

Lord, now and forever. Christ came to heal the infirm and to save the lost. In this truth we rejoice in Our Lord's Birth.

Please pray for us at Holy Cross as the year ends... sadly, without ordinations. May God send us many holy vocations. Our sincere gratitude goes out to all who have generously given themselves in practicing virtue, making sacrifices and praying for the intentions of the Crusade for Vocations. Most especially we thank Almighty God, Who hears us and will certainly bless us for the effort we have made. *Benedicamus Dómino!*

Let us continue in our good efforts to give glory to God by ever striving to become saints, dependent upon God's merciful and abundant graces. May the Immaculata bless you all as you stand with her in contradiction to the world, the flesh and the devil. Victory is certain when we call upon her maternal protection. The *Crusade* continues, my dear friends, until death! May God grant us many holy priests and religious vocations!

In Christ the King,



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

Son of man, I have made thee a watchman to the house of Israel: and thou shalt hear the word out of my mouth, and shalt tell it them from me. If, when I say to the wicked, Thou shalt surely die: thou declare it not to him, nor speak to him, that he may be converted from his wicked way, and live: the same wicked man shall die in his iniquity, but I will require his blood at thy hand. But if thou give warning to the wicked, and he be not converted from his wickedness, and from his evil way: he indeed shall die in his iniquity, but thou hast delivered thy soul (Ezechiel 3:17-19).



The Immaculate Heart of Mary, Our Queen

Ignatian Retreats: More information available at <retreats@holycrossseminary.com>

Men's Retreat – 3 to 8 January 2011

Ladies' Retreat – 24 to 29 January 2011

OUR COFFER IS EMPTY! Although many have been very generous with the Seminary Building Fund, the Seminary lacks the funds from the General Account for the many bills at the end of the year. We are not permitted to use monies donated to the Building Fund for the general operation of the Seminary according to ASIC regulations. Thank you for your kind support and may God bless you.



Southern Sentinel

Regnavit a Ligno Deus

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And Simeon blessed them, and said to Mary His mother: Behold this Child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted (Luke 2:34).

Dear Friends and Benefactors,

As the year draws to an end, Holy Mother Church prepares us for a beginning. We are reminded that every day (every moment) we take another step toward our eternal goal – to be with God in heaven forever. How well do we use the grace, talents and time allotted us? The pattern of life is wonderfully laid out in the Liturgical Year, beginning with the preparation for Our Lord's Birth, which affords sinful man the grace to adore God and overcome our spiritual enemies. The dawning of the Light of Grace is the welcomed sun after a stormy night.

The Christian wayfarer must refuse the world's storm of proposed liberties from discipline and authority, contrary to Christian discipline, which leads the soul to God and will bring us happiness. Order is recognised as essential for reaching any goal. However, many refuse the order established by God as a restriction of man's liberty, foolishly believing that by man's industry and ingenuity, he can do better than what has been mapped out by God. This rationalist thinking destroys man's true liberty, which must choose an ordered pursuit of God.



Procession in honour of Our Lady at the end of the Crusade for Vocations on 8 December 2010

Christ condemns fraternisation with anything not for the glory of God and preaches a crusade to live a most virtuous life: *If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life, shall lose it; for he that shall lose his life for my sake, shall save it* (Luke 9:23-24).

Because of human respect, many Traditional Catholics today have adopted the liberal idea of relativising Christian discipline on the grounds that knowledge and prudence are sufficient to act in conformity to Christ and “safely mix” with the world. This thinking is reflected in such statements as “This isn’t the Middle Ages,” or “We can’t hide from the world with ‘ghetto Catholicism.’”

Yet, Our Lord commands that we avoid anything that risks compromising integrity: *...if thy right hand scandalize thee, cut it off, and cast it from thee...* (Mt 5:30), and that while living in the world but not of it, *...let your light shine before men, that they may see your good works, and glorify your Father who is in heaven* (Matthew 5:16). What it comes down to is that we are embarrassed to be seen as “submissive sheep of Christ.” This is proof that we are not strong, as we cower before decadent or secularist society because of its material power and glamour.

So, in order to make our “being different” more palatable, we sprinkle a little materialism, rationalism and modernism on our “interpretation” of “Traditional Catholicism.”

Such human respect will result in the loss of the true Religion and God’s necessary influence in our lives, because it is a refusal of God’s sovereign dominion over every aspect of man and his life, both public and private. In this course, we cease to be faithful to Christ, a sign of contradiction to the world and its vanity.

Simeon’s prophecy rings true today of any who will earnestly seek to follow Christ: *Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted* (Luke 2:34). The children of God and Mary must heed Christ’s refusal of the world for heaven. The world reels indignantly at this uncompromising condemnation.

Man’s tendency to replace the eternal spiritual joys of lovingly adoring God with the short-lived joys of this world can only be overcome by fidelity to God’s grace, which will raise him to the supernatural and effectively unite him in the victorious Resurrection pursued as the most worthy goal of his life. Sadly, many refuse Christ, settle for this world and set themselves for the fall.

Thus, the two camps: Christ’s and the world’s. At some point in life, each man chooses, and every action in life to some degree inclines us more to one camp than the other. Consequently, every compromise, every grace refused, every infidelity (no matter how slight) inclines us away from Christ. The contrary is true in that every act subordinating man to the Ideal of perfection leads us to greater union with Christ, Our Lord and Our God.

This contradiction is grounds for a fight. *Do not think that I came to send peace upon earth: I came not to send peace, but the sword* (Matthew 10:34). Christ, the sign of contradiction, is the line of demarcation; man will be either for Him or against Him.

Are we signs of contradiction or not? Or, if we are, is it for the glory of God or for self? Do we excuse our flirting with the world: television viewing, immodesty, lack of discipline, imprudent use of the internet, intemperance? The hallmark of Christ was His humble



Fr. Christoph Pfluger signs his *Perpetual Engagement with the Society*

self-denial. How then, can we compromise with or make peace with the world? This peace will relax the discipline of the Christian Crusader, causing him to lay down his weapons and forsake both the offensive and the defensive. This is the downward slope that leads to the fall. Gradual, though it may be, it is still a fall and the consequences are eternal.

We Traditional Catholics especially must live the high ideal of not fraternising with the world. We must be modern signs of contradiction. *Religion clean and undefiled before God and the Father, is this: ...to keep oneself unspotted from this world* (James 1:27).

We may have to tolerate and face the fact that evil practices and ideals prevail today, but we must not “institutionalize” these errors as we tend to do. With the summer months upon us, take for an example the virtue of modesty.

Notwithstanding the Blessed Virgin Mary’s warnings: “Certain fashions will be introduced that will offend Our Lord very much,” and “More souls go to hell because of sins of the flesh than for any other reason” (Apparitions of Our Lady of Fatima, 1917), the Church has clearly instructed us on the matter of modesty as promulgated by Cardinal Sbaretti, Prefect of the Congregation of the Council, on behalf of Pius XI:

1. *The parish priest, and especially the preacher, when occasion arises, should, according to the words of the Apostle Paul (II Timothy 4:2), insist, argue, exhort and command that feminine garb be based on modesty and that womanly ornament be a defence of virtue. Let them likewise admonish parents to cause their daughters to cease wearing indecorous dress.*

2. *Parents, conscious of their grave obligations toward the education, especially religious and moral, of their offspring, should see to it that their daughters are solidly instructed, from earliest childhood, in Christian doctrine; and they themselves should assiduously inculcate in their souls, by word and example, love for the virtues of modesty and chastity; and ...should find reason and incentive to love and preserve modesty.*

The precious virtue of modesty protects a man from many evils and greatly supports a life of virtue. But when a man is a slave to passion he can hardly be virtuous. The standards of modesty, clearly defined by the Church (see enclosed flyer), are based upon the nature of man and are timelessly applicable. All Christians must be signs of contradiction in a world of widespread indecency by upholding the standards of Christian modesty and prohibiting immodesty in their respective charges – even if the world mocks our practice of virtue.

It may be argued that this is too much, that “we can’t change the world!” This pathetic excuse aborts Christ’s mission to convert all nations! If not for our neighbours, then for the glory of God and our own salvation, we must not compromise virtue. Let us return to the example of widespread immodesty and indecency. Pius XII had this to say to the Congress of the Latin Union of High Fashion:

...the very word “modesty” comes from modus, a measure or limit...[which] better expresses the function of governing and dominating the passions, especially sensual passions. It is the natural bulwark of chastity. It is its effective rampart, because it moderates acts closely connected with the very object of chastity. (Blue Army Leaflet-75, Washington, NJ, USA, p. 75)

...the moral evaluation of attire depends on many factors. However, the so-called relativity of fashions with respect to times, places, persons, and education is not a valid reason to renounce a priori a moral judgement on this or that fashion which for the time being, violates the limits of normal decency. ...style must never be a proximate occasion of sin. (ibid., pp. 79-80)

The garment must not be evaluated according to the estimation of a decadent or already corrupt society, but according to the aspirations of a society which prizes the dignity and seriousness of its public attire. (ibid., p. 80)

What is stated here about only *one* virtue so ignored today can be said of *many* others. Sadly, many Catholics rationalise their excuses for not following Church discipline and refuse Christ’s reign. In this light we are not signs of contradiction but signs of compromise, since we claim the title of “Traditional Catholic.”

Traditional Catholicism is not the living of an ideal of the past, but contemporary living in fidelity to Christ, Whose principles are eternal. Let us ask the Mother of God who nurtured Christ in her arms to take us under her care and to restore Christ’s integrity in our lives, removing all that is unworthy of God.

Our Lady’s Immaculate Conception is an encouragement for us to pursue this purity. As God chose the Virgin Mary to be Immaculate, in order to receive Christ and give Him to the world, God chooses each of us to be purified and to receive Our Divine