



# 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



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Dear Friends and Benefactors,

1 September 2019

Priests often have the opportunity to observe the ways in which Catholics cope with problems in these difficult times, and certain patterns tend to emerge. I would like to explain two approaches which people commonly take to solving life's problems—their own or those of others. Then you may choose the approach that is “right for you”.

The first approach was discovered when people realized that there were numerous advantages to solving the problems of life in their head rather than outside their head. For example, if a person solves problems in his head, he does not have to take into consideration a lot of complicating details, and this makes it much easier to find solutions. One does not have to worry about whether there is enough time, enough people, or enough financial resources make a solution truly feasible. One does not have to account for human weakness, past history, or legal requirements. One does not have to think about whether there are higher priorities or other potential opportunities since, in one's own head, the problem under consideration can be mentally separated from every other problem. For those who are well practiced in this method, even moral considerations need not slow things down too much. Since the morality of an action often depends on circumstances, this approach simplifies everything precisely because it abstracts from the real circumstances outside the head. And when even doctrinal or moral principles might threaten to complicate matters, this approach can at least control the complexity by limiting its consideration to certain of those principles and ignoring the others.



*On the Feast of the Immaculate Heart of Mary, Bishop Fellay ordained three new subdeacons.*

But the speed and simplicity with which all of life's problems may be solved is only one advantage of this method. There are more subjective benefits also. For example, it greatly helps one's self-esteem. Imagine how self-esteem is positively impacted when one sees problem after problem find a ready solution within one's own mind. How long could a person doubt his intelligence and his virtue when he sees so many people perplexed and hesitant before problems which he is able to solve with ease? When confronted with such evidence, the person cannot be blamed for concluding that he or she must be superior to the others in wisdom or virtue or both. And self-esteem will grow unchecked since it will be safe-guarded from any possibility of failure. Failure is only something which can occur in the real world. This method is immune from failure since it remains within the safe zone of one's own mind.

In the face of such advantages, perhaps there would be few people who would even care to hear about the alternative system, but for the sake of completeness, perhaps it should at least be mentioned.

The other approach is to solve the problems of life *outside* the mind. This is much more complicated because, among other reasons, this is where the souls are. And souls are very complicated things. In the vast majority of historical cases, they have wounded natures. This makes them limited in many ways—spiritually, intellectually, emotionally—and these limitations must be taken into consideration if one chooses to solve problems in the world where souls live. But there are other limitations as well. Time and money are commonly mentioned, and there is no doubt that they do have a complicating impact on problem-solving. But, to tell the truth, these factors are not as significant as others. There is firstly the limitation imposed by doctrine and morality. This is a big one. So many potential ways of achieving good things must be passed over in this method because, in that real world which exists outside the mind, these ways are unjust, imprudent, or contrary to doctrinal principles. Then there is the inevitable limitation which we find in *natural means* when it comes to achieving *supernatural good*. In the world outside the mind, it seems that virtue, purity of intention, and union with Our Lord are the decisively powerful means. But the cultivation of these means takes experience, suffering, and (very often) failure. This makes their cultivation time-consuming as well as rather rough on one's self-esteem. And as a final complicating factor, there is *God*. It turns out that God does not concern Himself too much with the clean-room problem-solving laboratory which people use in the first method. God does not interrupt people when they are busy solving problems in their own head. But when people try to solve them outside their heads, God seems to be *always* interrupting. He has a real interest – at the risk of sounding irreverent, one might almost say an *obsession* – with the real world where souls live. He is always stepping in as if He were completely confident that His way is the best. So people who try to solve life's problems outside the mind must resign themselves to sharing their work space with God, and they must be ready for His interventions to disrupt their plans sometimes.

So having explained both methods as best I can, I will leave you to choose. For what it is worth, here at the Seminary, we try to use the second method.

I apologize for the lateness of this issue of the *Sentinel*. Thank you as always for your generosity towards the Seminary. If I could appeal to that generosity once more, I must admit to you that finances have been much tighter than usual this year, and there have been two points in the last few months when funds were critically low. Although one does not like to mention such things as a rule, please also consider remembering Holy Cross Seminary in your will. You may be assured that we would express our gratitude to you in the form of Masses and prayers.

# 10th Anniversary Celebration

The Seminary joyfully celebrated Fr Themann's tenth anniversary in the priesthood on 14 July. All of the seminary professors were present to congratulate Father, as well as the SSPX Sisters from Rockdale, and parishioners from Goulburn, Canberra, Sydney and Albury. Ad multos annos!



*Fr Themann carves the first slice of the beautiful and tasty pavlova dessert.*



*Vice-Rector Fr Christopher Curtis delivers his congratulatory speech.*



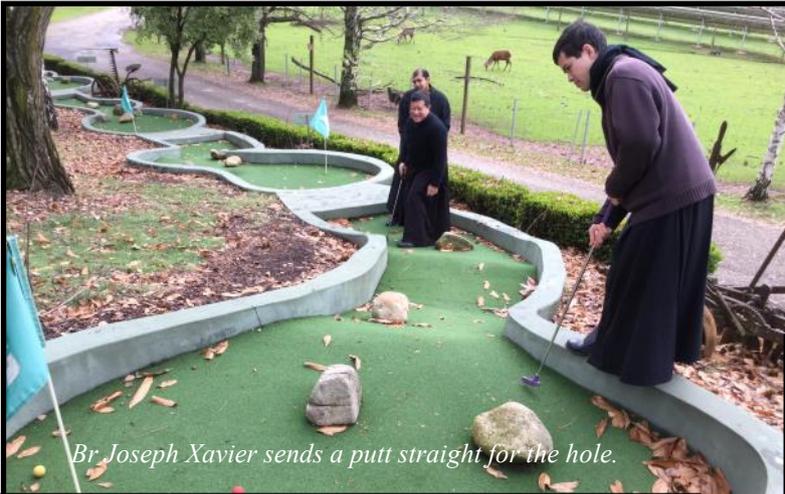
Thank you also for all of your prayers for us. We hope to see many of you at the ordinations on 19 December. God willing, we will be ordaining one priest and three deacons.

In the Sacred Heart,

*Daniel Themann*

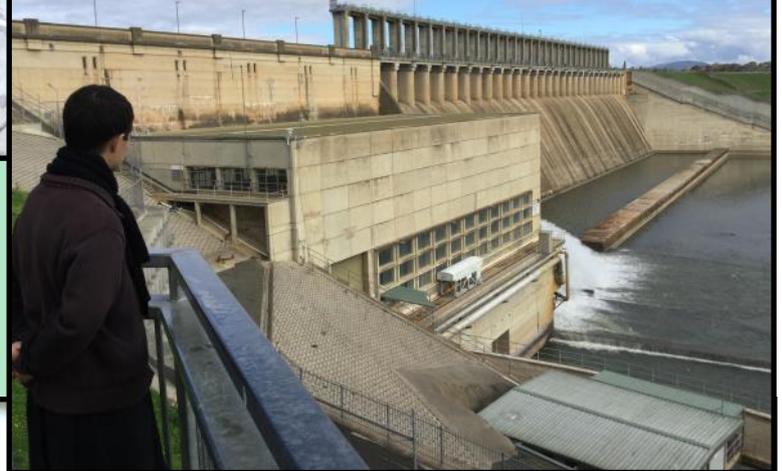
## Seminary Brothers travel to Victoria

In June, four of the Seminary's brothers enjoyed an outing to northern Victoria, visiting some wonderful country towns, learning some of the local folklore, and honing their skills at mini-golf!



*Br Joseph Xavier sends a putt straight for the hole.*

*The brothers took some time to visit the Hume Dam in Albury.*



*Br Daniel Giuseppe makes the acquaintance of Ned Kelly, who, thankfully, is chained to a post.*



*Some generous parishioners in the Mount Beauty area hosted the brothers.*