

that is conducive to our fulfilling our duty to serve God in the good and ordered use of the talents He has bestowed upon us.

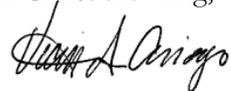
From this supernatural determination will bud forth many religious and priestly vocations as well as many solidly Catholic marriages and truly Christian homes. Imploring God's grace, upon which we are dependent, we set out to discern our state of life with every confidence that God's Providence will guide us to that state best suited to our talents and inclinations, whereby we are sanctified and brought to eternal life. We have the greatest confidence that if we follow His Omniscient Will as to what state of life is best, we will most certainly find our happiness here and hereafter in the accomplishment of a life ordered to His glory, which is to *praise, reverence and serve God* in our various states of life.

And he said to them: Take heed and beware of all covetousness; for a man's life doth not consist in the abundance of things which he possesseth (Luke 12:15).

On behalf of all who train and live at Holy Cross, I wish to thank you for your generous solicitude towards the Seminary by your prayers, good works and sacrifices offered for the Crusade for Vocations as well as the much needed material support. Although we have received over \$34,000 in contributions for the costly overhaul and repair of the Seminary septic tank and sewer system scheduled to start in a few days time, we are still in need, through your charity, to cover the costs of this project that is over \$100,000. Donations to the Seminary Building Fund are tax deductible, for which we will happily send you a receipt. Your generosity is greatly appreciated with the assurance of God's abundant blessings and our prayers in gratitude. Thank you for your help.

Please continue in your resolutions (or make a resolution) for the Crusade for Vocations. All are encouraged to send a spiritual bouquet in honour of Our Lady to the Seminary. Your prayers, good works and sacrifices will be presented to Our Lady on the Feast of the Immaculate Conception, 8 December, here at the Seminary. May Our Lady obtain for us the grace of many holy vocations and may God send them speedily to our little Seminary in the Bush. Also, may those who have responded to His call persevere in faithfully discerning their state in life – unto sanctification and salvation. May God bless you and your families and may the Blessed Mother of God watch over you.

In Christ the King,



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

PRAYER FOR VOCATIONS

O God, Whose desire it is that all men should be saved and should come to the knowledge of the truth, send forth, we beseech Thee, labourers into the harvest; inspire many with the generous desire of devoting their lives to Thy service; grant that there may be a great increase in the number and sanctity of vocations to the Priesthood and to the Religious Life, so that Thy Holy Name may be glorified and many souls may be brought to know and serve Thee, the One True God, and Him Whom Thou hast sent, Jesus Christ Thy Son, Our Lord. O Jesus, eternal High Priest, may all the love of Thy Sacred Heart be with Thy Priests and Religious in their life and work. Amen.

Announcements:

- Ignatian Retreats in 2013 begin at 2:00 pm and end at 11:30 am. Please visit the Seminary website for retreat information, registration forms and to verify your registration. You may email retreats@holycrossseminary.com or directly contact Fr. Christoph Pfluger at the Seminary. The retreat dates are as follows:
 - Men's Retreat: January 28 to February 2, 2013
 - Ladies' Retreat: January 7-12, 2013
- Fr. Sayed Elias, from Domus Dei Priory in Rockdale will be offering a non-Ignatian retreat for men at Holy Cross, February 18-23, 2013. Men interested should contact him at (02) 95 67 70 88 for retreat information and registration.



Southern Sentinel

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No. 101

Dear Friends and Benefactors,

28 October 2012

Following the Feast of Christ the King, the month of the Poor Souls commences in which we pray for their deliverance from the fires of Purgatory. Our prayers are of great assistance to these suffering souls presently detained from heaven by the remnants or attachments to sin in the course of their earthly life. Presently, we do well to reflect upon the direful consequences of sin and temptation and to resolve to renounce not only sin, but also all occasions of sin and any attachments to sin as we undertake the good work of praying for the relief of the Poor Souls.

In order to renounce what is opposed to God's Will, we rightly accept what is in accord with His Will. In this light, while we keep in mind the Crusade for Vocations, we ask by our prayers, good works and sacrifices, that God will move those whom He desires to serve Him in Religion and the Priesthood, in conformity to His Will – may God send us many holy vocations. Although God calls, oftentimes a response is wanting. It is important not only to choose to serve God, in a general way, but also to elect the *best* way to serve Him – namely as He has deigned.

Lacking a direction in life, many waste valuable years “considering” a profession and never earnestly take real means to enter a profession. Similarly, many fritter away the years of their life deliberating upon their service of God, and fail to enter upon a genuine life of spirituality that directs to union with God – now and forever. Let us examine this widespread phenomenon of reluctance to take upon oneself the duties of adult life and the duties of the Christian Life.

Deliberating with temptation and sin, lacking determination and fortitude to promptly refuse temptation, we (with the



grace of God), inevitably fall into sin. Endless deliberating while indulging in the amusements of this world inevitably results in failure (or refusal) to seriously discern one's state in life in accordance with God's Providential Will. It is common today for people to "find" themselves in a state of life – forced by circumstances, pursuant upon a real decision to live capriciously and to "enjoy life".

This capricious living manifests an ill-ordered life and the inordinate use of talents, both of which are gifts of God's goodness. God shares His life and graces with us so that, by giving glory to God, we may share in His perfect happiness in eternal life. When we act contrary to God's plans, or simply refuse to act, we do not "truly live", since it is God Who determines what life is and how it is to be lived. Man has a duty both in the temporal and the spiritual domains to give glory to God. To accomplish this duty of human life, we need God's grace to elect a fitting state and manner of life.

Failing a determined goal and effort in life, we risk wasting away our lives by the vain pursuit of worldly or foolish distractions and entertainments. A tendency in our day, which seems to preoccupy many, is to postpone "growing up". Formerly, when a man "came of age" he was expected to have determined upon a career or profession, whereby he would gain those things necessary and useful in life in order to live independently of his parents and to begin a family of his own. This accomplished, a man entered marriage, unless he sought to enter the Religious Life or the Priesthood. The goal was before him and he "proved himself" by reaching that goal.



The Cemetery Chapel was visited for the Christ the King Procession

in discerning and striving for the best means to serve God in an honourable state of life. Such a choice is best determined with the grace and counsel of God.

However, because we are often more attached to our freedom than to the subordination of every aspect of our life to the Ultimate goal, we instinctively fear the restrictions or limitations incurred by making a decision. We easily fall prey to the idea of "keeping all options" open, so that, without determining upon a career, a state in life, an end, we may live in a perpetual state of unrestricted freedom to change our minds, our careers, our relationships... Our lives are little more than the occasion to explore the abundant possibilities of "life". In effect, such a life is not truly living, but *un-living in order to live*. The choice made is to bind the will to *not* choose in order to leave it free to choose – seeking fulfilment by leaving life unfulfilled.

The Lord God took man, and put him into the paradise of pleasure, to dress it, and to keep it (Genesis 2:15).

In our foolishness, we would make the enjoyment of *this* life the sole object of our will – but this life comes to an end. Consequently, so too our enjoyment. From the moment of our baptism, we were made living members of Christ, endowed with the ability to supernaturalise our earthly lives and to attain a supernatural goal – eternal life with God in heaven. To simply enjoy this earthly life and to live not fulfilling our supernatural potential, our Christian duty, would be to also fail in

our natural duties, personal and social, to use the talents God has bestowed upon each of us. This is counter to God's plan. Adam, before sin, was to fulfil the role of "chief gardener" in paradise, whereby he would make good use of his human faculties. Adam was not meant to be a tourist, wandering about paradise with no responsibilities.

Not infrequently in today's world, many dream of being little more than a tourist in this life – free from responsibility. Consider the lack of commitment to marriage, the lack of fidelity to an employer or to employees, the irresoluteness of religious and priests to persevere in their sacred vows. The desire to be unrestricted by the burdensome responsibility of a spouse and children, an employer, a career or profession, religious vows or ordination, is little more than a conscious decision to *not* grow up. This attitude breeds selfishness, which stifles grace. The folly of making ourselves our last end will result in unhappiness in this life and in the next, since we have been made for something bigger than ourselves.



Christ the King Procession at Holy Cross Seminary

To attain our true goal we need grace to act rightly and supernaturally; hence, the importance of the spiritual life to order our earthly existence to this perfect end. Additionally, education plays an important role in helping to determine how best to serve God in this life. The notion of responsibility is inculcated in a youth at each stage of his formation, whereby he is made conscious of his future and better discerns how he will contribute in the ordering of all things to Christ.

Life has a purpose. As life may be described as *self motion*, rational life may be described as *self motion to a freely determined end*. The end must always be *good* and an object is good inasmuch as it is ordered to God. Consequently, for rational man, there would be no *real* life in what we call aimlessness. The axiom *every mover moves for an end* makes clear that man acts for some end. Honourably, he freely directs his life to some goal ordered to giving glory to God (his Ultimate Goal) in his physical life as well in his spiritual life.

Grace builds on nature. To neglect to develop our natural lives is to waste this life. If so little regard is had towards our physical life, also a gift from God, it is certain that we will also neglect to develop our supernatural life and faculties. This is to waste God's gifts – natural and supernatural, which in turn is to oppose God's Will – God gives no gift in vain. This opposition of my will to God's Will is radically established in self-seeking or selfishness for which end, one adapts this disposition of aimlessness in life, simply "enjoying life" – *eat, drink and be merry, for tomorrow we die*.

Fidelity to God requires direction in this life (naturally and supernaturally) so as to be well directed to eternal life. A good choice must be made. Free will is given to us in order to choose what is good and ordered – ultimately, God, Who is perfectly good. Earthly happiness cannot satisfy us. The capricious pursuit of earthly distractions is not seeking true good, but avoiding it. With respect to man's life, ordained to God, a man not binding himself to this End, does not really live, but stagnates and dies – i.e. fails to *move* toward his Ultimate End.

So, let us live! The subordination of all intermediate goals to our Last End is the grace-driven disposition which demands the determination of our energies, efforts and talents rightly ordered to God's service and not frittered away aimlessly and indecisively in vainly chasing the world's multitudinous promises of material bliss. We shall live, and live perfectly, when ordered ultimately to God. In this perspective, we choose rightly and timely to set upon a course in this life