

SOCIETY OF ST. PIUS X

Church of the Transfiguration
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Holy Face of Jesus Church
181 Lake Street
St. Catharines, ON
905-704-0038 or 416-251-0499

Church of the Canadian Martyrs
364 Regent Street
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St. Peter's Church
144 Huron Street
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2483 Bleams Road East
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St. Philomena Mission
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SOUTHERN ONTARIO

Served by the priests from

St. Michael's Priory

&

Our Lady of Mount Carmel Academy

AUGUST 2017

THE FOURTH APPARITION

August 13-19, 1917

Dear faithful,

Let me give a brief summary of the events surrounding the August 13-19 apparition of Our Lady at Fatima. On August 13, the day the fourth apparition was to take place, the seers were not at Cova da Iria. They had been abducted by the mayor of Ourém, who was a freemason and an anticlerical fanatic. Also known as “the Tinsmith”, this man attempted to force the children to reveal the secret entrusted to them in the apparition of July 13. The children held fast despite the mayor imprisoning them, and threatening to kill them by plunging them in boiling oil. The children were not afraid of dying because it would have given them a chance to get faster to heaven. However, it is reported that little Jacinta was crying because she would not have been able to see her parents again.

On August 13, at Cova da Iria, thunder, followed by lightning, was heard at the usual time. The spectators noticed a small white cloud that hovered over the holm oak for a few minutes. A phenomena of coloration were observed on the faces of the people, the clothing, the trees, and the ground. Our Lady had certainly come, but she had not found the seers.

On August 19, at about four o'clock in the afternoon, Lucia was with Francisco and another cousin at Valinhos, a property belonging to one of her uncles, when the atmospheric changes that preceded the apparitions of Our Lady at the Cova da Iria began to occur. Lucia sent quickly for Jacinta, who arrived in time to see Our Lady appear.

Lucy: What do You want of me?

Our Lady: I want you to continue to go to Cova da Iria on the thirteenth of each month and to continue to pray the Rosary every day. On the last month, I will perform the miracle for all to believe.

Lucy: I would like to ask you for the healing of some sick persons.

Our Lady: Yes, I shall cure some of them within a year. Becoming sadder, she recommended anew the practice of mortification, saying lastly, 'Pray, pray a great deal, and make sacrifice for sinners, for many souls go to hell because there is no one to sacrifice and pray for them.'

Now, here we are, 100 years later. The message of Fatima is not something from the past, but it is still big on the news. More than ever, countless of souls are heading to hell because the requests of Our Lady of Fatima have not been answered. The consecration of Russia to the Immaculate Heart of Mary is still wanting, and many churchmen are still affected by a diabolical disorientation according to the words of

Sister Lucy. Is it hopeless? Certainly not: all of us are concerned by Fatima, and can help to spread that message till the happy day when the Pope will consecrate Russia to the Immaculate Heart of Mary.

Meanwhile, within a few days, I will have the privilege to head for Fatima with a group of pilgrims from Ontario. We will be attending the ceremonies of the SSPX international pilgrimage in honour of the 100th anniversary of Fatima. On that occasion, be assured we will present to Our Lady of Fatima the intentions of our faithful and their families.

May the Sorrowful and Immaculate Heart of Mary be our refuge and our consolation in this valley of tears, and the sure path to heaven!

Father Dominique

Boulet

Note: the 2016-2017 Crusade of Rosaries and sacrifices will come to conclusion on August 22. Don't forget to submit your totals after August 22!

Websites:

- a. a Website for the SSPX in Southern Ontario, to be released soon: www.toronto.sspcx.ca
- b. the official information website of the SSPX: <http://fsspdx.news/en>

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- Parish & Academy Secretary stpeters@sspx.ca

Activities:

• Church of the Transfiguration, Toronto:

• Special:

- **On Wednesday August 2, Fr. Karl Stehlin, SSPX, will be visiting Toronto, to give a presentation on the M I, that will be followed by enrollments in the MI: Mass 6:00pm, followed by snack. 7:00pm, talk by Fr. Stehlin SSPX**
- The draw of our 50/50 toonie will be on Sunday August 13. Please bring your tickets no later than July 31.
- Adult catechism **Sunday August 13, at 9:20am**
- Franciscan 1/3 Order meeting, **Next meeting in September!**

• Regular:

- Confessions on Sunday 30 minutes before each Mass. Friday 6:30pm, 1st Saturdays 8:30am and on request
- Rosary before the Bl. Sacrament Wednesday 7:00pm
- Legion of Mary meetings: Tuesday 7:00pm
- 2nd collection for St. Joseph Bursary, 2nd Sunday of the Month
- 2nd collection for Building Fund, 4th Sunday of the Month
- Altar Boys practice, 3rd Saturday of the Month, *Next one in September*

• Holy Face of Jesus Church – St. Catharines:

- **On Sunday August 27, Mass will be at 5:00pm**
- Confessions usually one hour before Mass
- 1st Saturday devotions
- Every Tuesday, from 7 to 8pm, Holy Hour devotion to the Holy Face

• Church of the Canadian Martyrs, Orillia:

- Confessions usually one hour before Mass

• St. Peter's Church, New Hamburg:

- For details, see the monthly bulletin from St. Peter's

- **St. Philomena Mission, in Sudbury**, will be praying a Rosary at LaSalle Cemetery in honor of each of the Fatima apparitions on the 13th of each month from June 13th up to and including the October 13th Miracle of the Sun. Please join us if you are able in front of the statue at noon hour. Bring a lawn chair.



20	11th Sunday after Pentecost	8:00am 10:30am 5:00pm	10:00am	7:30am 10:00am	-	Orillia 5:00pm
21	St. Jane de Chantal	7:15am	-	6:30pm	-	-
22	Immaculate Heart of Mary	6:00pm	-	8:00am	-	-
	Feasts	Toronto	St. Catharines	St Peter's New Hamburg	OLMC New Hamburg	Orillia/Sudbury
23	St. Philip Benizi	7:15am Ros. 7pm	-	8:00am	-	-
24	St. Bartholomew	7:15am	-	8:00am	-	-
25	St. Louis IX	7:00pm	-	6:30pm	-	-
26	Our Lady on Saturdays (St. Zephirinus)	No Mass	-	8:00am	-	Sudbury 6:00pm
27	12th Sunday after Pentecost	8:00am 10:30am 5:00pm	5:00pm	7:30am 10:00am	-	Sudbury 10:00am Orillia 7:00pm
28	St. Augustine	7:15am	-	8:00am	-	-
29	Beheading of St. John the Baptist	6:00pm	-	-	10:25am Sung Mass	-
30	St. Rose of Lima	7:15am Ros. 7:00pm	-	8:00am	11:10am	-
31	St. Raymond Nonnatus	7:15am	-	8:00am	11:10am	-
Sep 1 st	Ferial & First Friday	7:00pm	No Mass	6:30pm Mass & HH	6:30pm	-
2	St. Stephen & 1 st Saturday	9am HH 10am Mass	No Mass	8:00am + Ros. & Ben.	8:00am	-
3	St. Pius X	8:00am 10:30am 5:00pm	10:00am	7:30am 10:00am	5:00pm Vespers & Ben.	Orillia 5:00pm

Eucharistic Crusaders Intention for August

For the triumph of the Immaculate Heart of Mary.

Souls of the departed:

Agnes Affonso, Bob Rose, Rose Cichowski, John Curtis, Virginia Hallbach, Margaret Robinson, Elaine deJonge, Normand Sirois, Orlando Sison, Louis Vouriot, John Zoll, Rosalind Pouliot, Joyce Bronya Baker, Julia Rivera de Silva, Roger Lalonde, Francis McKervey.

Requiescant in pace.

1. The myth of the Hermeneutic of Continuity

Interview of José María Permu, conducted by Javier Navascués

Papolatry is a widespread phenomenon in the Catholic Church. Many Catholics take as infallible everything the Pope says, failing to realize that the successor of Peter is only infallible under very specific and limited conditions and when he speaks *ex cathedra*, which in practice occurs only rarely. Conservative groups, together with many members of the Church, cherish an especial veneration for the Second Vatican Council and its documents. In effect, they elevate what was merely a pastoral council to the level of infallible dogma. In accordance with Benedict XVI's thesis of the hermeneutic of continuity, they would interpret the Second Vatican Council in the light of Tradition, without rupture or break, without the least error, approving of everything. This cannot be.

José María Permu, a professional in the field of education, a lecturer and author of many articles on the traditional teachings of the Church, explains on this occasion why it is not possible to speak of "hermeneutic of continuity" in its proper sense.

Why cannot this concept be accepted?

Because it is a half-truth, well-intentioned as it may be. It is certain that there are conciliar texts that are susceptible to two or more interpretations. There, precisely, lies the problem. If these texts were clear, there would be no room for diverse interpretations. The fundamental problem, therefore, is not the subjective interpretations that are made, but the ambiguities and the objective contradictions made in some of the affirmations of the Second Vatican Council in comparison with the Magisterium of all time.

It is true that over the years the Popes have tried to clarify doctrinal issues, such as the primacy of the Pope or the necessity of Christ and His one true Church for salvation.

It is no less certain that on other occasions, the Popes, including Benedict XVI, have promoted, in theory or in practice, conciliar ideas contrary or alien to the Tradition of the Church, such as the separation of Church and State, ecumenical and interreligious prayer meetings, the recognition of the “martyrdom” of heretics and schismatics, the translation of the Mass into the vernacular and the progressive introduction and permission for Communion in the hand, extraordinary Eucharistic ministers, altar girls, etc... Francis is doing nothing but taking these erroneous ideas to their logical conclusions.

If the Popes themselves have fallen into heterodox interpretations in several important areas, it is because the conciliar documents themselves have allowed it. It is evident that had they adhered to such encyclicals as *Mortalium animos*, *Mediator Dei*, *Quas primas*, *Vehementer nos*, and *Immortale Dei*, the heterodox interpretations would have been impossible.

What did the Second Vatican Council mean for the Church?

Because of the Council, the existence of a false “church” became more apparent—a parasite upon the one true Church of Christ, the Catholic Church. Fortunately the Church is one and indivisible. Doctrine does not change. The unity of its government, under the authority of the Vicar of Christ, does not change, even if at times, as St. Thomas Aquinas teaches, in imitation of the Apostle St. Paul, the faithful have the right and even the duty to confront the Holy Father and to correct him if he takes decisions that put the integrity of the doctrine of the Faith or the salvation of souls at risk.

Up until the Second Vatican Council, heretics either left the Church or were expelled from Her. The heterodox were admonished and chastised. Today they dwell in the Church’s very bosom. They are cardinals, bishops, priests, theologians. They are not leaving. They do not wish to leave. They wish to remain within and work to enshrine their errors in theory, or at least in practice. To make things worse, the Popes scarcely intervene. Sometimes, they not only fail to oppose these new and heterodox tendencies, but they themselves are their followers, or even their authors.

The gates of hell shall not prevail. This is a promise of our Divine Saviour. But it does not mean that, as Paul VI warned, the smoke screen of Satan has not infiltrated the Church and turned it down a path of self-destruction. Will Satan and his destructive minions bring down the Church? No. Could they inflict serious damage upon Her? Certainly. Such is our current situation.

Is there a distinction to be made between parts of the conciliar documents that are erroneous, those that are ambiguous, and those that are indifferent?

3	Ferial	7:15am	-	8:00am	-	-
4	St. Dominic & 1 st Friday	7:00pm	No Mass	6:30pm Mass & HH	-	-
5	Our Lady of the Snows & 1 st Saturday	9am HH 10am Mass	6:00pm	8:00am + Ros. & Ben.	-	-
	Feasts	Toronto	St. Catharines	St Peter’s New Hamburg	OLMC New Hamburg	Orillia/Sudbury
6	Feast of the Transfiguration	8:00am 10:30am 5:00pm	10:00am	7:30am 10:00am	-	Orillia 5:00pm
7	St. Cajetan	7:15am	-	6:30pm	-	-
8	St> John Vianney	6:00pm	-	8:00am	-	-
9	Vigil of St. Lawrence	7:15am Ros. 7pm	-	8:00am	-	-
10	St. Lawrence	7:15am	-	8:00am	-	-
11	Ferial (St. Tiburtius & Suzanna)	7:00pm	-	6:30pm	-	-
12	St. Clare	8:00am	-	8:00am	-	-
13	10th Sunday after Pentecost	8:00am 10:30am 5:00pm	10:00am	7:30am 10:00am	-	Orillia 5:00pm
14	Vigil of the Assumption	7:15am	-	6:30pm	-	-
15	Assumption of the BVM	7:15am 7:00pm	-	10:00am 6:00pm	-	-
16	St. Joachim	7:15am Ros. 7pm	-	8:00am	-	-
17	St. Hyacinth	7:15am	-	8:00am	-	-
18	Ferial (St. Agapitus)	7:00pm	-	6:30pm	-	-
19	St. John Eudes	8:00am	-	8:00am	-	-

The story of St. Athanasius proves that a bishop who is faithful to tradition could be repudiated, calumniated, persecuted, and even excommunicated by almost the entire episcopate, the Pope included. Obviously, this would be an abnormal situation. A Catholic can normally presume that the majority of bishops in union with the Pope will teach sound doctrine; he would be imprudent not to conform his belief and behavior to their teaching. But this is not always the case as the present situation of the Church demonstrates. There is hardly a diocese in the world where the bishop insures that Catholic children are taught sound doctrine, where Catholic moral and doctrinal teaching are not contradicted with impunity from the pulpit, where liturgical abuses which sometimes amount to sacrilege remain unrebuked. The Catholic world in the West today finds itself in a state of accelerating disintegration but for the most part does not groan and certainly does not seem amazed. Indeed, most of the bishops repeat ad nauseum that things have never been better, that we are living in the most flourishing period of the Church's history.

Meanwhile, conservative bishops who still want to maintain some sanity on the matter of morality are being persecuted. The most recent example was Cardinal Muller who was demoted by Pope Francis, because he was not following his agenda of promoting communion for the divorcees, as per *Amoris Laetitia*.

So, the reading of the touching story of St. Athanasius should be a good summer reading, to help us how to keep the right Catholic spirit in our times.

Fr. Dominique Boulet, SSPX

MASS TIMES FOR AUGUST 2017

(UP TO SUNDAY SEPT. 3, FEAST OF ST. PIUS X)

		Toronto	St. Catharines	St Peter's New Hamburg	OLMC New Hamburg	Orillia/Sudbury
Aug. 1 st	Ferial (The Holy Machabees)	6:00pm	-	8:00am	-	-
2	St. Alphonsus de Liguori	7:15am Mass 6pm	-	8:00am	-	-

In this regard, to be honest and unbiased, we must begin by recognizing that there are not only parts that are erroneous, ambiguous and indifferent; nearly the entirety of the teaching of the Second Vatican Council is fully orthodox, edifying, in conformity with the extraordinary Magisterium and the ordinary universal Magisterium of the Church, and therefore with Catholic Tradition.

However, as is well known, to be a heretic it suffices to deny one single truth of the Faith, even if one were to be a passionate defender of all the rest.

Not every theological error is a heresy. Nonetheless it remains an error, and as such, dangerous and unacceptable. The Second Vatican Council contains affirmations that are indifferent, for instance sections that deal with methods of communication and other such things with no direct relation to faith and morals.

It contains ambiguous documents, such as *Dignitatis humanae*, which on the one hand claims to leave intact the traditional Catholic doctrine on the duty of society towards Christ and the true religion, but on the other hand maintains, in opposition to the Traditional Magisterium, that the State must respect, as a right, the freedom to promote false religions in the public sphere.

There are also errors, for example when it is affirmed, without further explanation and in contradiction with what was established at the Ecumenical Council of Florence, that heretics and schismatics can be martyrs if they shed their blood for confessing Christ.

And let us not forget the deliberate omissions, such as the absence of an explicit moral condemnation of Communism.

This interview is not the time for an exhaustive enumeration of the ambiguities and errors of Vatican II. For a closer study of the theme, I recommend three works: *Iota unum* by Romano Amerio, *Il Concilio Vaticano II. Un discorso da fare* by Brunero Gherardini [translated into English as *The Ecumenical Vatican Council II: A Much-Needed Discussion*] and the *Si Si No No* series on "The Errors of Vatican II."

So therefore, not everything taught in this Council is part of Tradition...

Absolutely not. In matters such as religious liberty, relations between the Church and the political community, and the role of false religions with heretical and schismatic groups with regard to the salvation of mankind, to take only a few examples, its teachings are novel and incompatible with Tradition.

Archbishop Lefebvre was opposed to the errors of the Council and firm in defense of Tradition...

Archbishop Lefebvre certainly was, I do not know if he was the first, but certainly the most prominent shepherd of the Church who, from the very beginning until his death, perseveringly denounced the errors, contradictions, omissions and ambiguities of the Second Vatican Council.

Today, as we watch, stunned, while day after day Francis pushes the worst of the Second Vatican Council to its most extreme and nefarious consequences, the figure of Archbishop Lefebvre shines forth ever more brightly as a man of prophetic vision.

Why do conservative groups blindly defend the Council?

It is not easy to find an explanation. In fact, there are many different motivations, and not all are caused by bad faith or bad will. In the case of some bishops, priests, and superiors of religious orders and congregations, it is quite possible that although they want to convince themselves that they are acting out of obedience, the fear of reprisals weighs on them: loss of their positions or even their livelihoods; the risk of an intervention by the Holy See into their communities...

Another motive is what many call papolatry. It is the belief that the Popes can never err when speaking of faith or morals. The First Vatican Council defined the infallibility of the Pope under certain conditions: [among others,] that he expressly wishes to define, as definitive, a truth regarding faith or morals.

This implies that, should these conditions not exist, the Popes are not necessarily aided by the Holy Ghost with the charism of infallibility; they can err, also in matters of faith and morals. If this were not so, the First Vatican Council would have declared that the Pope cannot err when he speaks of faith and morals, period, no further distinctions, nuances, clarifications or disquisitions needed.

What is more, the Popes, even without speaking or writing heresy, are not exempt from the possibility of sinning by favouring it, either by action or by omission, as demonstrated by the case of the anathematized Pope Honorius I.

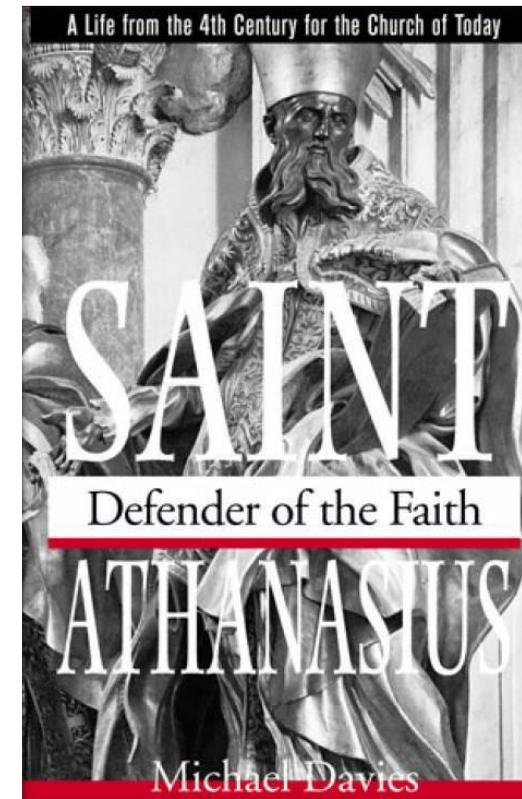
Another reason that non-progressive Catholics defend the Second Vatican Council is that, like Benedict XVI, they believe the obscure and ambiguous passages in the Council texts can be reinterpreted in the light of Tradition.

By this they mean that whenever an obscure paragraph occurs, the light of traditional doctrine should be projected onto it and everything will become clear. They fail to recognize that the evil is that the paragraph, itself, should be obscure at all. Furthermore, not everyone has the knowledge of the traditional Magisterium of the Church to reinterpret these obscure passages correctly. The Second Vatican Council has become, de facto, almost the only magisterial text of reference for all Catholics. Where do we receive instruction about the teachings of Trent, or the Magisterium of the Popes prior to Vatican II?

For this reason, what is needed is not to project light onto obscure passages, but rather to change these passages so that in themselves, and for all those who read them, they are clear.

There are also those who take advantage of the fact that in the documents of Vatican II, there are obscure expressions or statements on some topics, side by side with others that are perfectly clear and in accordance with Tradition. They emphasize the latter, and gloss over the former. They do the same as the progressives do, but in the inverse.

Source Rorate Caeli Blog. Translated from the original Spanish, published on the blog "Adelante la Fe."



2. Book review:

St. Athanasius, Defender of the Faith, by Michael Davies, Angelus Press, 96 pages

"The whole world groaned and was amazed to find itself Arian." So cried Saint Jerome. Athanasius was in exile (again), a compromised Pope occupied the Chair of Peter, hardly a bishop had the courage to confront the emperor Constantius. Twelve different creeds were competing for the allegiance of Christians; the Nicene Creed was forbidden.

The true Faith was being upheld by laymen, inspired by Athanasius, who held fast to what their bishops had taught them even though those same bishops had abandoned it by now.

Are there modern-day parallels in the Church and Her Churchmen? Yes, indeed!