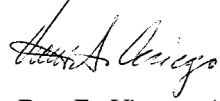


which needs the support of good priests.

Our Lord and Our Lady will certainly reward the good effort of supporting the Seminary in its mission of training new priests. We all will profit from their blessings. Thanking you for your kind help, be assured of our prayers – especially as we pray the Holy Rosary before the Blessed Sacrament exposed throughout the month of May. We beg the Blessed Virgin to guide us in the formation of priests and to protect us from the danger of settling for less than perfect, by worldliness and pride.

May Our Lady Help of Christians, guide and bless you as you strive to live worthily as true children of Mary, heirs of heaven, to profit from God's many blessings and to shun all obstacles in the advance to perfection and love of God.

In Christ the King,



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



The most profound work, learning about the love of God, the reason for the Seminary.

Thank you to all who contributed to the **2010 O. S. Raffle!** \$27,600 was raised for the Seminary! This will be of great assistance for the Seminary's many financial needs. May God bless you for your generous support of this Seminary fundraiser.

UPCOMING EVENTS:

- Men's Retreat – 14 to 19 June 2010 (not an Ignatian Retreat)
- First Engagements to the Society and the Receiving of the Cassock – 11 July 2010
- Minor Ordinations – 15 August 2010
- Men's Ignatian Retreat – 3 to 8 January 2011
- Ladies' Ignatian Retreat – 24 to 29 January 2011

WE ARE STILL RAISING FUNDS TO REPLACE OLD WINDOWS at the Seminary. We have received some help, but have need of more. We will replace what we can – one window at a time. Thank you for your support.

- \$38,000.00 more to improve the heating efficiency in the Seminary Chapel and Refectory.
- Priests', Brothers' and Seminarians' rooms! \$1,200 each. We hope to replace thirty windows for the dormitory rooms.



Southern Sentinel

Regnavit a ligno Deus

HOLY CROSS SEMINARY
FATHERS OF THE SOCIETY OF SAINT PIUS X

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May 2010

No. 77

5 May 2010

Rev. Vicente A. Griego
Rector

Dear Friends and Benefactors,

Although we must live in this world, we cannot live for this world. This distinction brings to the fore the baseness of being a "worldling." One who professes to be a follower of Christ lives in contradiction to his faith when he lives for the world.

Love not the world, nor the things which are in the world. If any man love the world, the charity of the Father is not in him. For all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the Father, but is of the world. And the world passeth away, and the concupiscence thereof: but he that doth the will of God, abideth for ever (1 Jn 2:15-17).

We may well acknowledge this truth, but may fail to live by it with the reasoning that as flesh and bones, we have need of the world. True, we have material need of the world, but this does not permit us to make the transient, limited and mere shadows of good our ultimate end, which would mean to forsake eternal life and God, Who is infinite good. Normally, we would not in principle make such a bad choice; however, in practice we often do. Disguised in the gradual wandering away from the principle of seeking first the kingdom of God and submitting all things *intentionally* to this end, we may find ourselves rather content with the world and its joys, negligently ignoring a genuine pursuit of God. Esau readily exemplifies the rashness of seeking first the present over the future when he traded his birth-right to Jacob for a quick meal (cf. Gen 25).

Enjoyment of the world may give a sense of being fulfilled, but only temporarily – the yearning for further fulfilment quickly returns. The world cannot satisfy our "hunger" for what is *good*, because man was not made for material good, but spiritual Good; namely, God. The man who seeks to be filled with God is satisfied, and remaining in this union, desires greater union with God. Poor Esau – after he has eaten, his



The Newsletters being prepared for posting to various addresses around the world.



Seminarians bringing firewood into the Seminary Building to prepare for the winter heating.

hunger will only return as if he had never eaten. How sad the worldling, who risks never finding true joy.

Our Lord is clear – the world will not satisfy us: *Jesus answered, and said to her: Whosoever drinketh of this water, shall thirst again; but he that shall drink of the water that I will give him, shall not thirst for ever: But the water that I will give him, shall become in him a fountain of water, springing up into life everlasting (Jn 4:13-14).*

In pursuit of perfect happiness, we logically conclude with the Samaritan woman conversing with Our Lord at the well of Jacob: *The woman saith to him: Sir, give me this water, that I may not thirst, nor come hither to draw (Jn 4:15).* It may be a long process, but Christ draws us to higher ideals, which necessarily forgo the emptiness of the world.

To lower our sights from seeking God’s love first and foremost is to sink (albeit gradually) into an inordinate use of and satisfaction in

creatures. Thus, we slip into tepidity, by dispensing ourselves from striving for perfection because we are weak and “probably doing better than most, anyway.” This spiritual pride leads to a conscious indifference to the ideal of Christian perfection, whereby God’s pristine call of divine love is ignored.

Terrible is the state of Catholics (or anyone for that matter) who settle for a happiness more or less worldly. This “Christianized” materialism attempts to seek the “best” of this world and steal heaven in the end. As we live, so shall we die. It is folly to believe that we can secure eternal salvation without God. If we have pursued the world instead of God in this life, how can we expect God to be “caught” in the last breath of our life? This presumption afflicts us because of our over-estimated sense of confidence in our “fidelity” to Tradition.

Fortified in the impregnable fortress of Orthodoxy and Tradition, nourished by the impeccable Sacraments, and encouraged by the manifest fruits of Christian life and prayer, we traditionalists have frequently comforted ourselves in a position of spiritual pride, which blinds us to our complacency with the very errors we profess to deplore in the man-centred Church, in our secularized society and in the dysfunctional and disjointed family – not to forget in the directionless individual.

These maladies of our present age are not uncommon in our “Traditional” families, unfortunately, because we have compromised, or forsaken, the high ideal of Christian life – perfection.

Worldly entertainments are widely enjoyed with the presumptive caveat that we are “temperate and prudent” in their use. We discern the “good” movies from the “bad.” Since when has the movie industry sought the glory of God?

We excuse intemperance because we eat or drink in celebration of Catholic Feast days. Since when have indigestion and tipsiness been characteristic of the saints?

We have prayed with little attention and even less devotion (i.e. trying to conform our lives to lessons exemplified in prayer). In routine and servile duty, we give God His due with the treasure of traditional prayers and the Holy Mass.



Pre-Seminarians raking up leaves in the Seminary Courtyard.



The Refectory floors being mopped... before firewood was brought in!

Since when has God ever asked us for “service?” God asks us to love Him, and love cannot be something we give half-heartedly or by way of “service.”

If all men are meant to seek first God and not be solicitous for the things of this world (cf. Mt 6:33), how much more the man called to be a priest? The priest, more than any other, is to be filled with God and devoid of things of this world. This is a frightening responsibility – especially as we priests look in the spiritual mirror.

The traditionalist priest might dangerously compare himself to many of the modern clergy, who, with the sad corruption of doctrine and discipline, have fallen prey to many failings. The danger of comparing ourselves to our less fortunate neighbours lies in cultivating a false sense of superiority... “we are doing fine” translated “we are doing better than our neighbour.” Tempted to sit back on the laurels of traditional fidelity to Christ, we risk falling very short of the perfection of Christ. Why are we reticent to compare ourselves with Our Lord?

And why seest thou the mote that is in thy brother’s eye; and seest not the beam that is in thy own eye? Or how sayest thou to thy brother: Let me cast the mote out of thy eye; and behold a beam is in thy own eye? Thou hypocrite, cast out first the beam in thy own eye, and then shalt thou see to cast out the mote out of thy brother’s eye (Mt 7:3-5).

What is the difference between a little compromise and much compromise? Compromise is compromise. True, there may be more malice in a greater compromise, but what man who claims to love God and who preaches this “all consuming love of God” to the faithful, would dare to live intentionally in mediocrity?

If you love me, keep my commandments (Jn 14:15). That you may be the children of your Father who is in heaven...Be you therefore perfect, as also your heavenly Father is perfect (Mt 5:45, 48).

May God save us from the disaster of simply knowing that we are called to perfection. It is not enough simply to know, we must act accordingly... that is, love God and desire to love Him more.

Please pray for us at Holy Cross Seminary to live for this high ideal. Firstly, pray that the priests accomplish their duties, admit worthy candidates, train those whom God sends, and remain vigilant in the formation of all in the Seminary. Secondly, pray that the seminarians cooperate with grace in discerning their vocation, remain generous in offering themselves in God’s service and that they persevere.

A vocation is the work of God – man’s part is to work with the grace God certainly gives when He calls. But God has desired to involve men in His work in as much as they must ask in order to receive. In receiving grace, we must necessarily remove all that hinders receiving and implement the right use of those graces. Ask God to grant us more holy priests, as Christ exhorts us: *The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send labourers into his harvest (Lk 10:2).* The asking is not simply in word, but in the act of living the Christian life,



The usual school duty of cleaning the chalk boards and classrooms.