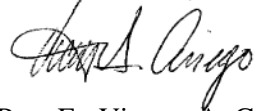


May we grow in and be filled with supernatural charity in God and faithful to our duties of adoring Him in *all things* – in joys and in trials.

Thank you, dear friends and benefactors for your generous support, both material and spiritual, which God's grace moves you to share with us in cooperation of the task of training tomorrow's priests and religious. The Seminary is dependant upon your generosity. In gratitude, I assure you of our prayers and especially our daily Rosaries, offered throughout the month of May before the Blessed Sacrament. May the Immaculate Heart of Mary triumph and may Our Lord, Jesus Christ the King, reign over all men.

In Christ the King,



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

Announcements:

- Ignatian Retreats in 2013 begin at 2:00 pm and end at 11:30 am. You must verify your registration and the times when the Seminary will be able to pick up and drop off before making travel arrangements in order to avoid long waits at the airport or train station. The retreat dates are the following:
 - Men's Retreat: January 28 to February 2, 2013
 - Ladies' Retreat: January 7-12, 2013
- His Lordship, Bishop Bernard Fellay, the Superior General of the Priestly Society of Saint Pius X, will confer the Clerical Tonsure and the Minor Orders of Porter and Lector on 15 August 2012 at a Pontifical Mass commencing at 9:00 am.



The Second Assistant receives the profession of the Anti-modernist Oaths from the Faculty of Holy Cross Seminary at the beginning of the academic year.



Southern Sentinel

Regnavit a Ligno Deus

HOLY CROSS SEMINARY

The Priestly Society of St. Pius X

P. O. Box 417 Goulburn, NSW 2580

3436 Braidwood Road, Lake Bathurst

Phone (02) 48 29 51 77 † Fax (02) 48 29 51 73

website@holycrossseminary.com † www.holycrossseminary.com



April-May 2012

No. 97

Dear Friends and Benefactors,

10 May 2012

Thou hast made us a contradiction to our neighbours: and our enemies have scoffed at us. -PSALM 79:7

We live in a world that ever seeks to remove all that is unpleasant in the false hope of making life in this world perfect. What foolishness! But when we dare to oppose this unrealistic fantasy and affirm that we were made for God and eternal life with Him in heaven, we are often rebuked for contradicting the secular ideal.

The fundamental error and premise of this utopian dream is the denial of God, of our immortal souls, and



Rev. Fr. Niklaus Pfluger with the Faculty, Brothers and Seminarians at Holy Cross

consequently, of the reason for our existence – to give glory to God. This reality is the basis of, and gives order to, the Christian ideal of life, influencing all that we as genuine Christians would do, think and say in the short years of our mortal life.

After our death, leaving this world behind, we will render an account of how we used our time, resources and talents. This account is not simply concerned with the number of prayers we have said or the number of accomplishments we have achieved, nor is it really about the mistakes we made or the ill effects we may have brought upon others during the course of our lives. The account we will render to God will be about *what end* we pursued in life and *why*.

These questions, if asked now, will reveal our motives in life and to what ultimate end we are truly directed. Do we presently live for God, with God and in God, seeking God's promise of eternal happiness with Him in heaven? Or do we pursue eternal misery because we neglect learning about God and His Will, and consequently, not *really* serving Him, but ourselves?

The verse from Psalm 79 above suggests that if we follow Christ faithfully and serve God as He desires and deserves, we will face conflicts with those around us. As many choose to seek something in this life *other* than Christ, either from ignorance or bad will, the believer, who orders his life accordingly, will necessarily be a rebuke to worldly men, who will oppose this rebuke.

Faith and morals demand integrity in principle and in application. If we genuinely strive to live the divine teachings of Christ, we necessarily resolve to live humbly and tenaciously. Humbly, we must seek to conform to God's Will. This life-long course of action gradually enlightens us as to how we are to live and singly receive from God the graces (strength and conviction) to live in conformity to His Will.

This sustained effort begs a certain tenacity in order to persevere on this arduous course. Once God's Will becomes evident, strong resolve and actual pursuit of the goal is required. Depending on God's grace, nothing must deter our resolve. The saints are wonderful examples of this humble tenacity. The wonderful example of the *virile heroism* of the young virgin martyrs, who suffered unimaginable torments at the hands of hardened and savage executioners and in the jaws of ferocious and ravenous beasts, are an encouragement to all.

The fact that these young maidens were possessed of great strength is our encouragement to humility and perseverance. Their very tenderness made clear that it was God who worked in them – that it was not merely a twelve year old girl alone withstanding her enemies, for she should hardly be strong enough to endure such intimidation and violent sufferings. It is by the grace of God that maidens, young men, aged women, veteran soldiers, contemplative religious, and men and women of every walk in life have all stood firm in opposition to compromise that would deprive God of His due – namely, our ordering *all* to His glory.

This holds true not only for the good of the martyr, but for the good of all men. Is not the point here that we are edified and encouraged to live more generously the high ideal of Christ's life in opposition to the world's vanity? Then, our generous fidelity is also a source of edification for our neighbour as well as beneficial for ourselves. The believer must hold firm to God, and in doing so, he will desire to lead others to God. Whether in martyrdom, or in simply confessing the faith, the saints have not compromised the faith that leads sinful men to eternal life. We must do likewise.

We must be animated by this spirit, especially today, when so many look to the Society as an example of Traditional Catholicism. Archbishop Lefebvre asked that Rome allow the Society the 'Experiment of Tradition' with the assurance that men of good will in Rome, would see the good fruits of Tradition – especially in contrast to the dwindling of morals and practicing Catholics after the spread of the Vatican II novelties.

Today, we still have this obligation to honourably exemplify what it means to live the Christian life: firstly, because God deserves this from us, His creatures; secondly, because it is our privilege to share in the Divine Life of grace as Christians; and, thirdly, for the edification and salvation of our neighbour. If we do not live up to this standard, we offend God, injure ourselves and deprive our neighbour of quite possibly the only real "preaching" of true Catholicism today.

Without a doubt the world has no real understanding of Catholicism, Christ and Eternal life. Sadly, very few Catholic clergymen seem to have a real understanding of these same doctrines of the Faith. Such has been the devastating effects of the liberal destruction of the Church hierarchy, that even many Prelates of the Church have lost the sublime realisation of the true mission of the Catholic Church and the tenets of the True Faith, as many are imbued with the humanistic and vague notions of a pseudo-Christian world peace.

We cannot go along with this corruption of the true Christian ideal by wilfully not living the integral and true Catholic Faith. We must try and try with the grace of God, without which we are assured not only of discouragement in the face of difficulty or adversity, but of failure. We are not fighting a natural battle, but a supernatural battle. God is our strength and our victory.

All that we have or are able to receive comes from God. We must realise this and ask for faith and the necessary graces to know more fully God's Will and to accomplish it. Appropriately, we must also thank God for all we have, and confidently ask of Him the help only He can give to keep us faithful to His Will. Our motivation cannot be a "religious routine" for fear of Divine Judgement, but a supernatural love of Divine Goodness.

Inspired by these truths, we must pursue this ideal. The saints are our encouragement. No matter the age and background, the saints all had in common that they embraced the cross and endured, accepting all that Divine Providence provided for their perfection unto the end. We have this same Source of strength – consequently, we too can become saints. Just like us, even the saints *were* sinners. Just like them, even you and I can and *must become* saints.

We fall short of the humble tenacity of the saints should we, in order to avoid the uncomfortable situations of conflict that require us to stand for the Faith, cower or hide the truth of the Faith. In this failing, we would incur God's displeasure attempting to please men and failing to serve God and to edify our neighbour. If we truly love God we fear displeasing Him more than all else, even the scorn of family and friends or the derision of the world. May we be encouraged by the examples of the Saints, who lovingly embraced the cross, as they understood that it was the sure means to be with God – now and forever.

Please pray for us at Holy Cross Seminary that we seek and live this ideal and that holy priests and religious will be the blessed outcome of our humble efforts to cooperate with God's abundant graces. All goes well at Holy Cross as the cold of winter embraces us. All are busy in their studies, the various house jobs, healthy recreations during free time and the careful effort to pray well. This order of each day is offered to the loving service of God.