

wishes to assert self', but the priest must form his personality to 'impersonality'.

This 'becoming impersonal' does not mean the disappearance of his human personality but only its elevation, its purification, its sublimation by despoiling it of all self-love in order to make way for the priestly mission. This primacy of the priesthood does not imply a cold impersonality, but something warm and universally human which surpasses personality.

His lordship went on to apply this line of thought to the priest as God's ambassador in the Church and as teacher and pastor.

In the same issue of *Evangeliser* Père Mellet writes of the sanctification of the priest by means of the confessional, a means of perfection which is perhaps not always recognized.

The best confessor is not one who knows his Canon Law most exactly, but the one who is most profoundly and docilely given over to the hand of God, the supreme judge and the prime healer of souls. In the confessional the priest is not a robot distributing anonymous absolutions, nor is he a solemn magistrate who applies with a cold and conscientious indifference the dictates of the law. He is a judge who judges in order to pardon. . . .

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