

Examine the enclosed flyer and pledge form, make some good resolutions, and take up the cross of this Crusade for Vocations. What will we do or what we will do without for the duration of this Crusade in the spirit of sacrifice?

At the Seminary, we will pray before Our Lady and the True Cross, imploring God with confidence for more holy vocations. You may send your pledges and spiritual bouquets of prayers, sacrifices and good works for this Crusade to be laid before Our Lady's altar and the relic of the True Cross as we hope in confidence that many young men will hear and answer the call of Christ to His Holy Priesthood.

Thank you, dear friends and benefactors for your continual support. You are warmly remembered in our prayers and are the reason for our sacrifices in the effort of training future priests. May Our Lady of Victories guide us to victory in this Crusade and may she grant us many holy priests.

In Christ the King,



Rev. Fr. Vicente A. Griego  
Rector, Holy Cross Seminary



The Holy Sacrifice of the Mass offered by a man, who has been ordained an *alter Christus!*

#### UPCOMING EVENTS:

- Minor Ordinations – 15 August 2010
- **Ignatian Retreats:** More information available at: [Retreats@holycrossseminary.com](mailto:Retreats@holycrossseminary.com)
- Men's Retreat – 3 to 8 January 2011
- Ladies' Retreat – 24 to 29 January 2011

**RAISING FUNDS TO REPLACE OLD WINDOWS** at the Seminary. We are approaching our goal in order to address the windows in the Chapel and Refectory – thank you for your generous support.

- \$9,000.00 still needed to improve the heating efficiency in the Seminary Chapel and Refectory.
- Priests', Brothers' and Seminarians' rooms! \$1,200 each. We hope to replace thirty windows for the dormitory rooms.



# Southern Sentinel

*Regnavit a ligno Deus*

**HOLY CROSS SEMINARY**  
FATHERS OF THE SOCIETY OF SAINT PIUS X

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*Deus in adiutorium meum intende. Domine, ad adiuvandum me festina.*  
*O God, come to my assistance. O Lord, make haste to help me. (Psalm 69:1)*

Thus begins hourly the prayer of Holy Mother Church in the Divine Office. These words cry out with anxious and humble confidence in God's merciful help. Unfortunately, it is only when we have already "tried everything" on our own, that we begin to "fervently" call upon God's assistance. "Hopeless," we turn to God. The realization of our weakness confronts us with our true and complete dependence upon God, which we generally take for granted.

God's patience and Providence capitalizes on this childish foolishness of trying to act on our own. When we fail, or *feel* unable, we admit that help from above would be beneficial, and acknowledge our dependence; albeit, somewhat resentfully. Throughout history God has delivered those who earnestly hoped in Him – even after the folly of rebellious declarations of independence, which brought about their distress. When men sincerely turn to God, He delivers.

The erring Jews repeatedly abandoned God's Law in the Old Testament and found themselves grievously oppressed by their enemies. They returned to trust in God, abandoned all evil, implored God's help, and were delivered from their enemies. Another example is that of St. Peter, who, at the Last Supper, asserted his fidelity unto death (more from self-confidence...) and shortly after abandoned his Master, cowering before a servant-maid. Under the shadow of the Divine Figure on the Cross, self-assured and independent Peter became Saint Peter, dependently united to God. He realized his weakness and, understanding where strength is truly found, returned to God, trusting in His goodness.

At Holy Cross Seminary, we have found ourselves somewhat in this situation of weakness. In the usual course of discerning the vocation, the number of seminarians at Holy Cross has declined to only a handful, making it no



longer feasible to maintain the theological studies. Consequently, two of our priests, Fr. Ortíz will be posted to the District of Asia, Fr. Grün will be posted to Melbourne, and our seminarians will complete their theology at another of the Society's Seminaries, at least for the time being. "Until when?" many may ask. Until the number of seminarians warrants the re-institution of the theological studies, Holy Cross will only offer the philosophical studies. In light of this concern at Holy Cross Seminary, we cry anew to heaven for help.

Divine Providence infallibly works with the various difficulties wounded and sinful man encounters. Man easily forgets his last end and ignores the means to achieve it. Yet, God masters this failure by His grace and can draw men by this heightened sense of their need of God's help, to profound confidence in God's omnipotence. This humble return to grace, reform of life, or advance toward perfection are clearly in God's design to ensure that His glory is manifest by our right ordered hope in Him, whereby we do all for His glory. *Because he hoped in me, I will deliver him* (Psalm 90:14).

God wills all that is good and pre-eminently God's glory is good; all else is subordinate to this end. Consequently, the Lord God ever desires to fulfil our good hopes, which are conformed to God's Will. In this light, hope is "omnipotent;" nothing in this wise hoped for from God and ordered to Him can be refused.

Instinctively we run to God for help when we are faced with insurmountable difficulty, when all else fails. However, such pleas may not be supernatural, ordered to God and for God and may, sadly, in such desperation, be little more than superstitious self-seeking. Thus, to have true supernatural hope we must cooperate with God's grace to purify our hope, which is less for our personal satisfaction as it is primarily for God's glory. Herein is true confidence in God. Our "every hope" is certain to be fulfilled when purely for His glory, in accord with His Will – for we render to God what is due, the recognition of His worthiness to be adored: *In thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice* (Psalm 30:1).

With this supernatural and purified confidence, all are called upon to join the Crusade for Vocations, imploring the Almighty to send us more labourers into the harvest, as He has commanded us: *The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest* (Matthew 9:37-38).

We cannot simply ask and believe that we have done our part. Indeed, prayer must be raised to heaven, but prayer must animate our lives. The Crusaders of old desired and prayed for the deliverance of the Holy Land, and then they went out and fought for it! With Christ, *unto the death of the Cross!*

If we ask for priests, we must truly desire them, which means that we will "make good use of them:" *hearing* the Gospel and living by the Gospel. For this reason, the priest is given to men, says St. Pius X:

*The priest then is the light of the world and the salt of the earth. Everyone knows that he fulfils this function chiefly by the teaching of Christian truth; and who can be unaware that this ministry of teaching is practically useless if the priest fails to confirm by the example of his life the truths which he teaches?* (Pope St. Pius X, *Hærent Animo*, Apostolic Exhortation, 4 August 1908)

If the priest is to be an example of holiness, it is because the faithful are to be drawn by the preaching and example of holiness and likewise to live conformed to holiness in all aspects! Christ sends labourers into the harvest to bring forth the good fruit: *Going therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you* (Matthew 28:19-20).

We need holy priests to show us the way. This is the nature of the Crusade preached in this letter. As *true* Crusaders, we must pray and sacrifice in order that young men will hear and reply to God's wonderful call. We *and* our intentions must

be purified so as to demonstrate the sincerity of our request and the hope for this gift from God, many holy priests: "...the priest cannot be good or bad for himself alone; his conduct and way of life have far-reaching consequences for the people. A truly good priest is an immense gift wherever he may be" (St. Pius X, *Hærent Animo*).

Not only must young men respond to Christ's call, but they must persevere in their response, "Here am I, Lord!" We must beg with confidence that God's grace be abundantly granted to move and maintain good young men in their vocations as He has commanded us to do. All Christians are called upon to "make" Christ's voice heard.

*A Crusade for Vocations...* because *God wills it! Deus vult!* "But this has already been tried. The world is too materialistic. We're always asking... Today's youth... they just don't care or they are too weak..." All of these pathetic excuses are as problematic as the fact of man's sinfulness, man's unworthiness, man's rejection of God's call to perfection. These are not the responses of Christian soldiers, who ever hope in God. God wills that all men might be saved and calls all men of good will to rally behind Him to fight for His reign, not merely in heaven, but here below.

Is not the Christian life one of warfare? Then fight! Cowardly excuses will not achieve victory, and fighting on the defensive only allays the enemy momentarily. The real victory – the lasting victory – follows the courageous offensive! To arms! Pray, do penance, and *hope* in God's grace!

Father Eugene Boylan says this about hope:

*Too often our confidence in God is based on an illusory sense of our own merits. But true theological hope is based on the goodness of God, who is sufficiently good to overlook our lack of merit, and to be infinitely merciful to our poverty and nothingness. When a man realizes this truth, which is one of the most fundamental of all the truths of the spiritual life, he feels an urge to strip himself completely of all pretended possessions for it is when we are poor in ourselves that we are most rich in God. And such souls cannot hope too much in God. St. John of the Cross – a Doctor of the Church whom no one has ever accused of being lax – insists: "From the good God we obtain all that we hope for."*

*...The following teaching of the saint is quoted by the Church in the lessons for the second day of the octave [of St. Thérèse of Lisieux]:*

*"The greater the things God wills to give us, the more he **increases our** desires, even so as to make a void in the soul, in order to fill it with his good things. Firm hope is all-powerful to touch and vanquish the heart of God; and to attain to the union of love, the soul must walk relying on nothing but hope in God alone, without which it will be unable to obtain anything. The hope of a soul which ceaselessly turns towards him is so acceptable to God that it may truly be said that the soul obtains whatever it hopes for."* (*Spiritual Life of the Priest*)

In this confidence, we ceaselessly turn to God, begging that many holy vocations be granted for His Glory. To be acceptable, we must be stripped of all that is not of God, we must both be purified and purify our intentions. Traditional spiritual authors unanimously teach that we are *nothing* and *sin*. For without God, we are nothing and in our use of God's gifts (e.g. our very existence, life, talents and goods) we tend to misuse them – that is, sin. Failing our earnest effort to pursue perfection, we are "nothing and sin."

Please join this Crusade which begins on the nativity of the Blessed Virgin Mary, September 8th and ends on the Immaculate Conception, December 8th. We ask the Mother of God, who gave us the Priest to give us many more priests. Encourage your family and friends to do something honourable for the love of God and Christ's Holy Priesthood.