

The Dignity of the Priest

(Taken from **To My Priests** written by Venerable Concepcion Cabrera de Armida as “Confidences from the Sacred Heart of Jesus” pp. 277-278)

“If all the bodies of Christians are temples of the Holy Spirit, the bodies of priests, anointed at their ordination, ought to be, — in their transformation into Me — as the primordial center of my Holy Spirit in the world, his dwelling place, His rest, wherein He will dwell without grieving this divine Spirit of charity, which wants to be diffused through the entire being and faculties of the priest.

Priests pass from being simply men to other Me’s themselves in virtue of their ordination and the entire Trinity dwells in them with an intimate and indissoluble union. Although they sin, they will lose the grace until they restore it, but the special mark of the Trinity is never able to be wiped out, the seal that the Divinity imprints on their souls the happy day of their ordination. This is ineffaceable, indelible, for great glory or for eternal punishment.

How many horrors may be avoided if priests were taking on the responsibility for the value that the dignity that they carry with them has, and of the unheard of prerogatives communicated by the fruitfulness of the Father, and that they see with cold indifference and even with contempt, without stopping to consider seriously the exceptional blessings that even fill the angels themselves with admiration!

If in all their days they will dedicate some minutes at least to meditating on their priestly preeminence, on the election of the Father — chosen among thousands — in the divine fruitfulness, the same that He worked in the Incarnation of the Divine Word, and that He gave them to engender virtues in souls and lead them to heaven! If they will contemplate what He does in the Trinity Itself! If they will be other Me’s, one with Me; with one single will, heart and soul, united with this holiest union of the Holy Spirit. What others should they be and how many evils that sadden me could be avoided!

For all these prerogatives, it is a great crime that the priest serve himself with this body — more than the temple of the Holy Spirit, that in the Mass he is transformed into Me and that he carries the entire power of the Trinity for opening heaven — he serve himself with this body, I say for evil, because I myself am in his soul, by reason of the official and mystical priesthood, since they are members of mine who form the priestly body of which I am the Head.

Priests are not a multitude but ONE SINGLE PRIEST in Me and with Me, forming one single body and soul in the beloved Church. For this reason my Father loves them so much, has given them so much of His same eternal fruitfulness. Because in each priest and in all conjoined with Me He contemplates me, the UNIQUE priest, His most beloved Son. From there so many prerogatives come, His very force, power and love in the Holy Spirit.

The being of a priest is very great and supernatural and he ought to be respected as ME in his transformation into ME. And if my Father sees me in them, the faithful also ought to gaze on Me in them with that faith, with that respect, with holy love. But my priests also ought to resemble and BE what they are in their interior and exterior, OTHER ME’S THEMSELVES and respect me; because in them they respect Me.

The priest carries the seal of UNITY and for that reason like the Eucharist reflects this sublime point of faith: many priests are like many consecrated hosts; but they are ONE SINGLE PRIEST, the High and unique Priest, in whom all the priests of the world that are and will be, are absorbed and unified. All form nothing more than ONE, Me, in the Trinity. In ONE God, all their work tends to one unity, to form one single thing, for the sole and unique fruitfulness of the Father. My Father gazes on His Word made human in all the Church and in each priest in particular — like the reflection of each host — but founded on Me. He does not see many Churches, many priests, many sacrifices, many hosts; but one sole Church, one sole priest, one sole sacrifice, one sole host of propitiation: His most beloved Son.

For this reason I insist so much in these confidences on this capital point which my Heart desires, that is to say: ON THE TRANSFORMATION OF PRIESTS INTO ME, in which they have the very profound and extensive duty of BEING OTHER ME'S in heaven to judge the world and be lost in the lost in the everlasting luminous and special knowledge and joys in the unity of the Trinity.

I COMMIT MYSELF to convey to the priest the most profound and intimate knowledge that he can SUPPORT — not only a created soul, but a soul of predilection, as it is that of a priest — of the divine essence; to the unfathomable abysses of Wisdom and of uncreated fruitfulness for the greatest joy; because the knowledge of God is the greatest affection, the ineffable happiness in the very happiness of an entire God.

For this I want to recall each priest to this unity, this simplification in Me, this unitive transformation, this transforming union which a priest ought to have in all their degrees.

The priest is a facsimile of the Eucharist in many of its applications that everything tends to the same unity, not only in ME, like the Incarnate Word, but in all the Trinity, that tends to unify man in God with the divine by means of Me. This unity delights God, is GOD HIMSELF, who rejoices in being ONE in three Divine Persons who forms one unity of substance, one single essence, one single, eternal, and fruitful God.

The Persons of the Trinity are distinct, but form one single infinite God and without beginning. Because in the beginning already the eternal God was and has always been God; but the Father engendered His Word absolutely equal to Himself, focused in His same Self all the infinite, divine and creative power of his eternal fruitfulness.

And the supreme happiness of the two divine Persons while contemplating themselves in rapture, one with the other, in this infinite affection of the most refined love, personified with LOVE ITSELF, and the Trinity remained eternal constituted in one sole unity, which only the Trinity Itself can comprehend.

I never tire of recalling, speaking in a human way, that sublime instant that was not, but which IS BEING, that ecstasy in the Trinity. This is a mystery for man, but the Truth of light for which there is the same Light, the fountain total light, uncreated and created. Why do I say IS BEING? Because in God, there is no time by reason of their unity.

God is only AN ACT OF FRUITFUL LOVE, WITHOUT BEGINNING AND ETERNAL. God is, was, and will be, and the ages will pass and the world will end and He is able to continue producing beings, worlds, and creations that praise Him, and all this WITHOUT EFFORT, with the sole movement of His creative and fruitful will.

God does not need to be moved, because He is immutable; nor to think, because He is uncreated intelligence and all is present to Him. LOVE alone moves Him in Himself and for Himself, and in Him, He engendered His Word for Himself, and in Him, He engendered His Word by Himself, united by the infinite Love of the Holy Spirit. He is poured out constantly on the Creation, in bodies and a soul, without ever diminishing Himself, and always produces love, and always does what is good by this fruitful love. Because there is nothing so fruitful as love, nothing that sanctifies, that purifies, that exalts and lifts up, and that gives life, and that is the Truth by essence, but love, holy love.

Consequently, the Church is love, is charity, by having her origin, her being and her life in the fruitful love of the Father. For this reason priests who form the substantial body of this Church ought to be love, all love, elevated to the summit of unity by love.

And who is this LOVE, but the Holy Spirit? This Spirit was my Spirit, and with Him I loved my Father, I love Him, as a divine Person, and with my divine and human natures, as God and as man; and thus I want my priest to love my Father, as I love Him, with the same Holy Spirit, that this is the perfection of love, with the same love with which He loves His Church, priests and souls.

This love is what UNIFIES with THE TRINITY, what simplifies in sanctity, what unifies, what fructifies the holy and what transforms into Me and does what my love aims at, what my Father desires: a SINGLE PRIEST IN ME, with all priests, one single Jesus, wherein He sets his loving gaze, wherein He is well pleased.

Do they not see that while founding his Church this was His ideal? I in the Pope as Head, and all priests in ME, forming one same Body and one single love with that of my beloved Father. And next priests, my favored ones, all Christians ought to be unified in Me, consumed in the unity; but priests are the chosen instruments for this unification of all souls and of bodies in Me, by the holy virgin and pure fruitfulness of the Father which has been received for this purpose.”