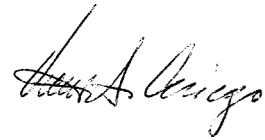


This year, as last year, we wish to appeal to your generosity in imploring heaven for many holy vocations. We will “annex” this intention of the Seminary’s *Vocation Crusade*, from the Feast of the Nativity of the Blessed Virgin Mary (8 September) and the Feast of the Immaculate Conception (8 December), to the Society’s *Rosary Crusade*. Please remember this intention in all you do for the *Rosary Crusade*: your prayers, your sacrifices and your good works. Let us place our confidence in the Triumph of the Immaculate Heart of Mary, which will certainly bring forth many holy vocations!

You and your intentions are remembered in the Seminary’s Rosary. May God bless you for your charity and may Our Lady Immaculate ever guide you to greater holiness.

Call to mind the former days, wherein, being illuminated, you endured a great fight of afflictions: and on the one hand indeed, by reproaches and tribulations, were made a gazingstock; and on the other, became companions of them that were used in such sort. For you both had compassion on them that were in bonds, and took with joy the being stripped of your own goods, knowing that you have a better and a lasting substance. Do not therefore lose your confidence, which hath a great reward (Hebrews 10:32-35).

In Christ the King,



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



Group photograph after the ceremonies

IGNATIAN RETREATS

For more information, please Contact Fr. Christoph Pfluger for registration and information at retreats@holycrossseminary.com or at the address and telephone numbers listed above.

• Men – 2nd (2:00pm) to 7th (11:30am) January 2012 • Ladies – 23rd (2:00pm) to 28th (11:30am) January 2012



Southern Sentinel
Regnavit a ligno Deus
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1 September 2011 **No. 92**

Dear Friends and Benefactors,

Lord, grant us many holy priests!

Bishop Alfonso de Galarreta celebrated a Pontifical Mass on the Feast of the Assumption of the Blessed Virgin Mary, August 15th, during which he gave three of our seminarians the clerical tonsure, raising them to the ranks of the clergy. This is a significant step towards priestly ordination, as it more decisively separates them from the world – a matter of primal

importance for the men of Christ's Church. The rite consists in five cuts of the hair, signifying the five wounds of Christ, with the designation that the new cleric formally withdraws from worldly pursuits.

This identifying with Christ, His sufferings and His death signifies the cleric's willingness to endure hardships for the glory of God and the salvation of souls. This necessitates the withdrawal from the world, or "death to the world" in order to draw nearer to Christ on the altar. In the liturgical ceremonies, the cleric dons the white surplice, which symbolises the cleric's new and more perfect life in Christ. The cleric serves only God and His Church.

These young clerics have a long road ahead of them before they may eventually be ordained to the Priesthood. As they discern their vocation, we ask that all devout souls beg heaven on their and all the seminarians' and religious' behalf to persevere in their holy pursuits of the Priesthood or consecrated Religious Life.

Indeed, *many are called and few are chosen*, but so few actually respond to the generous call of Christ and follow Him. Genuine consideration of a vocation requires a certain generosity to overcome the fear or trepidation of an unknown or mysterious future. The speculative consideration of *a calling* to the Priesthood or Religious Life is not without the consideration of forsaking the world – and this thought is often a frightening thought. "Abandon the joys of life for a *dreary life* in Religion or the Priesthood...?" Of course, the reality of the vocation is not quite so bleak as many imagine – especially when one considers that life in the world is not without many serious difficulties, trials and similar demands of "austerity".

If we truly believe that God is all good and that He alone can truly make us happy, now and forever, it is logical to believe that, somehow, if we were to give ourselves to the Priestly or Religious Life, we would be filled with a joy unsurpassed in any other walk of life, since such a life is more directly given to the love and service of God. This is not only logical, it is the word of God: *Amen, I say to you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive much more in this present time, and in the world to come life everlasting* (Luke 18:29-30).

It is the unknown and uncertain future that conjures up fears of being short-changed of our share of the joys of this life. On the other hand, fears that the Priesthood or Religious life is too difficult and without genuine happiness might result from witnessing unhappy priests or religious who, even if only indirectly through their lack of joy, discourage the youth from considering a vocation. But, even if a "miserable" priest or religious warns of the gloomy life of God's service, God ought to be believed before heed is taken of the dark musings of such pitiful preachers who contradict Christ's promise.

With confidence in Christ, action must be taken to discern and fulfil a possible vocation. A first step for someone who has this "terrible" realisation that God may be calling him to a more perfect life is to speak to a friend, to parents, to a priest or to someone from whom not only advice, but also encouragement, can be sought. This not only gives strength to the consideration, but even serves to seal a "contract" that helps to consider more seriously the question – "Now someone else knows what I am thinking. Will they hold me to it? Does God hold me to it?" We easily forget that God always knows what we are thinking... rather, God knows His Will for us and the graces He has prepared to give us in order to correspond to His Sacred and Wise Will.

Were a Christian unable to face such a consideration, serious concern should arise as to how he will ever stand up to the palpable and powerful provocations of the world, which obscure the life of Christ, holiness and Christian morality. This consideration makes clear the need all Christians have of profound convictions in the faith. Real convictions have real consequences; otherwise, they remain in the imaginary world of our dreams. Sincere aspirations will have little or no influence on our lives, our duties of state, our worship of God, our relationship with our neighbours – in effect, our life in the world, unless we act upon these good aspirations, which must advance us to greater union with God, lest we lose eternally this one Good that will fill us with peace and joy.

Generosity – it is the summary of Christ's life, it is the essential quality of the Christian life. God's gifts of life, grace and beatitude are sufficient proofs that He is generous. Are we "equally" generous... in *receiving* and *corresponding* to His generosity? Generosity requires that we not only consider, but offer ourselves to conform to God's Will, which has our eternal and present happiness in view.

In this life, there is a constant battle between the ideal of Christ's selfless generosity and men's selfish stinginess. In this

fight the sincerity of a man is made clear. Christians, no matter their state of life, must be willing to fight for Heaven and the love of God. The cleric must exemplify this generosity. Bishop de Galarreta plainly stated this fact in his sermon at the Pontifical Mass during which he gave the Tonsure to our seminarians: *The priest must fight. He receives Orders to join Christ's battle against His enemies who would steal souls from God. The priest cannot sit idle, he cannot receive Sacred Orders simply to satisfy himself. He must be like Christ and fight to the death for the glory of God and the salvation of souls...*

This is not romantic prose describing a starry-eyed notion of Christ's Priesthood, as many worldlings may fancy in their attempt to dispense themselves from the burden of facing Christian generosity. Our lives, if truly Catholic, will be resplendent in joy. All men are called to this ideal, regardless of their state in life - how much more repugnant it is to witness a cleric or religious, embittered and unhappy in his consecrated life. Such sadness or fears are the fruit of a lack of generosity to God and to neighbour.



The investiture of the Surplice – the "Putting on the New Man"

occupied with God and godly matters and pursuits. This primal lesson must be learned and increasingly understood and applied in the life of the seminarian and religious postulant; however, this increase is not merely a matter of study or human understanding. It is a matter of the supernatural, a grace that aids in study or simply gives light, whereby one "sees" more clearly the route planned by God for His glory and the eternal happiness of the soul. Dear friends and benefactors, please pray that those at the Seminary will learn this lesson and that many other young men presently discerning their vocations will see where they will best serve God.

As we rejoice with the Church that there are more clerics seeking the Priesthood of Christ, I wish to thank you all who so generously support Holy Cross Seminary with prayers, sacrifices and material charity. This charitable support of the Seminary helps us to continue raising young men (albeit few in number) to the service of the altar and the faithful. Our seminarians and religious must be concerned firstly with profound convictions and genuine love, whereby God's greatest glory may be manifest. One saintly man does more good than a thousand tepid souls – e.g. the Curé of Ars!

Let us flee all compromise or prideful thoughts of our self-sufficiency. The dream to escape this battle is the futile imagination of the liberal, who would make peace with the enemy – the world: *...know you not that the friendship of this world is the enemy of God? Whosoever therefore will be a friend of this world, becometh an enemy of God? (James 4:4); the flesh: ...they are enemies of the cross of Christ; whose end is destruction; whose God is their belly; and whose glory is their shame; who mind earthly things (Philippians 3:18-19); and the devil: Why do you not know my speech? Because you cannot hear my word. You are of your father the devil, and the desires of your father you will do (John 8:43-44).*