



# Southern Sentinel

REGNAVIT A LIGNO DEUS

## HOLY CROSS SEMINARY

*The Priestly Society of St. Pius X*

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7 June 2013

No. 106

*In thy sight are all they that afflict me; my heart hath expected reproach and misery. I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none.* (Offertory, Mass of the Sacred Heart, Psalm 68:21)

Dear Friends and Benefactors,

On this feast day of the Sacred Heart of Jesus, we celebrate the manifestation of Jesus' tender and profound appeal to our human sensibilities in order to raise us to divine affections. Compassion wells up when the human heart beholds a selfless and sacrificial love. As we contemplate Our Lord's Sacred Heart, the supernatural reality of God's merciful love for us is brought to greater light. Sin afflicts this Sacred Heart by ingratitude – man's hateful reply to God's loving call to union. The Sacred Heart's lamentation as Our Lord dies upon the Cross begs compassion; yet, the Sacred Heart does not desire mere *empathy*.

Our Lord's Sacred Heart desires an understanding and reciprocation of His love, which necessitates conversion from sin and the earnest pursuit of virtue. Christ's self-sacrificing love is *the* model of virtue for all who seek to glorify God. This glorification of God yearns for the reunion of men with God. The affliction of our separation from Him is the source of affliction in the Sacred Heart. Solace is to be found in our conversion from sin and our total turning to God – our sanctification.

The comfort sought by Our Lord's Sacred Heart is the Christian determination to live a life of virtue. This life of virtue, exemplified in the Sacred Heart, is not without difficulty and, when pursued, is often weakly lived. The life of virtue requires courage and strength, which means sacrifice in the struggle for Christian perfection. This consolation consists in a certain *co-misery*, which is the spending of self perseveringly – as when a man sacrifices his time and energy to console his grieving friend. Hence, man of virtue must, somehow, share in Christ's misery, whereby eternal and perfect happiness is secured in consoling Our Divine Friend.

With this pleading of Our Lord's Sacred Heart, we at Holy Cross Seminary celebrated the seminarians' desire to



*First Engagement and the Receiving of the Cassock at Holy Cross Seminary.*

answer Christ's call to *grieve together with Him and to comfort Him* on the Feast of the Sacred Heart. One seminarian made his First Engagement to the Society of St. Pius X and five first year seminarians received the cassock. These young men profess their desire to sacrifice all in answer to the Sacred Heart by their enrolment into the family of the Society of St. Pius X and by separating themselves from the world as they don the cassock.

These steps taken by the seminarians are their offerings to God to make Christ's desires their life long occupation. The work of the Sacred Heart is a work of love that spends Itself in order that God be loved more abundantly. In a world that is increasingly ignorant of the true understanding of the supernatural and that is obsessed with natural self-love, maintaining a *supernatural* love is a daunting challenge. Wounded man tries to take on great things, but relies too much upon his own strength and talent. To attempt to do so in the service of the Sacred Heart is to employ the false principles of naturalism. The merely natural man cannot achieve the supernatural goal of knowing and loving God as He desires – man must be supernaturalised. For this end, Christ came into the world.

Once realising our natural inability and our supernatural potential, we rightly depend upon God's help. The Sacred Heart fills us with confidence in our benevolent and omnipotent God. Confidence in and cooperation with God's grace brings further blessings and success in the divine labour. Yet, for the advance of the soul, we must focus less and less on self and rely more and more upon God's grace. In this way, the Sacred Heart receives that longed-for comfort of souls living in grace with God, as is the will of God.



*Five seminarians from five countries, receive the Cassock*

true apostles of Christ, for to veer away from His manner of living is to abandon Him, Who alone gives *life, and gives it more abundantly* (cf. John 10:10). Acting *alone*, with one's strengths and talents, is to assure ruin. When man acts increasingly independent of grace with less reflection upon God and His Will, he becomes an apostle of bitter zeal, determining all things in self-conceited pride with little toleration of opposing ideas, and confusing the notion of standing for God's ideal with the ideal of self in the name (supposedly) of God. First, ahead of Christ; then without Christ; and finally, contrary to Christ – pride plunges the deceived ever more deeply into error and severs him from the Source of all grace. Without sanctifying grace, we are unable to live and work supernaturally. And lives and works void of the supernatural are not pleasing to God.

What is pleasing to the Sacred Heart is reciprocated supernatural charity: *A new commandment I give unto you: That you love one another, as I have loved you, that you also love one another. By this shall all men know that you are my disciples, if you have love one for another* (John 13:34-35). The priest, and consequently the aspirant to the Priesthood, must more perfectly learn from the Master and strive for

The aspirant to the Priesthood embraces a life of renouncement and pursues a generous disposition of humble submission to authority, which manifests God's Will. To practice the high ideal expected in all priests (as exemplified in *the Priest*), the seminarian must renounce himself. Self-renouncement orders the seminarian's life to one of commiseration with the Sacred Heart, comforting Him and sharing with Him the task of glorifying God and saving souls.

A man's generous obedience to the appeal of the Sacred Heart gives hope of a worthy use of his life and talents. It was this obedience that moved the Sacred Heart to die for the salvation of sinful men – it cost Him His life, but it redeemed mankind and would reap eternal salvation for many!

The same sentiments, the same thoughts, the same objectives and the same means must be understood and pursued by the

this ideal. This requires humility and dependence upon God, from Whom all that is good comes.

Christ comes with humility to avenge the sins of men so that He may win them back to God and not eternally condemn them. Christ's meekness and humility are not a weakness, as human "wisdom" may sometimes call it. Rather, divine wisdom approaches men trapped in the clutches of sin with mercy and integrity in order to free sinful men from the doom of their self-sufficiency. In condemning evil or in restoring good order, Christ is not obnoxious or insolent. Fr. Garrigou-Lagrange, O.P., in *"Our Saviour and His Love for Us"*, (Chapter 24, *Jesus, Priest & Victim on the Cross*) adroitly tells us of Christ's spirit and manner of life:

*In His "weakness" Christ was about to consummate His great work... the apostles abandoned Him, not heeding His teachings... At that moment they saw only the human side of things and not what God accomplishes in them. On Calvary [Christ] showed His fortitude by His patience and by His heroic constancy. "Heroic fortitude", St. Thomas says, "is connected with the other virtues and must be accompanied by virtues which may seem the most completely opposite, humility and gentleness." This is what the false martyrs lack. This is the fortitude and gentleness that we see in Jesus when they pierced His hands and His feet and when He prayed for His executioners... This should teach us the marvellous fruitfulness of suffering when supernaturally endured in union with the Saviour. The apostolate of prayer and suffering fructifies... the apostolate of preaching, teaching and exterior works ...let us be "followers of God,... and walk in love, as Christ also hath loved us, and hath delivered Himself for us, an oblation and a sacrifice to God for an odour of sweetness" (Ephesians 5:1-2).*

We too are made strong when we acknowledge our weakness and dependence upon God. God grants us His grace to act in accordance with this supernatural prudence concerning our weakness. With this understanding, we may remain ever dependent upon God and His grace to overcome our natural weakness and to acquire the strength of the supernatural. In the state of grace and equipped with the infused Virtues and Gifts of the Holy Ghost, we are able to avoid the corrupt influences of our human lives and live divinely – this is the very work of Christ in our lives. If not, we risk relying upon the powers of our fallen nature that tend to pride, which stifles the very life of grace and, again, afflicts the Sacred Heart of Jesus.

We must be ever cognizant of this truth. A recollected disposition of our dependence upon God fosters that quality of living in the presence of God, by which we more easily repel temptations and act virtuously. Recollection – also a gift from God (we must pray for it) – is fostered by feeding the mind and heart with fresh consideration of divine truths. Spiritual reading is a means to humble prayer and recollection. Without learning and re-presenting religious truths and spiritual principles for our consideration and practice, we tend to adopt a sense of self-sufficiency – that impression that we possess sufficient knowledge and strength to live the Christian life. This presumption subtly disposes us to wane in humility and forget our dependence. We gradually lose that recollection of living in the presence of God and "forget" our real and habitual need of God's mercy.



*John Gitonga Mwangi of Kenya makes his First Engagement to the Society*

May the Immaculate Heart of Mary, our Heavenly Mother, keep us on the humble path of the meek and humble Sacred Heart of Our Redeemer and Saviour, whereby we may avoid afflicting Our Lord and help others to do likewise – all seeking, rather, to grieve together with Him and comfort Him.

May our seminarians, persevere after these first steps celebrated at the Seminary, grow in the spirit of the generous Sacred Heart and give themselves to the pursuit of holiness, whereby they will be true apostles of Jesus and Mary, those

two Hearts that loved each other so tenderly.

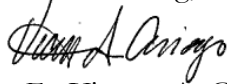
Thank you, dear Friends and Benefactors for your many prayers and sacrifices to help our Seminary train priests willing to sacrifice themselves for the love of Our Lord's Sacred Heart. Concerning last month's appeal for help with May our seminarians, persevere after these first steps celebrated at the Seminary, grow in the spirit of the generous Sacred Heart and give themselves to the pursuit of holiness, whereby they will be true apostles of Jesus and Mary, those two Hearts that loved each other so tenderly.

Thank you, dear Friends and Benefactors for your many prayers and sacrifices to help our Seminary train priests willing to sacrifice themselves for the love of Our Lord's Sacred Heart. Concerning last month's appeal for help with the replacement of the Seminary's electrical switchboard, we were unable to contract a company to begin the work in June for lack of funds and time. The next available time to accomplish this work will be in February, when we can accommodate the required outage of power supply for three days. We are raising the needed \$60,000 to cover this project and continue our appeal to your generosity for help to address this necessary improvement. Thank you for all your kind assistance.

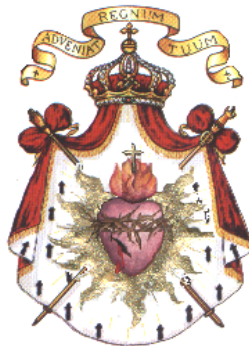
Please continue to pray for us at Holy Cross Seminary and be certain of our prayers for you and your intentions. We especially offer our daily Holy Rosary for the intentions of our friends and benefactors. Throughout the month of June, the Seminary will especially remember in all our Masses the intentions of our friends and benefactors. A card is enclosed for you to return to the Seminary with your special intentions.

May God bless you and draw you to His Most Sacred Heart, held up for us as a beacon of hope in the mercy of God, Who deserves our unlimited love. May we live this love and peace of Christ's Adorable and Sacred Heart and may the Blessed Virgin's Immaculate Heart fill us with greater love to give ourselves entirely for the glory of God.

In Christ the King,



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



#### **Announcements:**

- **Holy Cross Seminary can now receive donations on line** with PayPal or credit card at [www.holycrossseminary.com/donations.htm](http://www.holycrossseminary.com/donations.htm)  
Thank you for your kind support!
- **Holy Cross Seminary Newsletter** are available via email (usually in colour!). If you wish to subscribe, please send your request to: [website@holycrossseminary.com](mailto:website@holycrossseminary.com) Please inform us if you wish to continue receiving the printed copy.
- **Ignatian Retreat for 2014** (you may register at [retreats@holycrossseminary.com](mailto:retreats@holycrossseminary.com) or by post at the addresses listed above):
  - **Men's Ignatian Retreat:** 6-11 January 2014
  - **Ladies' Ignatian Retreat:** 27 January – 1 February 2014
- **Upcoming Events:** 15 August – Pontifical High Mass with Tonsure & Minor Orders conferred by His Lordship, Bishop Tissier de Mallerais.