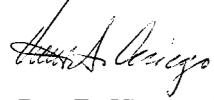


The Seminary's gratitude is extended to all who have charitably supported Holy Cross Seminary – spiritually and materially. Be assured of God's blessings and the good effort on our part to train your future priests. Our Friends and Benefactors are remembered in our community prayers – in particular the Holy Rosary. May Our Lady's Immaculate Heart, filled with compassion for our weakness and neediness, come to our assistance: *Mary, Help of Christians, pray for us!* God bless you and may He grant us many holy priests.

In Christ the King,



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



The roof leak and mildew in our Sacristy, needing attention.

### UPCOMING EVENTS

- Bishop Bernard Tissier de Mallerais will confer the Priestly Ordinations on 19 December 2009. The Solemn High Mass of Ordination begins at 9.00am.
- Spiritual Exercises of St. Ignatius:
  - Men's Retreat: 4 to 9 January 2010
  - Ladies' Retreat: 18 to 23 January 2010

### PLEASE TAKE NOTE: OUR E-MAIL ADDRESSES HAVE BEEN UPDATED

You may use the following email addresses for your convenience:

- To contact the Rector – [rector@holycrossseminary.com](mailto:rector@holycrossseminary.com)
- To contact a seminarian – [seminarian@holycrossseminary.com](mailto:seminarian@holycrossseminary.com)
- To make retreat arrangements – [retreats@holycrossseminary.com](mailto:retreats@holycrossseminary.com)
- For general information – [website@holycrossseminary.com](mailto:website@holycrossseminary.com)



# Southern Sentinel

*Regnavit a ligno Deus*

**HOLY CROSS SEMINARY**  
FATHERS OF THE SOCIETY OF SAINT PIUS X

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No. 71

J.M.J.  
October 1, 2009

Rev. Vicente A. Griego  
Rector

*For the sun rose with a burning heat, and parched the grass, and the flower thereof fell off, and the beauty of the shape thereof perished: so also shall the rich man fade away in his ways. (James 1:11)*

Dear Friends and Benefactors,

The glory of this world quickly fades, but the glory of God endures forever. Man, by the goodness of Our Creator, was made to share in the eternal glory of God. This he does by striving to become acceptable to God, to be delightful to God. God is pleased only by His Divine Beauty. His perfection, however, has been shared with creation, and most perfectly in His Son. It is this Beauty, reflected in creatures, in which God delights, seeing in His children, who strive to become like Christ, this Divine Beauty: *This is my beloved Son, in whom I am well pleased. (Mt 3:16-17)*

These words uttered by the Father at Christ's Baptism were an admonition to all men to follow Christ's example if we too wish to "please" God. We must be purified and shine with divine brilliance, like Christ at the Transfiguration: *And his face did shine as the sun: and his garments became white as snow. [and] ...behold a bright cloud overshadowed them. And lo, a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye him. (Mt 17:2 & 5)*

Purged of vice, and adorned with virtue, man becomes translucent and shines with the life of Christ, Who is able to give worthy adoration to His Father. In this way we



Duccio's Temptation of Christ on the Mount, when Christ refused the glory of the world.

participate in Christ's beauty and delight Our Father in heaven, Who truly sees His children in us, adorned with divine perfections. Without Christ, we are left with only our wounded human nature, corrupted by sin, made ugly.

Man, filled with himself, his own glory – pride – is without God and can produce only what is ugly – namely sin. The example of the tower of Babel reveals how easily and quickly we may forget the dangers of our pride before God. Only a short time after the Flood (God's reprimand for this vain independence), men were again filled with their own excellence: *Come, let us make a city and a tower, the top whereof may reach to heaven: and let us make our name famous...* (Gen 11:4)

Man vainly attempts to glory in himself, even in matters of religion, wherein he would fabricate a ceremony to his own liking, defining his own happiness and giving himself his own glory. Over the centuries this folly has shown itself frequently and was summed up in the errors spewing from the Second Vatican Council, those of Liberalism and Modernism, that have left unchecked (nay, fostered) man's vanity. Churchmen and laymen alike have widely adopted these errors which have devastated the Church, leaving the ugly state of souls so common today.

The cult of man has replaced the true worship of the True God. Even Catholics have humanized their faith, determining what God wants, needs, and accepts. No longer is authority revered or Tradition upheld. The individual reigns and subjects the appropriateness of any given thought, word, or deed solely in relation to his perception of self-serving. The ugliness in the world today (moral, spiritual and even natural – i.e. the arts, fashion, language, etc...) is the consequence of this abandonment of God. Man is to be accepted as he is and no longer raised to the divine.

But without God, there is nothing, and therefore, the ugliness. All is vanity and emptiness. Even that which seems to be about God, *religion*, is reduced to man's self-flattering of a sense of "uprightness" or being better than others. Dom Marmion gives expression to this foul objective from the intentions of the free-thinkers of the past who fabricated a false prayer:

"Sometimes men are to be met with who do not believe in Christ's Divinity, like certain deists of the eighteenth century and such as those who instituted, at the French Revolution, the cults of the Supreme Being and invented prayers to the 'Divinity.' They perhaps thought to dazzle God with these prayers which were nothing better than the vain conceits of a purely human spirit that God could not accept." (*Christ the Life of the Soul*)

God resists the proud (James 4:6) because the proud are devoid of the brilliance of God's perfection; that is, they are ugly. Shall we say, "full of the absence of God," which is nothing – nothing but the sinful misuse of our very existence, with which God endowed us in order to be filled with divine life, beautiful, and conformed to Christ.

St. Thomas Aquinas explains that beauty includes three conditions: 1) perfection; 2) proportion; 3) clarity (I, Q. 39, a. 8). In Christ we have the perfect expression of the ideal of beauty. Christ's perfection lies in His being the Son of God, truly and perfectly the Image of His Father. There is due proportion in Christ as, St. Augustine says, "there exists wondrous proportion and primal equality" between the Father and the Word. Finally, clarity is manifest in that Christ is "not wanting in anything," He is the light and splendour of the Omniscient Intellect, most luminous and brilliant.

Why, then, would men seek in themselves only the faint reflection of beauty and not seek divine beauty, freely offered and enriching with eternal happiness? Independence is alluring. In our folly, we would revolt from God's dominion like a naughty child that wants to pour his own milk only to spill it on the table and begin to cry. We, in this comparison, are not children, but responsible adults – as clearly as the truth is apparent. Hence, we succumb to the luciferian revolution,

we steal the gift of our existence and we wilfully misuse God's gifts for our own glory, in order to shine in our "own brilliance" and not in the light of Christ. This is ugly.

The divine work of adoration is our privilege and the reason of our existence. Only Christ can worthily adore His Father; we are permitted to share in His perfect worship, but we must *become* like Him. We must put on Christ, live the life of grace. This is achieved by the earnest pursuit of Christian perfection. Few run this race, even among Catholics, but there should be many more as Fr. Tanquerey says: "The number of... [innocent souls] ...would be greater were priests active in arousing this desire of perfection... [converts from sin] would be far more numerous if confessors would take heed to remind their penitents that in order not to fall back they must advance, and that the safest means of avoiding mortal sins is to tend to perfection." (*The Spiritual Life*, Page 306, para. 637)

The priest has the great responsibility to preach this pursuit of the Beautiful. May God grant that all priests, especially the young men training at Holy Cross Seminary, zealously seek the Beautiful, God, in their own souls and in the souls entrusted to them, striving to delight in the union of grace. *How beautiful art thou, and how comely, my dearest, in delights! (Can 7:6), and again, Behold my servant, I will uphold him: my elect, my soul delighteth in him: I have given my spirit in him...* (Isa 42:1).

As the Feast of Christ the King draws near, let us prepare ourselves to be adorned for this celebration of the triumphant reign of Christ. Of course, the vesture we must don is that of grace with delight in conforming to divine perfection. We rally to our King in the crusade for the glory of God, which terminates in the Beatific Vision!

This month of the Holy Rosary places before us the mysteries of Christ's life in order to encourage us to meditate upon and live Our Lord's life. Christ, in His life work for our Redemption, is the pattern for each of us to follow, in becoming "beautiful" in holiness of life.



Bro. Patrick, who had to return home for the funeral of his mother, made his perpetual vows at St. Bernard Novitiate in the Philippines. Please pray for the repose of the soul of Mrs. Emilia Golveo (R.I.P.).

For the Poor Souls that are being yet purified of all that is not beautiful, you may write the names of deceased family and friends on the enclosed card and return it to the Seminary. We will place these lists of the dead upon the altar and pray for them during the month of November in our Masses.

Also in need of beautifying, are a number of Chapel and Sacristy furnishings. Vestments for Holy Mass, ciboria and a monstrance to be re-gilt, and a much needed improvement on the tabernacle call for some costly improvements. Even our Sacristy is suffering from a perpetual roof leak, which has yet to be adequately repaired. I beg your help to make the necessary improvements in adorning the sacred vessels that surround the Most Holy Eucharist as a manifestation of our love of God. Our goal is to raise \$30,000.00 for these projects! Thank you for your generosity!



Bro. Francis pronounces his religious vows for the first time.