



Southern Sentinel

REGNAVIT A LIGNO DEUS

HOLY CROSS SEMINARY

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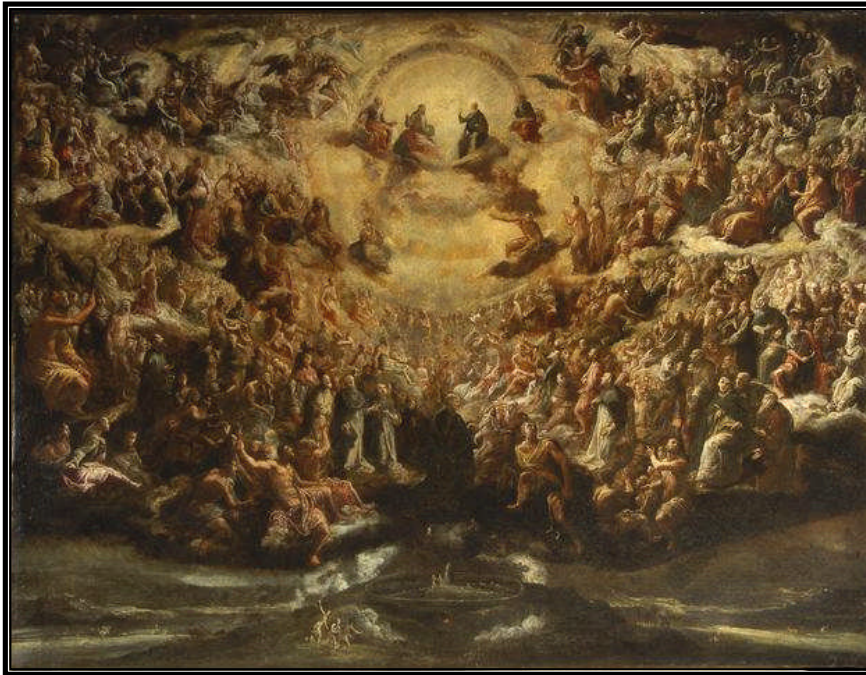
No. 111

Dear Friends and Benefactors,

The month of the Poor Souls, commencing with the Feast of All Saints, gives inspiration for us to consider our last end... an end meant to be promising and glorious. Yet, in our human frailty, we bleakly regard the *end* with perturbation and even despair.

If, like a worldling, we have invested ourselves too much in the joys of *this* life, then we may fear the end of this life as the end to our happiness. Clearly, this consideration is quite contrary to the Faith, which makes clear that we are not made for this world. If we are saddened at leaving this world for one infinitely better, we see that our faith is weak. If we fear to be judged, then we probably judge rightly, that we have not genuinely laboured for eternal life... as much as we have sought the joys of this present life. *But the souls of the just are in the hand of God, and the torment of death shall not touch them* (Wisdom 3:1).

In this light, will we do anything to rightly order our lives to secure a stronger faith and a more certain hope of God's mercy, Who



desires to bring us home to everlasting joys? Even with the Faith, we instinctively fear the end of this life in part because of the natural repugnance to death, but also because we acknowledge not only our proclivity to the inordinate use of the goods of this earth, but in fact, a disordered use, for which we *know* we must render an account. Will we postpone the correction until it is “too late?”

Dies irae, reads the Sequence of the Requiem Mass, *the day of wrath that reduces all creation to burning ash*... this is not a cheery expectation. The fearful day is meant to excite in us a determination to avoid the just wrath of God for unrepented sin and rather to anticipate the day of paradise! Supernatural hope is not presumptuous, a merely vain appeal to Divine Mercy. Hope is efficacious when we strive to *cooperate* with Divine Mercy. Our cooperation consists in ordering and giving all to God, not in professing faith and then pursuing the joys of this world. No, dear friends, we were made to seek God – and we must do so in all that we think, say and do. To do otherwise would be to offend God.

The Holy Trinity with Saints in Heaven, by Scipione Compagno 17th Century

These offences are the cause of our dread of the Just Judgement of God on the Last Day. We *know* that should we be found wanting in the scales of justice we will deserve not a reward for having loved God as perfectly as possible, but a punishment for treacherously serving self in seeking the pleasures of life as much as possible, presumptuously hoping to win entry to heavenly joys with a last minute call upon God's mercy. Folly!

Our fear of the end basically manifests our present infidelity or even our refusal to trust God's word that He will save us if we earnestly try to order all to His glory. Giving *everything* is not easy. The idea is in itself frightening. We see the reticence of many to make similar gifts of self demanded in the bonds of Holy Matrimony, in the Religious Vows of Poverty, Chastity and Obedience, or in Holy Orders. Every man binds himself in one or another state in life with respective duties to another: in marriage to spouse and children, in religion and Holy Orders, to God and His Church. Such acts of giving self to another, admit of no reserve as seen so perfectly in Christ, Who exemplifies this in His shedding of every drop of His most precious and sacred Blood in the great Sacrifice of the Cross for our Redemption and Salvation.

With God's demand that *everything* be ordered to Him, He has also promised to help us achieve this difficult, but possible task. Hardly is God's Will unfair or too demanding when He Himself gives us *everything* to succeed – and our success is to possess God Himself! God's munificence is simply overwhelming. We are offered infinitely more than we could ever deserve on our own. The Faith amazes us and stirs up a great desire to try to become saints, to overcome all difficulties and to trust the Almighty God. What foolishness to lower our eyes and to consider the present joys of this world over those of heaven.

The example of the innumerable Saints in heaven urges us to devote our lives entirely to the glory of God: our families, our employment, our recreation, our rest, our studies, our meals, our speech, our thoughts, our dress, our music, our friends, etc.. Here is the call to order all for the love of God, to the glory of God. This means that all that is opposed to giving glory to God must be repudiated. Let us not hold back for a moment or in any occasion, lest we misuse the time and material riches God has put at our disposal.

The flesh lusteth against the spirit: and the spirit against the flesh; for these are contrary one to another (Galatians 5:17). The spiritual combat is difficult. We are easily distracted and even overcome by the goods of this world and our wounded human frailty. But the Lord God has given abundant helps to remind us of our end and direct our way to victory. God's mercy sent His eternal Son, the Word of God, into this world to overcome our sinful duplicity and fortify us in our efforts to serve Him and overcome the world. Our Redeemer and Saviour victoriously crushed God's and our enemies, but we must presently continue Christ's victory by living in His grace and sharing in His combat.

Christ established the One, Holy, Catholic and Apostolic Church in order to give us a fortress and graces to help us persevere in the spiritual warfare. Among the many blessings afforded mankind, the All-Wise God has ordained that there also be spiritual leaders to teach, to encourage and to consistently remind the faithful of their duty to persevere in pursuit of holiness, the one and only necessary goal in this life.

Endowed with the very powers of Christ Himself, Christ's priests, though taken from among weak and sinful men, are supported not by their natural qualities, but by Christ's divine and omnipotent power to direct, to fortify and to lead by example the prodigal children of this life to their Divine Father in heaven.

Christ beckons us to pray that the Master send many such labourers to facilitate our efforts to live and persevere in the life of grace. For this reason we proposed at the start of our Crusade for Vocations, last September 8th, a prayer, approved by Ecclesiastical authorities, which fittingly begs the grace of many holy Priests and Religious to accomplish the mission for which God ordained them:

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.

Leo XIII well explains that though the salvation of souls is the work of God, the Holy Ghost, it is accomplished by the ministry of the priests of Christ's Church:

Moreover, as experience shows, these monitions and impulses of the Holy Spirit are for the most part felt through the medium of the aid and light of an external teaching authority. To quote St. Augustine: "He (the Holy Ghost) co-operates to the fruit gathered from the good trees, since He externally waters and cultivates them by the outward ministry of men, and yet of Himself bestows the inward increase" (De Gratia Christi, chapter 19). This, indeed, belongs to the ordinary law of God's loving providence that as He has decreed that men for the most part shall be saved by the ministry also of men, so has He wished that those whom He calls to the higher planes of holiness should be led thereto by men; hence St. Chrysostom declares we are taught of God through the instrumentality of men (Homily I, in Inscrib. Altar). (Testem Benevolentiae Nostrae, §20).

How much each of us has the duty to pray that our priests are truly men of God, holy and devoted to spending themselves totally for the glory of God and our salvation and the salvation of so many poor souls in this world who do not yet know God and His truth. Heresy and immorality, which strike not only civil society to its utter chaotic ruin but even the Church, are vastly widespread today. Even the very ones appointed to defend truth and holiness seem to have fallen asleep on the guard or have even shamefully allied themselves with God's enemies.

We are at war and we *need* priests to be our brave commanders in arms, lest we succumb to the indolence of the shell-shocked and live a faith of relativism – that is, simply being “better-than-my-neighbour” and indulging in relatively less hedonistic comfort and pleasure seeking than others. Many, not knowing the strength of such a subtle poison, imbibe of the spirit of relativism, are intoxicated by it and, overcome by liberty of our times, fail to recognise their compromise.

The compromise is to profess in word the “traditional faith” but to live a relatively “less evil” life than others. Do we strive to match-up to the true standard of Faith – Christ? If not, we risk settling to be better than our neighbour without striving for Christ... The priest has this duty to exemplify the standard of Christ in the world and must present an as close to perfect model as is possible, whereby men may gauge their spiritual lives and faith rightly and objectively.

Each of us in our varied states of life must ask ourselves what we are doing to give glory to God or to better reform our lives. Do we content ourselves with vain or specious arguments over the spiritual combat or do we practically and actually engage in fighting for the cause of God's glory and the salvation of souls? Our first duty is to strive for our own sanctification in comparison to Christ's immaculate example. Is our moral life as impeccable as is befitting one loved by God?

Integral fidelity to the revelation of Jesus Christ and doctrinal conformity in our practices demand a serious and continuous study of the Faith so that we are ever more deeply rooted in truth, the measure of our orthodoxy and conformity to Christ. Do we know well the Catechism?

Ignoring the necessary and simple truths of morality and doctrine – profound and foundational for any genuine study of the Faith (elementary or advanced) – many, to their detriment, pursue more complicated and controverted studies... in curiosity, vain-glory and pride. Can we give a suitable definition of a *Sacrament*? What is our duty on a Holy Day of Obligation? Why do we assist at Mass on Sundays? What is the Immaculate Conception? Etcetera... These are simple questions we often take for granted, but to which many (most?) are not able to give a sound answer. Ignorant of these fundamental truths, the mind is ill-formed and in need of instruction – not a vain pursuit of more difficult questions.

Holy Mother Church and the Apostles received the mission to teach and to sanctify. There is no other who can accomplish this mission. The protestant tries, but to doctrinal, devotional and moral detriment. The compromised Catholic does likewise. We must hold to the integral truth of God's omnipotent and omniscient Providence, which guides certainly through any crisis that may shake Christ's Church, which remains alive and, in fact, thriving, despite the outward devastation.

A too human vision sees the Church as all but dead. If we could see the beauty and vitality of a soul in the state of grace, we would understand that there is no other proof necessary of God's successful operation in sanctifying and saving through His Church, even today. Understandably, but cynically, many balk at the horrific sight of the war in which the Church is engaged. Some despair of God's solicitude. The grim consequences of war are ugly, but we are not called to meditate upon the horrors of war, but the glories of heaven,

and this is the end for which we fight – for ourselves and for others.

We wish to augment the number of Saints in Heaven, who have already fought the good fight and have entered glory of perfect union with God. They testify to the fact of true happiness in this life found in giving oneself totally to God, whereby one can possess God, now and forever. The Saints are happy in heaven in the Beatific Vision and so too the “saints” on earth are happy, because they too possess God by sanctifying grace. Sanctifying grace is the beginning of the glory in heaven – our end.

Returning to our end... why do we fear that final Judgement, which is meant to be our “welcoming” into the eternal new day of seeing and loving God face to face? The answer is because we are not presently given to the total-seeking of God, of ordering all to His glory, in striving for holiness and spending ourselves for the salvation of souls.

This is our goal, my dear friends. Let us beg heaven to correspond to the graces God desires so ardently to shower upon us in order to help us live accordingly. And let us beg God for those *other Christs* living among us to point the true way to God by their heroic efforts to be like Christ in all things and to present to us by the example of their holy lives that no worldly happiness will satisfy us. The only true happiness in this life is found in totally serving God.

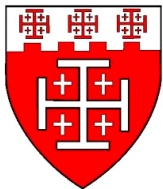
Dear Friends and Benefactors, please pray and live virtuously according to the model presented to us in Our Lord and the Saints, so that we will receive and form the young men God entrusts to our care at Holy Cross Seminary. May the Good Master send many holy vocations and may they become holy examples of Christ to lead us to holiness of life which is the foretaste of eternal and perfect joys to come.

May God grant us the grace to keep before our eyes our end, and the generous means offered to and asked of us to share in the life of Christ now and forever. I wish to thank you for your generous and continual support of the Seminary, both spiritual and material, as we continue the work of training tomorrow’s priests and religious. We are still raising funds for the many projects planned for this summer’s work. In gratitude for your help, I assure you of our prayers, good works and sacrifices for your intentions. May God be glorified in all things and may His Immaculate Mother watch over and guide you to the glorious day of a Judgement that welcomes to eternal joy in heaven.

In Christ the King,



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



*O Lord, Grant us many, holy
Religious and Priestly
Vocations!*

Announcements:

- **Vocations Crusade ~ 8 September to 8 December:** Your Spiritual Bouquets will be offered at the Procession in honour of Our Lady following the Solemn High Mass on 8 December.
- **Holy Cross Seminary can email an electronic subscription of the Seminary Newsletter** for all who prefer. If you wish to receive the Seminary Newsletter via email (usually in colour!), please send your request to: 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 or by post at the addresses listed above):
 - **Men’s Ignatian Retreat:** 6-11 January 2014
 - **Ladies’ 2014 Ignatian Retreat: THERE ARE NO MORE VACANCIES**
- **Holy Cross Seminary is closing its Westpac bank accounts** and we ask you to please arrange for any direct deposits to be made to one of our two accounts at Commonwealth Bank of Australia, 258 Auburn Street, Goulburn, NSW 2580, BSB#: 062545, (Swift: CTBAU2S):

Holy Cross Seminary
Account#: 10028417

Holy Cross Seminary Building Fund
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