ, the brightness of glory

Jesus Christ, the image of the invisible God for us

Jesus Christ, our spiritual food and drink

Jesus Christ, the rock from where we drink living water

Jesus Christ, the foundation of our faith

Jesus Christ, our head and cornerstone

Jesus Christ, head of the body of the church

Jesus Christ, the first born of the new creation

Jesus Christ, the first fruits of those who have fallen asleep

Jesus Christ, the first born from the dead

Jesus Christ, the first born of many brothers and sisters

Jesus Christ, the mediator between God and humanity

Jesus Christ, the only begotten Son crowned in glory and honour

Jesus Christ, the Lord of glory

Jesus Christ, the beginning of all things

Jesus Christ, the king of righteousness

Jesus Christ, the king of peace

Jesus Christ, the king of the universe,

Jesus Christ, whose power knows no bounds*

Jesus Christ, Word made flesh

Jesus Christ, our water of life

Jesus Christ, our Bread of Life

Jesus Christ, the light of our world

Jesus Christ, our Good Shepherd

Jesus Christ, our Resurrection and Life

Jesus Christ, our Way, our Truth, our Life

Jesus Christ, our Wine of Joy

Jesus Christ, our Priest and Sacrifice

Jesus Christ, our Brother and Friend

Jesus Christ, Emmanuel, God with us

Jesus Christ, Son of Man

Jesus Christ, Son of Mary

Jesus Christ, Son of David

Jesus Christ, crucified for us

Jesus Christ, risen in glory

Jesus Christ, sending us the Spirit

Jesus Christ, coming again in glory

Jesus Christ, King of Patriarchs

Jesus Christ, King of Prophets

Jesus Christ, King of Apostles

Jesus Christ, King of Martyrs

Jesus Christ, King of All Angels and Saints

Jesus Christ, Lamb of God, *hears us and save us*

Jesus Christ, Son of God, *hear us and save us*

DURING EXPOSITION

3. From the homily of Pope John Paul II at the ordination of priests in Manchester 1982:

To be a new creation is the vocation of all the baptized... Every believer is called to discipleship. By steadfastness in prayer, by compassion for those in need, by concern for justice in human affairs, Christians exercise the priesthood of the faithful, a living fellowship in Christ, offering praise and glory to God our Father....how much more compelling are these attributes for the ministerial priesthood which is directed towards the sanctification of God's people.

Realize how deeply Jesus desires you to be consecrated as he himself is consecrated. Realize how closely the bond of priesthood joins you to Christ. Be worthy of the privilege you are going to receive of being God's gifts of love to his people and offering to God the people's prayerful response.... You must be men of God, his close friends.... Through Jesus Christ offer hope. Through you, in your heart, Jesus Christ wants to love those for whom he died. You must show that you believe in that faithful love by the fidelity with which you live your own life. You must proclaim the Gospel with your life.....

Being ordained for God's service is a noble vocation that demands faith, courage and self-sacrifice. I am sure that such qualities are to be found among the young people of Great Britain. To them I say: be certain that Christ' call to the priesthood or religious life is addressed to some of you. Be certain that if you listen to his call and follow him in the priesthood or religious life, you will find great joy and happiness. Be generous, take courage.

4. From Ecclesia de Eucharistia - Pope John Paul II (2003)

If the Eucharist is the centre and summit of the Church's life it is likewise the centre and summit of priestly ministry. For this reason with a heart filled with gratitude to our Lord Jesus Christ, I repeat that the Eucharist "is the principal and central *raison d'être* of the sacrament of the priesthood, which effectively came into being at the moment of the Eucharist." (*Dominicae Cena* 1980).....

We can understand, then, how important it is for the spiritual life of the priest, as well as for the good of the Church and the world, that priests follow the Council's recommendation to celebrate the Eucharist daily: for even if the faithful are unable to be present, "it is an act of Christ and the Church." (CIC 904). In this way priests will be able to counteract the daily tensions which lead to a lack of focus and they will find in the Eucharistic Sacrifice – the true centre of their lives and ministry – the spiritual; strength needed to deal with their different pastoral responsibilities'. Their daily activity will thus become truly Eucharistic. The centrality of the Eucharist in the life and ministry of priests is the basis of its centrality in the pastoral promotion of priestly vocations. It is in the Eucharist that prayer for vocations is most closely united to the prayer of Christ the Eternal High priest., At the same time the diligence of priests in carrying out their Eucharistic ministry, together with the conscious, active and fruitful participation of the faithful in the Eucharist, provides young men with a powerful example and incentive for responding generously to God's call. Often it is the example of a priest's fervent pastoral charity which the Lord uses to sow and to bring to fruition in a young man's heart the seed of a priestly calling. (nn.31, 32)

DURING EXPOSITION

5. From the homily of Pope Benedict XVI for the Solemnity of Corpus Christi 2009:

Commenting on the words pronounced by priests at the moment of consecration: "this is My Body, ... this is My Blood", addressing his remarks to priests, the Holy Father said:

"Becoming the Eucharist: let this be our constant desire and commitment! So that the offer of the Body and Blood of the Lord we make upon the altar may be accompanied by the sacrifice of our own lives. Every day we draw from the Body and Blood of the Lord the free and pure love that makes us worthy ministers of Christ and witnesses to His joy. What the faithful expect from a priest is the example of authentic devotion to the Eucharist. They like to see him spend long periods of silence and adoration before Jesus, as did the saintly 'Cure of Ars' whom we will especially recall during the imminent Year for Priests".

"Aware that, because of sin, we are inadequate, yet needing to nourish ourselves from the love the Lord offers us in the Eucharistic Sacrament, this evening we renew our faith in the real presence of Christ in the Eucharist. Such faith must not be taken for granted!

"With the Eucharist", the Pope explained, "heaven comes down to earth, God's tomorrow descends into the present moment and time is, as it were, embraced by divine eternity".

6. Prayer for Priests

Father,
you have appointed
your Son, Jesus Christ, eternal High priest.
Guide those he has chosen
to be ministers of word and sacrament.
Help them to be faithful
in fulfilling the ministry they have received.

Lord our God,
you guide your people by the ministry of priests.
Keep them faithful in obedient service to you
that by their life and ministry
they may bring you glory in Christ.

7. Prayer for Vocations to the Priesthood

Father,
In your plan for salvation
you provide shepherds for your people.
Fill your Church
with the spirit of courage and love.
Raise up worthy ministers for your altars
and ardent but gentle servants of the Gospel

(Prayers from the Roman Missal)

DURING EXPOSITION

8. RENEWAL OF COMMITMENT TO PRIESTLY SERVICE

This text from the Mass of Chrism can be used for private reflection, offered to the people for their prayer, or adapted as a renewal of commitment by a priest before his people.

The Bishop invites the priests to stand

My brothers

Today we celebrate the memory of the First Eucharist,
at which our Lord Jesus Christ shared with his apostles and with us,
his call to the priestly service of this church.

Now, in the presence of God's holy people, are you ready to renew your dedication to Christ as
priests of his new covenant?

Priests: I am.

At your ordination you accepted the responsibilities of the priesthood out of love for the Lord Jesus
Christ and his Church.

Are you resolved to unite yourselves more closely to Christ
and to try to become more like him by joyfully sacrificing your own pleasure and ambition to bring
peace and love to your brothers and sisters?

Priests: I am.

Are you resolved to be faithful ministers of the mysteries of God, to
celebrate the Eucharist and the other liturgical services with sincere devotion?

Are you resolved to imitate Jesus Christ, the head and shepherd of the Church, by teaching the
Christian Faith without thinking of your own profit, solely for the well being of the people you were
sent to serve?

Priests: I am

Then the bishop addresses the people

My brothers and sisters, pray for your priests.

Ask the Lord to bless them with the fullness of his love,
to help them be faithful ministers of Christ, the High Priest,
so that they will be able to lead you to him, the fountain of your salvation.

Deacons & People: Lord Jesus Christ, hear us and answer our prayer.

Pray also for me that despite my own unworthiness,

I may faithfully fulfil the office of apostle
which Jesus Christ has entrusted to me.

Pray that I may become more like our High Priest and Good Shepherd,
the teacher and servant of all,

and so be a genuine sign of Christ's loving presence among you.

All: Lord Jesus Christ, hear us and answer our prayer.

May the Lord in his love keep you close to him always, and may
he bring all of us, his priests and people, to eternal life. AMEN

DURING EXPOSITION

9. Priest's Prayers

Father,
you have given me charge of your family,
not because I am worthy
but because of your infinite love.
Help me to fulfil my priestly ministry
under your loving rule
by guiding the people entrusted to my care.

God of mercy,
hear my prayers
and fill my heart with the light of your Holy Spirit.
May I worthily minister your mysteries,
faithfully serve your Church,
and come to you with a never-ending love.

Father,
unworthy as I am, you have chosen me
to share in the priesthood of Christ
and the ministry of your Church.
May I be an ardent but gentle servant
of your gospel and sacraments

(Prayers from the Roman Missal)

AFTER EXPOSITION

A Priest's Prayer to Mary

Mother of mercy and love, Blessed Virgin Mary,
I am a poor and unworthy sinner,
and I turn to you in confidence and love.
You stood by your Son
as he hung dying on the cross.
Stand also by me, a poor sinner,
and by all the priests
who are offering Mass today
here and throughout the world.
Help us to offer a perfect and acceptable sacrifice
in the sight of the holy and undivided Trinity,
our most high God.
Amen.

from A Tradition of Prayer ICEL 1982 (SPCK 2000)

POPE BENEDICT'S LETTER TO CLERGY FOR THE YEAR FOR PRIESTS

VATICAN CITY, 18 JUN 2009 to mark the 150th anniversary of the death of St. John Mary Vianney.

Dear Brother Priests,

On the forthcoming Solemnity of the Most Sacred Heart of Jesus, Friday 19 June 2009 - a day traditionally devoted to prayer for the sanctification of the clergy - I have decided to inaugurate a "Year for Priests" in celebration of the 150th anniversary of the "dies natalis" of John Mary Vianney, the patron saint of parish priests worldwide. This Year, meant to deepen the commitment of all priests to interior renewal for the sake of a more forceful and incisive witness to the Gospel in today's world, will conclude on the same Solemnity in 2010. "The priesthood is the love of the heart of Jesus", the saintly Cure of Ars would often say. This touching expression makes us reflect, first of all, with heartfelt gratitude on the immense gift which priests represent, not only for the Church, but also for humanity itself. I think of all those priests who quietly present Christ's words and actions each day to the faithful and to the whole world, striving to be one with the Lord in their thoughts and their will, their sentiments and their style of life. How can I not pay tribute to their apostolic labours, their tireless and hidden service, their universal charity? And how can I not praise the courageous fidelity of so many priests who, even amid difficulties and incomprehension, remain faithful to their vocation as "friends of Christ", whom He has called by name, chosen and sent?

I still treasure the memory of the first parish priest at whose side I exercised my ministry as a young priest: he left me an example of unreserved devotion to his pastoral duties, even to meeting death in the act of bringing viaticum to a gravely ill person. I also recall the countless confreres whom I have met and continue to meet, not least in my pastoral visits to different countries: men generously dedicated to the daily exercise of their priestly ministry. Yet the expression of St. John Mary also makes us think of Christ's pierced Heart and the crown of thorns which surrounds it. I am also led to think, therefore, of the countless situations of suffering endured by many priests, either because they themselves share in the manifold human experience of pain or because they encounter misunderstanding from the very persons to whom they minister. How can we not also think of all those priests who are offended in their dignity, obstructed in their mission and persecuted, even at times to offering the supreme testimony of their own blood?

There are also, sad to say, situations which can never be sufficiently deplored where the Church herself suffers as a consequence of infidelity on the part of some of her ministers. Then it is the world which finds grounds for scandal and rejection. What is most helpful to the Church in such cases is not only a frank and complete acknowledgement of the weaknesses of her ministers, but also a joyful and renewed realisation of the greatness of God's gift, embodied in the splendid example of generous pastors, religious afire with love for God and for souls, and insightful, patient spiritual guides. Here the teaching and example of St. John Mary Vianney can serve as a significant point of reference for us all. The Cure of Ars was quite humble, yet as a priest he was conscious of being an immense gift to his people: "A good shepherd, a pastor after God's heart, is the greatest treasure which the good Lord can grant to a parish, and one of the most precious gifts of divine mercy". He spoke of the priesthood as if incapable of fathoming the grandeur of the gift and task entrusted to a human creature: "O, how great is the priest! ... If he realised what he is, he would die. ... God obeys him: he utters a few words and the Lord descends from heaven at his voice, to be contained within a small host". Explaining to his parishioners the importance of the Sacraments, he would say: "Without the Sacrament of Holy Orders, we would not have the Lord. Who put Him there in that tabernacle? The priest. Who welcomed your soul at the beginning of your life? The priest. Who feeds your soul and gives it strength for its journey? The priest. Who will prepare it to appear before God, bathing it one last time in the blood of Jesus Christ? The priest, always the priest. And if this soul should happen to die [as a result of sin], who will raise it up, who will restore its calm and peace? Again, the priest. ... After God, the priest is everything! ... Only in heaven will he fully realise what he is". These words, welling up from the priestly heart of the holy pastor, might sound excessive. Yet they reveal the high esteem in which he held the Sacrament of the Priesthood. He seemed overwhelmed by a boundless sense of responsibility: "Were we to fully realise what a priest is on earth, we would die: not of fright, but of love. ... Without the priest, the passion and death of our Lord would be of no avail. It is the priest who continues the work of redemption on earth. ... What use would be a house filled with gold, were there no one to open its door? The priest holds the key to the treasures of heaven: it is he who opens the door: he is the steward of the good Lord; the administrator of His goods. ... Leave a parish for twenty years without a priest, and they will end by worshipping the beasts there. ... The priest is not a priest for himself, he is a priest for you".

He arrived in Ars, a village of 230 souls, warned by his bishop beforehand that there he would find religious practice in a sorry state: "There is little love of God in that parish; you will be the one to put it there". As a result, he was deeply aware that he needed to go there to embody Christ's presence and to bear witness to His saving mercy: "[Lord,] grant me the conversion of my parish; I am willing to suffer whatever you wish, for my entire life!". With this prayer he entered upon his mission. The Cure devoted himself completely to his parish's conversion, setting before all else the Christian education of the people in his care. Dear brother priests, let us ask the Lord Jesus for the grace to learn for ourselves something of the pastoral plan of St. John Mary Vianney! The first thing we need to learn is the

complete identification of the man with his ministry. In Jesus, person and mission tend to coincide: all Christ's saving activity was, and is, an expression of His "filial consciousness" which from all eternity stands before the Father in an attitude of loving submission to His will. In a humble yet genuine way, every priest must aim for a similar identification. Certainly this is not to forget that the efficacy of the ministry is independent of the holiness of the minister; but neither can we overlook the extraordinary fruitfulness of the encounter between the ministry's objective holiness and the subjective holiness of the minister. The Cure of Ars immediately set about this patient and humble task of harmonising his life as a minister with the holiness of the ministry he had received, by deciding to "live", physically, in his parish church: As his first biographer tells us: "Upon his arrival, he chose the church as his home. He entered the church before dawn and did not leave it until after the evening Angelus. There he was to be sought whenever needed".

The pious excess of his devout biographer should not blind us to the fact that the Cure also knew how to "live" actively within the entire territory of his parish: he regularly visited the sick and families, organised popular missions and patronal feasts, collected and managed funds for his charitable and missionary works, embellished and furnished his parish church, cared for the orphans and teachers of the "Providence" (an institute he founded); provided for the education of children; founded confraternities and enlisted lay persons to work at his side.

His example naturally leads me to point out that there are sectors of co-operation which need to be opened ever more fully to the lay faithful. Priests and laity together make up the one priestly people and in virtue of their ministry priests live in the midst of the lay faithful, "that they may lead everyone to the unity of charity, 'loving one another with mutual affection; and outdoing one another in sharing honour'". Here we ought to recall the Vatican Council II's hearty encouragement to priests "to be sincere in their appreciation and promotion of the dignity of the laity and of the special role they have to play in the Church's mission. ... They should be willing to listen to lay people, give brotherly consideration to their wishes, and acknowledge their experience and competence in the different fields of human activity. In this way they will be able together with them to discern the signs of the times".

St. John Mary Vianney taught his parishioners primarily by the witness of his life. It was from his example that they learned to pray, halting frequently before the tabernacle for a visit to Jesus in the Blessed Sacrament. "One need not say much to pray well" - the Cure explained to them - "We know that Jesus is there in the tabernacle: let us open our hearts to Him, let us rejoice in His sacred presence. That is the best prayer". And he would urge them: "Come to communion, my brothers and sisters, come to Jesus. Come to live from Him in order to live with Him. ... "Of course you are not worthy of him, but you need him!". This way of educating the faithful to the Eucharistic presence and to communion proved most effective when they saw him celebrate the Holy Sacrifice of the Mass. Those present said that "it was not possible to find a finer example of worship. ... He gazed upon the Host with immense love". "All good works, taken together, do not equal the sacrifice of the Mass" - he would say - "since they are human works, while the Holy Mass is the work of God". He was convinced that the fervour of a priest's life depended entirely upon the Mass: "The reason why a priest is lax is that he does not pay attention to the Mass! My God, how we ought to pity a priest who celebrates as if he were engaged in something routine!". He was accustomed, when celebrating, also to offer his own life in sacrifice: "What a good thing it is for a priest each morning to offer himself to God in sacrifice!"

This deep personal identification with the Sacrifice of the Cross led him - by a sole inward movement - from the altar to the confessional. Priests ought never to be resigned to empty confessionals or the apparent indifference of the faithful to this Sacrament. In France, at the time of the Cure of Ars, confession was no more easy or frequent than in our own day, since the upheaval caused by the revolution had long inhibited the practice of religion. Yet he sought in every way, by his preaching and his powers of persuasion, to help his parishioners to rediscover the meaning and beauty of the Sacrament of Penance, presenting it as an inherent demand of the Eucharistic presence. He thus created a "virtuous" circle. By spending long hours in church before the tabernacle, he inspired the faithful to imitate him by coming to visit Jesus with the knowledge that their parish priest would be there, ready to listen and offer forgiveness. Later, the growing numbers of penitents from all over France would keep him in the confessional for up to sixteen hours a day. It was said that Ars had become "a great hospital of souls". His first biographer relates that "the grace he obtained [for the conversion of sinners] was so powerful that it would pursue them, not leaving them a moment of peace!". The saintly Cure reflected something of the same idea when he said: "It is not the sinner who returns to God to beg his forgiveness, but God Himself who runs after the sinner and makes him return to Him". "This good Saviour is so filled with love that He seeks us everywhere".

We priests should feel that the following words, which he put on the lips of Christ, are meant for each of us personally: "I will charge my ministers to proclaim to sinners that I am ever ready to welcome them, that my mercy is infinite". From St. John Mary Vianney we can learn to put our unflinching trust in the Sacrament of Penance, to set it once more at the centre of our pastoral concerns, and to take up the "dialogue of salvation" which it entails. The Cure of Ars dealt with different penitents in different ways. Those who came to his confessional drawn by a deep and humble longing for God's forgiveness found in him the encouragement to plunge into the "flood of divine mercy" which sweeps everything away by its vehemence. If someone was troubled by the thought of his own frailty and

inconstancy, and fearful of sinning again, the Cure would unveil the mystery of God's love in these beautiful and touching words: "The good Lord knows everything. Even before you confess, He already knows that you will sin again, yet He still forgives you. How great is the love of our God: He even forces Himself to forget the future, so that He can grant us His forgiveness!". But to those who made a lukewarm and rather indifferent confession of sin, he clearly demonstrated by his own tears of pain how "abominable" this attitude was: "I weep because you don't weep", he would say. "If only the Lord were not so good! But He is so good! One would have to be a brute to treat so good a Father this way!". He awakened repentance in the hearts of the lukewarm by forcing them to see God's own pain at their sins reflected in the face of the priest who was their confessor. To those who, on the other hand, came to him already desirous of and suited to a deeper spiritual life, he flung open the abyss of God's love, explaining the untold beauty of living in union with Him and dwelling in His presence: "Everything in God's sight, everything with God, everything to please God. ... How beautiful it is!". And he taught them to pray: "My God, grant me the grace to love You as much as I possibly can".

In his time the Cure of Ars was able to transform the hearts and the lives of so many people because he enabled them to experience the Lord's merciful love. Our own time urgently needs a similar proclamation and witness to the truth of Love. Thanks to the Word and the Sacraments of Jesus, John Mary Vianney built up his flock, although he often trembled from a conviction of his personal inadequacy, and desired more than once to withdraw from the responsibilities of the parish ministry out of a sense of his unworthiness. Nonetheless, with exemplary obedience he never abandoned his post, consumed as he was by apostolic zeal for the salvation of souls. He sought to remain completely faithful to his own vocation and mission through the practice of an austere asceticism: "The great misfortune for us parish priests - he lamented - is that our souls grow tepid"; meaning by this that a pastor can grow dangerously inured to the state of sin or of indifference in which so many of his flock are living. He himself kept a tight rein on his body, with vigils and fasts, lest it rebel against his priestly soul. Nor did he avoid self-mortification for the good of the souls in his care and as a help to expiating the many sins he heard in confession. To a priestly confrere he explained: "I will tell you my recipe: I give sinners a small penance and the rest I do in their place". Aside from the actual penances which the Cure of Ars practised, the core of his teaching remains valid for each of us: souls have been won at the price of Jesus' own blood, and a priest cannot devote himself to their salvation if he refuses to share personally in the "precious cost" of redemption.

In today's world, as in the troubled times of the Cure of Ars, the lives and activity of priests need to be distinguished by a forceful witness to the Gospel. As Pope Paul VI rightly noted, "modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses". Lest we experience existential emptiness and the effectiveness of our ministry be compromised, we need to ask ourselves ever anew: "Are we truly pervaded by the Word of God? Is that Word truly the nourishment we live by, even more than bread and the things of this world? Do we really know that Word? Do we love it? Are we deeply engaged with this Word to the point that it really leaves a mark on our lives and shapes our thinking?". Just as Jesus called the Twelve to be with Him, and only later sent them forth to preach, so too in our days priests are called to assimilate that "new style of life" which was inaugurated by the Lord Jesus and taken up by the Apostles.

It was complete commitment to this "new style of life" which marked the priestly ministry of the Cure of Ars. Pope John XXIII, in his Encyclical Letter "Sacerdotii nostri primordia", published in 1959 on the first centenary of the death of St. John Mary Vianney, presented his asceticism with special reference to the "three evangelical counsels" which the Pope considered necessary also for priests: "even though priests are not bound to embrace these evangelical counsels by virtue of the clerical state, these counsels nonetheless offer them, as they do all the faithful, the surest road to the desired goal of Christian perfection". The Cure of Ars lived the "evangelical counsels" in a way suited to his priestly state. His poverty was not the poverty of a religious or a monk, but that proper to a priest: while managing much money (since well-to-do pilgrims naturally took an interest in his charitable works), he realised that everything had been donated to his church, his poor, his orphans, the girls of his "Providence", his families of modest means. Consequently, he "was rich in giving to others and very poor for himself". As he would explain: "My secret is simple: give everything away; hold nothing back". When he lacked money, he would say amiably to the poor who knocked at his door: "Today I'm poor just like you, I'm one of you". At the end of his life, he could say with absolute tranquillity: "I no longer have anything. The good Lord can call me whenever he wants!". His chastity, too, was that demanded of a priest for his ministry. It could be said that it was a chastity suited to one who must daily touch the Eucharist, who contemplates it blissfully and with that same bliss offers it to his flock. It was said of him that "he radiated chastity"; the faithful would see this when he turned and gazed at the tabernacle with loving eyes". Finally, Saint John Mary Vianney's obedience found full embodiment in his conscientious fidelity to the daily demands of his ministry. We know how he was tormented by the thought of his inadequacy for parish ministry and by a desire to flee "in order to bewail his poor life, in solitude". Only obedience and a thirst for souls convinced him to remain at his post. As he explained to himself and his flock: "There are no two good ways of serving God. There is only one: serve him as he desires to be served". He considered this the golden rule for a life of obedience: "Do only what can be offered to the good Lord".

In this context of a spirituality nourished by the practice of the evangelical counsels, I would like to invite all priests,

during this Year dedicated to them, to welcome the new springtime which the Spirit is now bringing about in the Church, not least through the ecclesial movements and the new communities. "In his gifts the Spirit is multifaceted. ... He breathes where He wills. He does so unexpectedly, in unexpected places, and in ways previously unheard of, ... but he also shows us that He works with a view to the one body and in the unity of the one body". In this regard, the statement of the Decree "Presbyterorum Ordinis" continues to be timely: "While testing the spirits to discover if they be of God, priests must discover with faith, recognise with joy and foster diligently the many and varied charismatic gifts of the laity, whether these be of a humble or more exalted kind". These gifts, which awaken in many people the desire for a deeper spiritual life, can benefit not only the lay faithful but the clergy as well. The communion between ordained and charismatic ministries can provide "a helpful impulse to a renewed commitment by the Church in proclaiming and bearing witness to the Gospel of hope and charity in every corner of the world". I would also like to add, echoing the Apostolic Exhortation "Pastores Dabo Vobis" of Pope John Paul II, that the ordained ministry has a radical "communitarian form" and can be exercised only in the communion of priests with their bishop. This communion between priests and their bishop, grounded in the Sacrament of Holy Orders and made manifest in Eucharistic concelebration, needs to be translated into various concrete expressions of an effective and affective priestly fraternity. Only thus will priests be able to live fully the gift of celibacy and build thriving Christian communities in which the miracles which accompanied the first preaching of the Gospel can be repeated.

The Pauline Year now coming to its close invites us also to look to the Apostle of the Gentiles, who represents a splendid example of a priest entirely devoted to his ministry. "The love of Christ urges us on" - he wrote - "because we are convinced that one has died for all; therefore all have died". And he adds: "He died for all, so that those who live might live no longer for themselves, but for Him Who died and was raised for them". Could a finer programme be proposed to any priest resolved to advance along the path of Christian perfection?

Dear brother priests, the celebration of the 150th anniversary of the death of St. John Mary Vianney (1859) follows upon the celebration of the 150th anniversary of the apparitions of Lourdes (1858). In 1959 Blessed Pope John XXIII noted that "shortly before the Cure of Ars completed his long and admirable life, the Immaculate Virgin appeared in another part of France to an innocent and humble girl, and entrusted to her a message of prayer and penance which continues, even a century later, to yield immense spiritual fruits. The life of this holy priest whose centenary we are commemorating in a real way anticipated the great supernatural truths taught to the seer of Massabielle. He was greatly devoted to the Immaculate Conception of the Blessed Virgin; in 1836 he had dedicated his parish church to Our Lady Conceived without Sin and he greeted the dogmatic definition of this truth in 1854 with deep faith and great joy". The Cure would always remind his faithful that "after giving us all he could, Jesus Christ wishes in addition to bequeath us His most precious possession, His Blessed Mother".

To the Most Holy Virgin I entrust this Year for Priests. I ask her to awaken in the heart of every priest a generous and renewed commitment to the ideal of complete self-oblation to Christ and the Church which inspired the thoughts and actions of the saintly Cure of Ars. It was his fervent prayer life and his impassioned love of Christ Crucified that enabled John Mary Vianney to grow daily in his total self-oblation to God and the Church. May his example lead all priests to offer that witness of unity with their bishop, with one another and with the lay faithful, which today, as ever, is so necessary. Despite all the evil present in our world, the words which Christ spoke to His Apostles in the Upper Room continue to inspire us: "In the world you have tribulation; but take courage, I have overcome the world". Our faith in the Divine Master gives us the strength to look to the future with confidence. Dear priests, Christ is counting on you. In the footsteps of the Cure of Ars, let yourselves be enthralled by Him. In this way you too will be, for the world in our time, heralds of hope, reconciliation and peace!