

of the Christian, and still more of the priest, was to be gauged for all future time.

"A priest is ordained *ad exercendam perfectionem* — that is, not only to be perfect, but by his own life, and by the action and influence of his life in word and deed on others, to exhibit and to impress on them the perfection of our Divine Lord. The priesthood was ordained to perpetuate three things: the witness of the truths of faith, the administration of the Sacraments of grace, and the mind of Jesus Christ.

"The mind of Jesus Christ is not to be manifested in words only, but in the living power of a mind conformed to His. 'Ye are the light of the world' signifies that, as light manifests itself by its own radiance, so the priest must shine by the light of a holy life revealing a holy mind. 'Ye are the salt of the earth' signifies the personal possession of the sanctity which resists corruption, and the communicating the same resistance to others by contact and influence.

"To exercise perfection is to act according to the rule and spirit of perfection: to act, to speak, to judge, to think as the perfect man would. To exercise perfection is to be and to do what is perfect in the personal and priestly life in piety, humility, charity, self-denial. To exercise is to elicit, to exert, to effect. It is a word of power and energy, of self-command and inward force issuing in outward results."\*

The priest, then, is called to show perfection in himself and to exercise it upon others. He is not only saved to save others, but sanctified for their sanctification. St. Gregory of Nazianzen says: "We must first be purified and then purify others; be filled with wisdom and make others wise; become light and give light; be near to God and lead others to Him; be sanctified and sanctify; guide others by the hand and counsel them with knowledge." (Orat. ii. Sect. lxxi).

He is set as the light to give light, as the salt to resist

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\* CARLINA MANNING *The Eternal Priesthood*, Chap. iv.