

St. Vincent de Paul tells us in *Virtues and Spiritual Doctrine* that our prayers are inconsequential unless we follow up with real and practical resolutions to seek God's grace and live more conformed to Christ. We must not only forsake sin, but also its occasion and all that may impede our receiving greater grace, without which we will not only not advance, but we risk falling back.

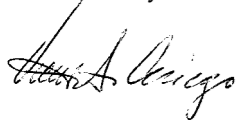
As the Crusade for Vocations gets under way, the call to arms rings loudly in the hearts of zealous souls, who understand that priestly vocations are necessary, by God's design, to preach the truth, administer the Sacraments, convert the unbeliever and sanctify the believer – all expiate and fortify against sin, and foster greater union with God.

Determine to do something for the glory of God, your salvation and for many holy vocations! The Crusade officially begins on September 8th, the Nativity of the Blessed Virgin Mary. May we offer Our Lady a worthy gift celebrating her birth and her Immaculate Conception, by which she gave us the Eternal High Priest. Your petitions and spiritual offerings will be placed with ours at Our Lady's feet here at the Seminary, with hopes that Satan's reign be crushed and that we remain generously loyal to Our King who rules from the Cross! May many young men hear and answer the call of Christ the King.

We heartily thank you for your support, which greatly sustains Holy Cross Seminary in its mission to train priests. Please pray for vocations, do penance for vocations and practice virtue for vocations. You and your intentions are included, as ever, in our prayers, sacrifices and good works, here at Holy Cross Seminary. May Our Lady of Perpetual Help sustain us in our Crusade for Vocations and help us to be devout children of God.

In Christ the King,

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




After the Ceremonies of the Minor Ordinations – a new Cleric, a new Porter-Lector and a new Exorcist-Acolyte. Lord, grant us many holy priests!

UPCOMING EVENTS:

- **Ignatian Retreats:** More information available at: Retreats@holycrossseminary.com
- **Men's Retreat** – 3 to 8 January 2011
- **Ladies' Retreat** – 24 to 29 January 2011
- **Vocations Crusade Information** available at: www.holycrossseminary.com

OLD WINDOWS REPLACEMENT CAMPAIGN

WE ARE PREPARING TO PURCHASE THE REMAINING WINDOWS FOR THE CHAPEL AND REFECTORY, BUT ARE SHORT OF OUR GOAL OF \$8,000.00 FOR THIS PROJECT. THANK YOU FOR YOUR GENEROUS SUPPORT.

MATHS AND SCIENCE TUTOR NEEDED FOR THE 2011 ACADEMIC YEAR: Men with experience in post-secondary level Mathematics and Science, who are interested in a tutoring position at the Pre-Seminary may submit their resume and letters of recommendation to the attention of Rev. Fr. Vicente A. Griego, Rector of Holy Cross Seminary. Job description: tutor Pre-Seminarians preparing for Cambridge International Examinations (IGCSE and AS Level) in Mathematics and Science; four periods of instruction each day, Monday through Friday; class size varies between three to five; salaried position; housing facilities available on Seminary grounds if desired.



Southern Sentinel

Regnavit a ligno Deus

HOLY CROSS SEMINARY
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1 September 2010

No. 81



The Call to the seminarians to present themselves to the Bishop to receive the Minor Orders:
Accédant omnes qui ordinandi sunt!

Dear Friends and Benefactors,

With the recent Minor Ordinations we happily celebrate the advancement of three seminarians in pursuit of their vocation. We recently bid farewell to two of our priests who have been appointed to new assignments and soon our one seminarian studying Theology will leave for St. Thomas Aquinas Seminary in the United States. Aware of the fewness of priestly and religious vocations, we implore our heavenly Patron, St. Pius X, to help us as we commence the Vocations Crusade, giving ourselves generously, that we receive many more young men willing to devote their lives to this unique service of God. This devotion to the high ideal of priestly and religious service demands that one give oneself unreservedly for the glory of God. But what is *devotion*?

The word *devotion* comes from *devovere*, Latin for *to vow*, as an act of religion. St. Thomas Aquinas tells us (IIa IIæ, Q. 82) that a devout person subjects himself wholly to God. Now, he who wills the end wills the means. The believer understands that God has created man to be with Him forever in heaven, perfectly happy; consequently, the believer wills to enjoy this eternal happiness and trusts God will help men to reach this goal, which infinitely surpasses man's natural ability.

But the end is arrived at not merely by God's simply granting it. Man is disposed to this end and strives for it by *devotion*, whereby man resolves to give himself entirely to the service of God, in one state of life or another, warranting the reward of God's promise of grace and eternal life. We must pray for and use this grace of devotion.

How do we become devout? What kind of devotion will dispose us to acts of religion, to acts of serving God as He wills? St. Thomas explains that *devotion* is caused extrinsically by God's grace, which alone enables us to love Him, for this love is supernatural, i.e. beyond man's natural ability. However, man has a role in his devotion; intrinsically, he is the cause of his devotion by his cooperation with God's grace. This is principally achieved, St. Thomas tells us, by meditation or contemplation.

Meditation is not a rare or exceptional practice of the great saints of yesterday, but a common and contemporary exercise within the ability of all, which predisposes the soul to prayer (speaking with God). The mere multiplication of litanies, novenas, rosaries, indulgenced prayers or even spiritual reading, beneficial in fostering devotion, does not in itself constitute the excellence of "devotion," as some may believe. True devotion is arrived at by simple consideration of the truths of our Divine Religion (i.e. meditation) and their application to our lives in real and practical resolutions to persevere in conforming to God's Will and depending upon God's merciful grace.

Devotion is an act of the will, moved to a good identified by the intellect. Man has the duty to inform his intellect with the truth – primarily, the truth of God's supreme goodness. Recognizing that God is our greatest good, we readily surrender ourselves to God's Will. Our increased knowledge of God disposes us to an increased desire of giving ourselves to Him and employing fitting means to that union. God whispers to the soul meditating on eternal Truth that He alone can satisfy the desire of true happiness.



The response of the generous man to God's Call: *Here am I, Lord!*

The high-impact world vies to inform man's intellect with passionate and debasing sensory sales pitches, whereas meditation raises man's intellect above this world allowing the soul to consider the perfections of God and fosters true devotion, an antidote to the world's incessant diatribe on its vain and disordered promises of "joy" and pleasure. In the peace of meditation, the soul grasps truth, yearns for the greatest of goods and seeks just means to secure pure happiness, God. The thought of possessing Perfect Goodness fills the soul with joy, which then conceives the thought of surrendering itself to God's complete service. The soul's realization of its weakness may cause a certain sorrow, but this is overcome by confidence in the omnipotent God, Who, in calling the soul to Him, gives the necessary support to this end.

We must meditate upon and contemplate the goodness of God that true devotion begin to enliven the soul to greater generosity, by which the soul endeavours to live up to the loving requests of Our Lord, faithfully serving Him in all instances of life.

Still the world clamours for our attention with all of its dazzling promises of fun, excitement and ease of life as well as acutely pointing out the sacrifices, losses and difficulties to be encountered should we forsake the "once in a life-time offers" proffered by the world. Curiously, recognizing our propensity to spiritual dangers in the world, we seem to disregard the warnings to stay clear of the flirtatious and repeated temptations of compromise, believing ourselves resilient to their "dangerous charm." It is presumptuous to believe we will escape unscathed. The obvious result of this compromise is our present injurious plight: the fact that there are so few vocations.

Consoled by the recent increased interest and hopeful spread of Tradition, we may be lulled into a false sense of security. Many greatly struggle against *habitual* grave sin, and sadly, to a surprisingly great extent, our youth abandon the Faith when they come of age... Why? The "terrible influence of the world" is the usual observation: "The youth do not know how to sacrifice, have it too easy, are too weak to abandon the comforts of the modern and easy life in the world." Then why do we fail to vigorously resist the world?

We cannot make a truce with the world, much less flirt with its dangers. Our Faith demands of us a life-long endeavour. If we cease to fight all compromise and all that would hinder our living the Faith *perfectly*, we will not only ruin ourselves, but our children, our seminarians, our religious and even our priests! A District Superior remarked to me that he noticed a propensity to material possessions and comforts in many newly ordained priests – he notices that the faithful unnecessarily and excessively enrich newly ordained priests with gifts.

Dom Marmion comments that it is a sad fact that not too infrequently the Catholic clergy are criticized by enemies for being avaricious in availing themselves of the generosity of the faithful. Sadly, he says, the accusation is not entirely untrue. How far have we come in what we believe to be fitting for a cleric these days: *fast laptops, fashion eyewear, expensive bicycles, paintball guns, movies, video games, etc...*

Not only are we pressured by the materialist ideals of a "suitable existence," but our wounded nature finds it difficult to resist what are truly obstacles to advancement in the life of grace. St. Teresa of Avila offers herself as an example of one so compromised:

"...in the matter of desires, I always had generous ones; but I laboured... to make my prayer, and, at the same time, to live at my ease. If there had been any one to rouse me to a higher flight, he might have brought me, so I think, to a state in which these desires might have had their effects; but, for our sins, so few and so rare are they whose discretion in that matter is not excessive. That, I believe, is reason enough why those who begin do not attain more quickly to great perfection; for Our Lord never fails us, and it is not His fault; the fault and the wretchedness of this being all our own." (*The Life of St. Teresa of Avila*, Chapter XIII, §8)

It is for this reason that we propose in the Crusade for Vocations that families and individuals renounce some of the "pleasures" of the world, or at least some unnecessary things, as a sacrifice, as an opportunity to give themselves more to good works, prayer, meditation. These most praiseworthy acts of the Christian life not only guide the individual or family to greater love of God, but also orders society to this same goal. As more tend to greater perfection, so is there a greater need and a greater call for priestly and religious vocations. God cannot resist a request that would give Him greater glory and draw souls to Him: *I say to you, that if two of you shall consent upon earth, concerning any thing whatsoever they shall ask, it shall be done to them by my Father who is in heaven* (Mt 18:19). Society, families and individuals have need of true spiritual leaders.