



The Holy See

HOLY CHRISM MASS

HOMILY OF POPE FRANCIS

Vatican Basilica

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Video

Photo Gallery

Anointed with the oil of gladness

Dear Brother Priests,

In the eternal “today” of Holy Thursday, when Christ showed his love for us to the end (cf. *Jn* 13:1), we recall the happy day of the institution of the priesthood, as well as the day of our own priestly ordination. The Lord anointed us in Christ with the oil of gladness, and this anointing invites us to accept and appreciate this great gift: the gladness, the joy of being a priest. Priestly joy is a priceless treasure, not only for the priest himself but for the entire faithful people of God: that faithful people from which he is called to be anointed and which he, in turn, is sent to anoint.

Anointed with the oil of gladness so as to anoint others with the oil of gladness. Priestly joy has its source in the Father’s love, and the Lord wishes the joy of this Love to be “ours” and to be “complete” (*Jn* 15:11). I like to reflect on joy by contemplating Our Lady, for Mary, the “Mother of the living Gospel, is a wellspring of joy for God’s little ones” (*[Evangelii Gaudium](#)*, 288). I do not think it is an exaggeration to say that priest is very little indeed: the incomparable grandeur of the gift granted us for the ministry sets us among the least of men. The priest is the poorest of men unless Jesus enriches him by his poverty, the most useless of servants unless Jesus calls him his

friend, the most ignorant of men unless Jesus patiently teaches him as he did Peter, the frailest of Christians unless the Good Shepherd strengthens him in the midst of the flock. No one is more “little” than a priest left to his own devices; and so our prayer of protection against every snare of the Evil One is the prayer of our Mother: I am a priest because he has regarded my littleness (cf. *Lk 1:48*). And in that littleness we find our joy. Joy in our littleness!

For me, there are three significant features of our priestly joy. It is a joy which *anoints us* (not one which “greases” us, making us unctuous, sumptuous and presumptuous), it is a joy which is *imperishable* and it is a *missionary* joy which spreads and attracts, starting backwards – with those farthest away from us.

A joy which anoints us. In a word: it has penetrated deep within our hearts, it has shaped them and strengthened them sacramentally. The signs of the ordination liturgy speak to us of the Church’s maternal desire to pass on and share with others all that the Lord has given us: the laying on of hands, the anointing with sacred chrism, the clothing with sacred vestments, the first consecration which immediately follows... Grace fills us to the brim and overflows, fully, abundantly and entirely in each priest. We are anointed down to our very bones... and our joy, which wells up from deep within, is the echo of this anointing.

An imperishable joy. The fullness of the Gift, which no one can take away or increase, is an unfailing source of joy: an imperishable joy which the Lord has promised no one can take from us (*Jn 16:22*). It can lie dormant, or be clogged by sin or by life’s troubles, yet deep down it remains intact, like the embers of a burnt log beneath the ashes, and it can always be renewed. Paul’s exhortation to Timothy remains ever timely: I remind you to fan into flame the gift of God that is within you through the laying on of my hands (cf. *2 Tim 1:6*).

A missionary joy. I would like especially to share with you and to stress this third feature: priestly joy is deeply bound up with God’s holy and faithful people, for it is an eminently missionary joy. Our anointing is meant for anointing God’s holy and faithful people: for baptizing and confirming them, healing and sanctifying them, blessing, comforting and evangelizing them.

And since this joy is one which only springs up when the shepherd is in the midst of his flock (for even in the silence of his prayer, the shepherd who worships the Father is with his sheep), it is a “guarded joy”, watched over by the flock itself. Even in those gloomy moments when everything looks dark and a feeling of isolation takes hold of us, in those moments of listlessness and boredom which at times overcome us in our priestly life (and which I too have experienced), even in those moments God’s people are able to “guard” that joy; they are able to protect you, to embrace you and to help you open your heart to find renewed joy.

A “guarded joy”: one guarded by the flock but also guarded by three sisters who surround it, tend it and defend it: sister poverty, sister fidelity and sister obedience.

The joy of priests is a joy which is sister to poverty. The priest is poor in terms of purely human joy. He has given up so much! And because he is poor, he, who gives so much to others, has to seek his joy from the Lord and from God's faithful people. He doesn't need to try to create it for himself. We know that our people are very generous in thanking priests for their slightest blessing and especially for the sacraments. Many people, in speaking of the crisis of priestly identity, fail to realize that identity presupposes belonging. There is no identity – and consequently joy of life – without an active and unwavering sense of belonging to God's faithful people (cf. *Evangelii Gaudium*, 268). The priest who tries to find his priestly identity by soul-searching and introspection may well encounter nothing more than “exit” signs, signs that say: exit from yourself, exit to seek God in adoration, go out and give your people what was entrusted to you, for your people will make you feel and taste who you are, what your name is, what your identity is, and they will make you rejoice in that hundredfold which the Lord has promised to those who serve him. Unless you “exit” from yourself, the oil grows rancid and the anointing cannot be fruitful. Going out from ourselves presupposes self-denial; it means poverty.

Priestly joy is a joy which is sister to fidelity. Not primarily in the sense that we are all “immaculate” (would that by God's grace we were!), for we are sinners, but in the sense of an ever renewed fidelity to the one Bride, to the Church. Here fruitfulness is key. The spiritual children which the Lord gives each priest, the children he has baptized, the families he has blessed and helped on their way, the sick he has comforted, the young people he catechizes and helps to grow, the poor he assists... all these are the “Bride” whom he rejoices to treat as his supreme and only love and to whom he is constantly faithful. It is the living Church, with a first name and a last name, which the priest shepherds in his parish or in the mission entrusted to him. That mission brings him joy whenever he is faithful to it, whenever he does all that he has to do and lets go of everything that he has to let go of, as long as he stands firm amid the flock which the Lord has entrusted to him: Feed my sheep (cf. *Jn* 21:16,17).

Priestly joy is a joy which is sister to obedience. An obedience to the Church in the hierarchy which gives us, as it were, not simply the external framework for our obedience: the parish to which I am sent, my ministerial assignments, my particular work ... but also union with God the Father, the source of all fatherhood. It is likewise an obedience to the Church in service: in availability and readiness to serve everyone, always and as best I can, following the example of “Our Lady of Promptness” (cf. *Lk* 1:39, *meta spoudes*), who hastens to serve Elizabeth her kinswoman and is concerned for the kitchen of Cana when the wine runs out. The availability of her priests makes the Church a house with open doors, a refuge for sinners, a home for people living on the streets, a place of loving care for the sick, a camp for the young, a classroom for catechizing children about to make their First Communion... Wherever God's people have desires or needs, there is the priest, who knows how to listen (*ob-audire*) and feels a loving mandate from Christ who sends him to relieve that need with mercy or to encourage those good desires with resourceful charity.

All who are called should know that genuine and complete joy does exist in this world: it is the joy of being taken from the people we love and then being sent back to them as dispensers of the gifts and counsels of Jesus, the one Good Shepherd who, with deep compassion for all the little ones and the outcasts of this earth, wearied and oppressed like sheep without a shepherd, wants to associate many others to his ministry, so as himself to remain with us and to work, in the person of his priests, for the good of his people.

On this Holy Thursday, I ask the Lord Jesus to enable many young people to discover that burning zeal which joy kindles in our hearts as soon as we have the stroke of boldness needed to respond willingly to his call.

On this Holy Thursday, I ask the Lord Jesus to preserve the joy sparkling in the eyes of the recently ordained who go forth to devour the world, to spend themselves fully in the midst of God's faithful people, rejoicing as they prepare their first homily, their first Mass, their first Baptism, their first confession... It is the joy of being able to share with wonder, and for the first time as God's anointed, the treasure of the Gospel and to feel the faithful people anointing you again and in yet another way: by their requests, by bowing their heads for your blessing, by taking your hands, by bringing you their children, by pleading for their sick... Preserve, Lord, in your young priests the joy of going forth, of doing everything as if for the first time, the joy of spending their lives fully for you.

On this Thursday of the priesthood, I ask the Lord Jesus to confirm the priestly joy of those who have already ministered for some years. The joy which, without leaving their eyes, is also found on the shoulders of those who bear the burden of the ministry, those priests who, having experienced the labours of the apostolate, gather their strength and rearm themselves: "get a second wind", as the athletes say. Lord, preserve the depth, wisdom and maturity of the joy felt by these older priests. May they be able to pray with Nehemiah: "the joy of the Lord is my strength" (cf. *Neh* 8:10).

Finally, on this Thursday of the priesthood, I ask the Lord Jesus to make better known the joy of elderly priests, whether healthy or infirm. It is the joy of the Cross, which springs from the knowledge that we possess an imperishable treasure in perishable earthen vessels. May these priests find happiness wherever they are; may they experience already, in the passage of the years, a taste of eternity (Guardini). May they know, Lord, the joy of handing on the torch, the joy of seeing new generations of their spiritual children, and of hailing the promises from afar, smiling and at peace, in that hope which does not disappoint.
