

SOCIETY OF ST. PIUS X



Pope St. Pius X

SOUTHERN ONTARIO

Served by the priests from

St. Michael's Priory

&

Our Lady of Mount Carmel Academy

SEPTEMBER 2019

Church of the Transfiguration

11 Aldgate Avenue
Toronto, ON, M8Y 3L4
416-503-8854 or 416-251-0499

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
Orillia, ON
705-730-6730 or 416-251-0499

St. Peter's Church

144 Huron Street
New Hamburg, ON
519-634-4932

Our Lady of Mount Carmel Academy

2483 Bleams Road East
New Hamburg, ON, N3A 3J2
519-634-4932

St. Philomena Mission

Northbury Hotel, 50 Brady St.
Sudbury, ON
705-524-2243 or 416-251-0499

www.ontario.sspcx.ca

SOME ANNIVERSARIES

Dear Faithful,

Archbishop Marcel Lefebvre was ordained priest in 1929, upon completing his clerical studies at the French seminary in Rome, under the direction of Fr. Le Floch, a priest from the Holy Ghost Fathers. Fr. Le Floch, who was a true man of the Church, taught the young seminarians how to get a clear thinking through the trouble times of the 20th century. Fr. Le Floch did so by means of teaching the encyclical letters of the popes of the 19th and 20th century, who condemned the modern errors.

Being fed with this true Catholic and Roman spirit, the young Marcel Lefebvre received the tools that allowed him to recognise the shift from Tradition that happened within the Church during and after the Council Vatican II. Later on, when led by Divine Providence, he founded the Society of St. Pius X, Archbishop Lefebvre was able to transmit to the young priests of the SSPX the same spirit that he had received fifty years earlier during his years of training at the French seminary of Rome.

In September 1979, forty years ago, Archbishop Marcel Lefebvre celebrated the anniversary of his golden priestly jubilee. Archbishop Lefebvre, who was a humble man, had in mind to keep a simple celebration of his 50 years as a priest, with a private ceremony at St. Pius X seminary in Ecône, Switzerland.

But some traditional priests from France insisted that the celebration of Archbishop Lefebvre priestly jubilee was to take place with great solemnity in Paris, France. As a young man, I had personally the special privilege to attend that ceremony, held on September 23, 1979.

During the sermon, His Grace gave an uplifting report of his long life as a priest and as a bishop. In particular, he spoke about the miracles of grace that he had been able to witness during his long life as a missionary priest and bishop in Africa, thanks to the infinite power of the Holy Sacrifice of the Mass.

He took the occasion to give some strong words of encouragement to the attendees:

“What does it remain for us to do, my dear brethren, if in this manner we deepen our understanding of the great mystery which is the Mass? Well, I think I can say what we should have: a crusade! A crusade supported by the Holy Sacrifice of the Mass,

by the Blood of Our Lord Jesus Christ, by that invincible rock, that inexhaustible source of grace, the Holy Sacrifice of the Mass.”

“It is necessary that we undertake a crusade, a crusade which is based precisely upon these notions of immutability, of sacrifice, in order to recreate Christianity, to re-establish a Christendom such as the Church desires, such as she has always done, with the same principles, the same Sacrifice of the Mass, the same sacraments, the same catechism, the same Holy Scripture. We must recreate this Christendom!”

But, unlike too many prelates of our times, who excel to use vague words as the World likes it, Archbishop Lefebvre was a man of his word and such word was leading to action. Thus, on the occasion of that sermon, he called by name those who would have to take part in such crusade: the young people who have to be generous to answer their vocation; the families who welcome the reign of Christ; the priests who have to be generous and be the leaders of such spiritual crusade.

And, close to the end of that sermon, he gave in a few words his spiritual testament,

“I shall finish, my dearly beloved brethren, by what I shall call my testament. Testament—that is a very profound word—because I want it to be the echo of the testament of Our Lord: Novi et aeterni testamenti. (...) This inheritance which Jesus Christ gave to us, it is His Sacrifice, it is His Blood, it is His Cross. the ferment of all Christian civilization and of all that is necessary for salvation.

And I say to you as well: for the glory of the Most Blessed Trinity, for the love of Our Lord Jesus Christ, for the devotion to the Blessed Virgin Mary, for the love of the Church, for the love of the pope, for the love of bishops, of priests, of all the faithful, for the salvation of the world, for the salvation of souls, keep this testament of Our Lord Jesus Christ! Keep the Sacrifice of Our Lord Jesus Christ. Keep the Mass of All Time! And you will see civilization re-flourish, a civilization which is not of this world, but a civilization which leads to the Catholic City which is heaven.”

Here we are now, 40 years later. Let us give an account of these past forty years of the crusade of the Traditional Mass. Here in Ontario, the parishes of the SSPX are visible signs of our achievements. But we should not be selfish and there is no room for complacency. There is still a long way to go before the re-flourishing of Catholic civilization, using the powerful tool of the Holy Sacrifice of the Mass.

Let us renew our zeal and carry the torch that was lit 40 years ago.

Father Dominique Boulet

News from SSPX Ontario

(for details, see postings)

1. **Holy Shroud conference, Saturday September 14.**
2. **Youth Conference sponsored by the Fatima Centre, Cleveland, September 20-22.**
3. **Pilgrimage to Midland, September 27-28.**

Websites:

1. website for the SSPX in Southern Ontario: www.ontario.sspcx.ca
2. Official information website of the SSPX: <http://fsspx.news/en>
3. Catechisms, sermons and more from SSPX priests: SSPX Multimedia resources: <https://sites.google.com/site/credo2019/>

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OUR LADY OF MOUNT CARMEL ACADEMY - Tel: 519-634-4932

- Fr. David Sherry d.sherry@fsspx.email
- Fr. Marcel Stannus m.stannus@fsspx.email
- Fr. William MacGillivray w.macgillivray@fsspx.email
- Parish & Academy Secretary stpeters@sspx.ca

Activities:

• Church of the Transfiguration, Toronto:

• Special:

- **Vespers and Benediction**, Sunday September 1st
- **Adult catechism**, Sundays September 1 & 29
- **Fatima procession**, Friday September 13, at 6:45pm.
- **Altar Boys practice**, Saturday September 21
- **Conference to Third Order members**, Sunday September 15

• Regular:

- Confessions before Mass on the weekend
- Rosary before the Bl. Sacrament Wednesdays 7:00pm
- Legion of Mary meetings: Tuesdays 7:00pm
- 2nd collection for St. Joseph Bursary, 2nd Sunday of the Month
- **2nd collection for Building Fund for a new church, 4th Sunday of the Month. Write "Building Fund" on the envelopes.**

- **Holy Face of Jesus Church – St. Catharines:**
 - Confessions usually one hour before Mass
 - 1st Friday & Saturday devotions
 - Children catechism, TBA
 - 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
 - Catechism after Mass, TBA
 - **Home Schoolers Day**, *Monday September 9*
- **St. Peter’s Church, New Hamburg:**
 - For more information, see the monthly bulletin from St. Peter’s

Eucharistic Crusaders Intention for September:

for the triumph of the Holy Catholic Church.

Our departed souls for September:

Mme Fellay, Mme Marie Louise Rostand, +Audrey Bryant, +Louise Ann Melanson, Fr. Hector Bolduc, Fr. Daniel Joly, Fr. Didier Bonneterre, Rosanna Rioux , Dorothy Tremblay, Marie Rusak, Elizabeth Gale, Patrick Hegarty, Norma McCarthy, Romana Mazza., Michael O’Reilly, Teresa Weaver, Danilo Zulianello, Paul Hordy, Joseph Liptay, Sabino Acorda Jr., Jim Bubb, Rose Jesudhason, Rosalie Chalmers, Larry Pidgeon, Marica Granic, Esther Ryan, Janice Cartmill & Mrs. Cercone.

Also, pray for the repose of the soul of Witold (Victor) Symanowski, who passed away recently.

Requiescant in pace.

FOOD FOR THOUGHT

1. The Spirit of the Society of Saint Pius X

Bishop Alfonso de Galarreta gave to the young priests ordained at Ecône, on June 28, 2019, on the feast of the Sacred Heart, an address that was more than a homily; it was a veritable syllabus of the priestly life, in the spirit of the Founder of the Society of Saint Pius X.

Indeed, going back to one of Archbishop Marcel Lefebvre's spiritual conferences, the First Assistant General pointed out the essential aspects of the spirituality of the Society:

1. The primacy of the supernatural spirit so as to not to let the priestly soul wither from its contact with naturalism;
2. The preaching of true doctrine to give the faithful the nourishment they so badly need;
3. The life of prayer at the heart of Apostolic life, because Our Lord is the vine and we are only the branches;
4. The Roman spirit and love of the Church in its constant teaching, in loving the Mystical Body as Christ loved it, to the total gift of self;
5. Concern for the ecclesiastical hierarchical order which opposes a neo-Protestant secularism where priestly celibacy could be optional; and
6. Devotion to the Blessed Virgin Mary, especially to Our Lady of Compassion, intimately united to the work of Redemption brought about by her divine Son.

Each facet of the Society's spiritual treasure—which is none other than that of the 2,000-year-old Church—will enlighten the ministry of the newly ordained, making it shine for the glory of God and the salvation of souls.

The Society of Saint Pius X has now 658 priests!

Source FSSPX.NEWS

2. Religious news: The Fall of the John Paul II Institute

As reported by the media, Pope Francis made some substantial changes to the John Paul II Institute in Rome, that was established under the two previous popes, to favour the implementation of the 1981 Exhortation Familiaris Consortio. A number of conservative websites expressed their dismay over what was nicknamed the beheading of the John Paul II Institute. But, as usual, Professor Roberto de Mattei gives us an in-depth analysis of that event, which he replaces in the crisis of the Church that started over 50 years ago, when Church men abandoned the perennial principle of the Reign of Christ the King.

The John Paul II Institute has fallen. But has it fallen with honour?

By Roberto de Mattei

In the momentous battle presently going on inside the Church a tower has fallen: The Institute of John Paul II. So as to contextualize the event, the article by George Weigel which carries the title - *The Vandals sack Rome again** is helpful. According to Weigel, after the Second Vatican Council a “*War of the Conciliar Succession*” opened between “*two groups of previously-allied reformist theologians*”, identified by two periodicals, *Concilium* and *Communio*: the former ultra-progressive, the latter moderate. At stake was the battle “*for the control of faculty slots in theology departments around the world*”.

The election of John Paul II, who appointed Joseph Ratzinger Prefect of the Congregation for the Doctrine of the Faith, marked the predominance of the moderates over the extremists. The latter, from 1978 onwards, found themselves “*on the outs in the great game of ecclesiastical politics – even though they continued to maintain an iron grip on most theological faculty appointments and on a lot of theological publishing*”. John Paul II – the American writer explains – did not purge the ecclesiastic universities of progressive professors, but instead promoted the foundation of new institutes like the **Ateneo di Santa Croce** dell’*Opus Dei* (and we’d add: *Regina Apostolorum* of the **Legionaries of Christ**). Pope Wojtyla was in fact “*quietly confident that good coinage – good theology – would eventually drive out bad ethical coinage*”.

The John Paul Institute for Marriage and the Family was the “*linchpin*” of this cultural operation, above all to further the reception of John Paul II’s encyclical, *Veritatis splendor* (1993) by the entire Church. The progressives, whom Weigel defines as “*stubborn*” and “*ruthless*” men, waited for the right moment to settle accounts. The occasion presented itself in the last few weeks, when the new John Paul II Institute - of which Archbishop Vincenzo Paglia is the Grand Chancellor - lead a Stalinist-style purgation against John Paul II’s theological and pastoral legacy. The most alarming case was the suppression – after 38 years of life - of the *Cathedra of Fundamental Moral Theology*, occupied by Monsignor Livio Melina. The conclusion, which is also the incipit of Weigel’s article, is that “*An exercise in raw intellectual vandalism has been underway in Rome since July 23: what was originally known as the Pontifical John Paul II Institute for Marriage and the Family has been peremptorily but systematically stripped of its most distinguished faculty, and its core courses in fundamental moral theology have been cancelled*”.

There is a gap however in our friend George Weigel’s construction that that we will try to fill in. First of all, it should be remembered that the twenty-seven years of

John Paul II's pontificate were followed by Benedict XVI's eight years in the governing of the Church. In all, thirty-five years of ecclesiastic predominance by moderates. How could it happen, notwithstanding this long period of reformist governance, that the Jacobins were able to take power, exercising at present, merciless repression against their adversaries?

The doubt arises that this was due to the intrinsic weakness of the moderate front. **Doctrinal weakness**, inasmuch as it was based on the attempt to justify an event at any cost, such as the Second Vatican Council, which bears the most serious responsibilities, beginning with its failure to condemn Communism at a historical time when this constituted the gravest threat to the Church and the West. **Strategic weakness**, given that those who are convinced of defending the truth, cannot tolerate that error has continued to be taught for decades in the ecclesiastic universities and seminaries, as happened during the pontificates of John Paul II and Benedict XVI. The strategy of promoting the truth, avoiding the condemnation of error, does not pay. The facts have not confirmed this strategy, but they have corroborated the law of Thomas Gresham (1519-1579), whereby bad money drives out good - and not vice-versa.

Benedict XVI's renunciation of the papacy on February 11th 2013, was, for that matter, the declaration of the completed failure of this strategy. The hermeneutic of continuity proved to be incapable of countering ecclesiastic Jacobinism, which has no interpretative line of theological documents, but a project to gain power through men and facts. Pope Francis' election was the inevitable outcome of the historical failure of moderate reform.

Jorge Mario Bergoglio pits his "living magisterium" of the Church, against those who invoke "the living magisterium" of the Second Vatican Council. If a Council of the Church is always right, how can a Pope be faulted by presenting himself as an incarnation of that event? **Pope Francis, for his part, like all Jacobins, detests more than anything the ambiguity and contradictions of the moderates, whereas he respects and fears the coherence of the counter-revolutionaries.**¹ Further, if the John Paul II Institute is being sacked today by vandals, it is precisely because it did not resist Pope Francis openly, when it was the time to do so.

The exhortation *Amoris Laetitia* of March 19th 2016, had the clear aim of destroying *Veritatis splendor* and the moral teaching of John Paul II, to replace it with a new moral paradigm. The professors at the John Paul II Institute, in the name of *Veritatis splendor* and of their own personal story, should have stood up as one man against this attack on Catholic morality, above all, after Pope Francis' refusal to receive the Cardinal authors of the *dubia* in audience and after the rescript of

¹ Our emphasis. Up to a point, this may explain the relatively benevolence of Pope Francis towards the SSPX

July 5th 2017, whereby the authentic interpretation of the papal document was that of the Argentine Bishops. Pope Francis' intention was, and is, clear to everyone. None of the theologians of the Institute however signed the *Correctio filialis de haeresibus propagati* of September 24th 2017, nor did they produce any document wherein *Amoris laetitia* was subjected to severe criticism.

On August 3rd, in an interview with *La Verità*, Monsignor Livio Melina presents himself as a victim of unjust purgation, asserting that he had been struck for interpreting *Amoris laetitia* in the light of the Church's Magisterium. The problem is that *Amoris laetitia* cannot be interpreted in the light of the perennial Magisterium, given that it proposes a new moral paradigm, irreconcilable with *Veritatis splendor*. Pope Francis is convinced of it, and so are we. Perhaps even Monsignor Melina is convinced of it too, but he has never said so publicly. This silence did not avert his decapitation. Why be surprised? Hasn't the history of the French Revolution taught us anything?

Today the battle requires men who fight with clarity pro or contra the Tradition of the Church.

But if it happens that a Pope takes a stand against Tradition, we must respectfully disassociate ourselves from this, remaining firmly inside the Church, from which he, **not us**, seems to want to separate himself. A gifted theologian like Monsignor Melina has all the intellectual instruments to understand how it is possible to resist the doctrinal and pastoral errors of a Pope without ever lacking in the love and devotion we must reserve for the Cathedra of Peter. The time for minimalism is over. The time has come when the Truth and error must look each other in the eye, without compromise. This is the only possibility the Truth has of winning.

We need men who fight and if necessary, fall - but with honour.

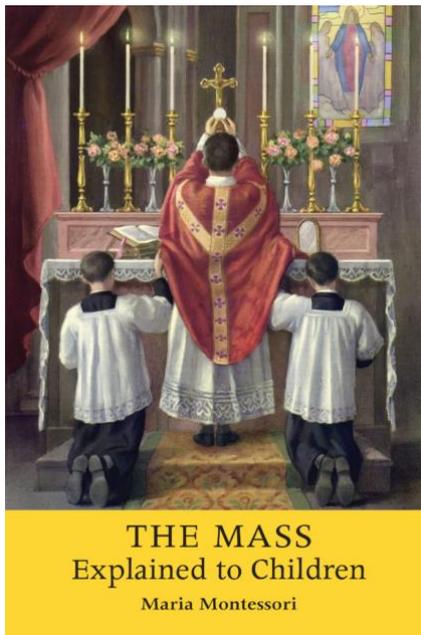
<https://www.catholicworldreport.com/2019/07/29/the-vandals-sack-rome-again/>

Translation: Contributor Francesca Romana

Note: the latest book of Roberto de Mattei ***Love for the Papacy and Filial Resistance to the Pope*** (book review for the Month of August) is a "must read" for all Traditional Catholics. We have it available in our bookstores.

3. Book of the month:

The Mass Explained to Children



The Mass Explained to Children presents the beauty, depth, and simplicity of the traditional Latin Mass, helping to make it easily understandable for any and every child. With acute sensitivity to the purity and clarity of a child's mind and soul, Maria Montessori wisely instructs in how to prepare for Mass, explains how the altar is set up, and clarifies the meaning and use of the sacred vessels and other elements used during Mass. She describes also the role of the priest, the use and symbolism of vestments, and much more. Then she proceeds—in refreshingly straightforward language, and with abundant illustrations—to follow the order of the Mass as it slowly unfolds in word and gesture. This is a sure guide to the beauties of the traditional Mass for children of all ages, and at the same time a wonderful primer for adults who want to deepen their understanding of the Mass of the Ages.

Angelico Press, 100 pages

Recommendation:

To put into practice the “Crusade of the Mass”, launched by Archbishop Lefebvre on the occasion of his priestly jubilee in 1979, I recommend this book. Contrary to the appearances, this book is not childish at all, and all children of God, from 5 to 99 years old would benefit.

Fr. Dominique Boulet, sspx Toronto

MASS TIMES FOR SEPTEMBER 2019

	Feasts	Toronto	St. Catharines	St Peter's New Hamburg	OLMC New Hamburg	Orillia/Sudbury
1	12 th Sunday after Pentecost	8:00am 10:30am 5:00pm	10:00am	7:30am 10:00am		Orillia 10:00am
2	St. Stephen	7:15am		6:30pm		
3	St. Pius X	7:15am 6:00pm		8:00am		
4	Ferial	7:15am Ros. 7pm		8:00am	10:30am	
5	St. Lawrence Justinian	7:15am		8:00am	11:10am	
6	Ferial & 1 st Fri. of the Month	7:15am 7:00pm	HH 5pm Mass 6pm	6:30pm Mass + HH	6:30am	
7	Our Lady on Saturdays & 1 st Sat. of the Month	9am HH 10:00am	Dev 9:00am Mass 10:00am	8am Mass Dev. after		
8	13 th Sunday after Pentecost	8:00am 10:30am 5:00pm	10:00am	7:30am 10:00am		Orillia 5:00pm
9	Ferial	7:15am		8:00am		Orillia 11:00am
10	St. Nicholas of Tolentino	7:15am 6:00pm		8:00am	11:10am	
11	Ferial (Sts. Protus & Hyacinth)	7:15am Ros. 7pm		8:00am	11:10am	
12	Holy Name of Mary	7:15am		8:00am	11:10am	
13	Ferial	7:15am 7:00pm		6:30pm	6:30am	
14	Exaltation of the Holy Cross	8:00am		5:45am	5:45am	
15	14 th Sunday after Pentecost (Our Lady of Sorrows)	8:00am 10:30am 5:00pm	10:00am	10:00am	7:30am	Orillia 10:00am
16	Sts. Cornelius & Cyprian	7:15am		10:30am		
17	Ferial (Stigmata of St. Francis)	7:15am 6:00pm		8:00am	11:10am	
18	Ember Wednesday	7:15am Ros. 7pm		8:00am	11:10am	

	Feasts	Toronto	St. Catharines	St Peter's New Hamburg	OLMC New Hamburg	Orillia/Sudbury
19	St. Januarius & comp.	7:15am		8:00am	11:10am	
20	Ember Friday	7:15am 7:00pm		6:30pm	6:30am	
21	Ember Saturday	8:00am	9:00am	8:00am	8:00am	
22	15 th Sunday after Pentecost	8:00am 10:30am 5:00pm	10:00am	7:30am 10:00am	5:00pm Vespers & Ben.	Sudbury 10:00am Orillia 10:00am
23	St. Linus	7:15am		6:30pm	11:10am	
24	Ferial (OL of Ramson)	7:15am 6:00pm		8:00am	11:10am	
25	Ferial	7:15am Ros. 7pm		8:00am	11:10am	
26	The Canadian Martyrs	7:15am		8:00am 5:30pm	11:10am	
27	Sts. Cosmas & Damian	7:15am 7:00pm		6:30pm	6:30am	
28	St. Wenceslaus	6:30am				
29	Dedication of St. Michael	8:00am 10:30am 5:00pm	10:00am	7:30am 10:00am	5:00pm Vespers & Ben.	Orillia 10:00am
30	St. Jerome			8:00am	11:10am	

