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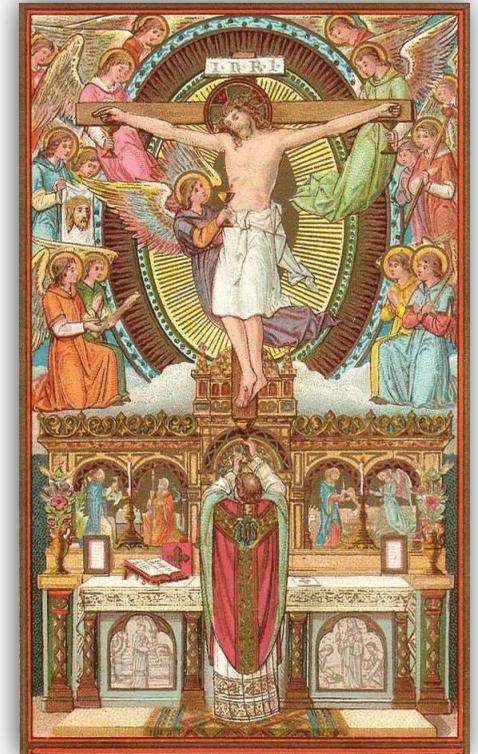
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## SOUTHERN ONTARIO

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## JUNE 2020

# FEAR OF GOD, OR FEAR OF THE WORLD?

Dear faithful,

Almost three Months after the start of the restrictive measures, it is time to give a psychological and spiritual assessment of the Covid-19 crisis that we are going through and propose some solutions.

The restrictions imposed by government for safety purposes, in order “to save lives,” are much more drastic and universal than the preceding ones, especially those put in place at the time of the Spanish flu, in 1918-1919. Now, as I am writing these lines, it seems that the situation is improving almost everywhere in Canada, and the epidemic appears to be under control, health authorities have been successful to reach the original goal set up during the Month of March to *‘flatten the curve’*. To this good news, we must except some long-term care facilities, which suffered severe outbreaks especially within highly populated areas of Quebec and Ontario.

But what appears strange now, it is the fact that governments want to keep most of these restrictive measures for a indefinite time, and that the timing of a return to normal is very uncertain and even questioned up to a point. Listening to some officials, we do not know how long the restrictions will stay in place, and we start to wonder if and when things will go back to normal.

We cannot deny that the Covid-19 is a serious disease and even deadly in a number of cases, but we should not forget that the greatest majority of the people who are infected by the Covid-19 will heal with no side effects. Moreover, the Covid-19 is not the first pandemic that the world has been facing in human history. Back in the 14<sup>th</sup> century, the Black Plague killed about 20 million people, about one-third of the population of Europe! In those days, people had the faith instead of fear, and they made use of all the supernatural means to counter the pandemic. Processions were organised everywhere, and churches were packed. It worked well, and the plague was defeated!

Back in the 1970’s, when I was growing up, the great panic agitated by the French media, it was the fear to be bitten by a dog that caught the rabies. We were told: “If you have a dog and you take him go to the bush, make sure that you always keep him on leash. Don’t let him lose, otherwise he may get bitten by a fox that has the rabies, and then the dog will bite you.”

Translate this fable of the 1970’s into 2020’s media language: “If you go out, always put a mask on your mouth and nose. If not, you may catch some of the flying Covid-19 virus.” The fear of foxes and dogs of my youth has been replaced by the fear of microscopic virus; and the leashes are replaced by facemasks. In any case, basically it is the same story, the story of fear being used as a tool to control the behaving of

# SCHEDULE OF MASS BEING LIVESTREAM ON YOUTUBE

[SSPX Church Of The Transfiguration - YouTube](#)

Day	Feast	Time	Function
Sunday, May 24	Sunday after the Ascension	10:30am	High Mass
Monday, May 25	St. Gregory VII	5:45pm	Rosary & Low Mass
Tuesday, May 26	St. Philip Neri	5:45pm	Rosary & Low Mass
Wednesday, May 27	St. Bede the Venerable	5:45pm	Rosary & Low Mass
Thursday, May 28	St. Augustine of Canterbury	5:45pm	Rosary & Low Mass
Friday, May 29	St. Magdalen of Pazzi	5:45pm	Rosary & Low Mass
Saturday, May 30	Vigil of Pentecost	9:00am	Rosary & Low Mass
Sunday, May 31	Pentecost Sunday	10:30am	High Mass
Monday, June 1	Pentecost Monday	5:45pm	Rosary & Low Mass
Tuesday, June 2	Pentecost Tuesday	5:45pm	Rosary & Low Mass
Wednesday, June 3	Ember Wednesday	5:45pm	Rosary & Low Mass
Thursday, June 4	Pentecost Thursday	5:45pm	Rosary & Low Mass
Friday, June 5	Ember Friday	5:45pm	Rosary & Low Mass
Saturday, June 6	Ember Saturday	9:00am	Rosary & Low Mass
Sunday, June 7	Trinity Sunday	10:30am	High Mass

Notes:

1. *Because of uncertainty about the easing of the present-day restrictions, we are unable to give the schedule for the whole Month.*
2. *Once a week, and usually on Friday, we email the schedule of Mass and other livestreamed functions for the following week.*
3. *As soon as we can resume normal activities, we will notify the faithful.*

Our Booking feature for appointments with our priests, for confession and communion [Church of the Transfiguration - Toronto | SSPX](#)

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disregarding the bodily and spiritual needs of those who hear these words. It is tone-deaf, and ultimately about control, for weakened people become needy, needy people reliant. It is altogether perilous.

What shall we make of this? Continue in the absurdity? To the small business-owner of 30 years, forced into financial ruin while mega-corporations flourish: stay safe. To the mom who tearfully shares how her usually joyous child, a student of mine, is undergoing depression and anxiety, and that they are at their breaking point: stay safe. To the man with an addiction to pornography, who cannot fight its ominous presence caused by endless isolation: stay safe. To the couples contemplating a stress-induced divorce, and subsequently a lifetime of devastation for their children: stay safe. To all the faithful struggling as they are unable to adore Christ in the Eucharist, or receive His forgiveness in confession, while bishops say there is nothing that can be done: stay safe. To every young boy longing for excitement and adventure: stay safe — preferably with the doors locked and videogames active.

Countless examples exist, all speaking the same reality: to “stay safe” at home causes inordinate harm. Now, I do not say simply ignore all precautions and prudence and act as though people are not getting sick from COVID-19. That would be deceitful. What I am saying is that we must heed the words of Christ: “fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell” (Mt. 10:28). Prudent forays into common life — a walk on a public trail, a visit with a close friend and, most especially, a judiciously heard Mass — these, in their own way, nourish the soul. And it is the soul we are to protect in safety, first and foremost, without fear.

I return one last time to my boys playing outside. They have since come to show me a remarkable discovery. After digging in the backyard, they have excavated an actual rusty Corona beer bottlecap. “We’ve got Corona!” they shout gleefully. It seems danger and adventure are inseparable for them. My oldest son will put the bottlecap in his collection box, next to some nails, special rocks, old coins, and shells — a boy’s treasure, demonstrating a life lived, dangers and all.

But not all is well. This same son has been waiting indefinitely to receive confirmation and first Holy Communion. He has even been denied the sacrament of confession — a father’s greatest fear, demonstrating a soul under attack, “safety” and all.

I can only end simply by saying this: may you all stay safe, dear readers — most especially from the safeties which imperil us.

Dan Millette

*Source: OnePeterFive Blogspot*

people. *Déjà vu*, like we say in France. Is it justified or not, this is hard to say but, as a matter of fact, fear is being used as an instrument of control.

Now, the big fear that is affecting entire populations, it is the fear of being contaminated by Covid-19, and eventually to die from that disease. But what is strange, it is the fact that such fear seems to be out of proportion with the actual risk of being infected and, in the worse scenario, with the fear of dying from that disease. Nowadays, all over the world, governments are using that fear as an excuse to impose severe restrictions on the freedom of movement and the closing of churches.

With the help of media, World powers are using what appears to be an irrational fear, to control the people and to groom them to think according to a standard way of thinking. Not only the Covid-19, but also many other dangerous things are used to instill irrational fear, something that became one of the landmarks of our modern-day materialistic society. For example, over the past years, and because of heavy coverage by the media, many people are in constant fear of terrorist attacks and of ecological catastrophes.

Now, what is the Catholic attitude regarding fear? It is expressed by Our Lord in the gospel: “And fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell.”<sup>1</sup> And, as the Catholic peasants from the Vendée used to sing before going to the battle against the Blues<sup>2</sup>: “There is only one thing that we fear, it is to offend Our Lord.”

Again, why should we be afraid, we have the solemn promise of Our Lord, at the end of the gospel according to St. Matthew: “behold I am with you all days, even to the consummation of the world.”<sup>3</sup>

As we enter the Month of June, Month of the Sacred Heart, let us renew our faith and absolute confidence in Our Lord, without fear. His heart is forever burning out of love, love of His Father, and love of the adopted children of His Father that we are.

*Fr. Dominique Boulet*

**[2020 Ontario Summer Camps and retreats are cancelled](#)**

**[Stay tune with our website \[ontario.sspx.ca\]\(http://ontario.sspx.ca\)](#)**

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<sup>1</sup> Matt, 10, 28

<sup>2</sup> Nickname given by the Catholic Vendean to the soldiers of the French Revolution

<sup>3</sup> Matt, 28,20

## HOW TO HELP US?

The church is on lockdown, but not the so-called essential businesses that keep sending us invoices while we have no income as there is no Sunday collection. Please help to keep the church alive by using electronic means to send your contribution. There are three options:

1. For those who already subscribe, the PAG (preapproved giving) is certainly a good option
2. You may also send your weekly donations via e-transfer. Contact the secretary [Secretary.toronto@fsspx.ca](mailto:Secretary.toronto@fsspx.ca) who will instruct you how to proceed.
3. Finally, it is always possible to send a donation to the Society of St. Pius X using our online feature. You may use Credit, Debit or PayPal.

<https://www.canadahelps.org/en/charities/the-society-of-st-pius-x-ontario/>

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- Parish & Academy Secretary [stpeters@sspx.ca](mailto:stpeters@sspx.ca)

### Websites:

1. website for the SSPX in Southern Ontario: [ontario.sspcx.ca](http://ontario.sspcx.ca)
2. Official information website of the SSPX: <http://fsspx.news/en>

### Activities:

**All current activities, including Mass are on hold, on account of the lockdown ordered by the government of Ontario. We will notify you by email and/or telephone when we will be able to resume these activities.**

**Priests are available for emergencies. If you have the choice, privilege contacting them by email instead of telephone calls.**

branch and pull the younger boy upward as high as can be attained. The older son informs me all is well — “the rope is our safety harness!” he has reasoned.

Recently, these same boys built a mousetrap. It consisted of a nail sticking through a board, and it was placed on one of the steps of our main staircase. “If a mouse is going down the stairs he will fall into the nail!” I was happily told. Kids these days... I don’t recall having “the talk” — about tetanus — until I was much older. For the record, we don’t have mice. Or tetanus.

And then there is the digging. Endless digging. They tell me their friends dug a hole twelve feet deep. I imagine they are still down in the hole. As a compromise, I presented my boys with a tattered Bible that needed a respectful burial. I may as well have declared it Christmas morning. “How big should the hole be? Four feet deep? Six?” I’m sure they had it all figured out. Dig a deep hole, place a bible and a mousetrap inside, and then pull themselves out with a rope and wait. Truly, “a boy’s will is the wind’s will,” as explains the American poet Longfellow, “and the thoughts of youth are long, long thoughts.” More accurately, they are deep, deep thoughts.

You do not shut boys down when they are climbing a tree, inventing a trap, or digging a hole. You simply instill some safety measures so they are actually not deathly harmful. Then, onward. “But is it really safe?” one might ask. Well, yes, of course. And no, of course not. Childhood is wrought with endless life-animating dangers. Or at least it should be. A boy not raised on videogames cannot help but seek adventure, at times without a thought to the laws of physics — what goes up must come down. But he learns. Risk, adventure, grace, and hard work are what will make him a man someday. A calculated tidbit of danger in youth will be far safer in time than removing such a little adventurer to a couch, handing him a screen to stare at, and telling him to “stay safe.”

“Stay safe.” This is what the secular world has requested, or rather commanded, with egregious fines, all adventurous youths to do right now. Not just youths, but everyone. My work email inbox is full of such admonitions. Any YouTube video begins with a celebrity telling us to “stay safe and stop the spread of COVID-19.” Even my favorite sports podcast has apparently replaced the daily sport scores with the “stay safe” mantra.

What does “stay safe” mean? To stay “safe” is a loaded term. Safe sex is anything but, if one considers the emotional trauma and spiritual suicide it imparts to the participants. Meanwhile, safe spaces are but cages for stunted university students to declare themselves incapable of a meaningful human life. Rather, to “stay safe” — heartfelt sentimentality aside — means to stay at home and not go out. It is to say, “Go in peace, be ye warmed and filled” (James 2:16), while

that dark desolation would have put upon it, and confidently and peacefully commended itself into the Father's hands, a short while before the hands of men laid open with a spear that treasure-house of quick, generous love.

The heart of man may be compared to a wave of the sea. What a restless creature is a wave! Who can balance one drop of water upon another? Who, then, can keep a million jostling, smooth, slipping, tiny crystal spheres quiet for the briefest fraction of a moment? And then the air, with its multitude of shifting particles ever in ceaseless agitation - who can keep all that in rest when the lifting of an eyelash will disturb it? Now, bring the fickle air out over the waters, and let it play upon that liquid restlessness, and you have a wave of the sea.

St. James took that wave as an image of a heart without faith. "Let them ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, which is moved and carried about by the winds."<sup>10</sup> The heart of man is no calmer than the surface of the sea. Over it sweeps a host of feelings which keep it ever surging here and there and forever pausing upon the verge of some new direction. Sorrows and delights, fears and encouragements, hates, resentments and angers, attractions, infatuations and passions, whirl like shifting winds over the heart.

However, what tames the unstable wave and makes it sway in one direction will also give steadiness to the heart - a principle from on high. Far off in the sky, the moon swings around in a circle and the great ocean moves in obedience to its mighty power.

The promptness of faith or love will make the unquiet currents of the heart docile and steady and quickly responsive. Loving obedience to the will of the Father made the Heart of Christ swift to hearken and act, and trusting obedience to the voice of God will prevent our infinitely weaker hearts from being slow to believe and act when a thousand agitations would swerve us from the right. The heart of Christ is a spur to the slow of heart.

Chapter 8, from **“How to Love as Jesus Loves”**  
***Unlocking the Treasures of Christ’s Sacred Heart***  
by Rev. Francis P. Donnelly, S.J., Published by Sophia Institute Press

## **2. The Perils of Staying Safe**

As I write this, I have two boys outside pretending to repair a tree. For those who do not know boy-speak, to repair a tree is simply an excuse to hook a rope on a

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<sup>10</sup> James 1:6

## **Eucharistic Crusaders Intention for June:**

In reparation for sacrileges against the Holy Eucharist.

## **Our departed souls for June:**

Lois LaFontaine, Janina Sienkiewicz, Concepcion Rivera, Istvan Petro, Michael Napolitano, Guy de l’Estourbeillon, Mary Margaret Doherty, Fr. Carl Pulvermacher, Joseph Delallo, Daniel Bryant, Jackie Valanaines, Dolores Gerspacher, Eileen Braddock, Bernard Ross, Gertrude McKenna, Alexander Salillas, Charles Michael Doherty, Frances Gain, Lawrence Zepf, Joseph Tonelli, Daniel Boyle, Anna Andretter, Kevin Ahern, John Kofi Amoah, & Cecile de Cruyenaere.

Please pray also for the repose of the soul of Mrs. Flora Arendoque, who passed away recently.

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## **Reading Material - Food for the Mind**

### **1. Christ’s Heart calms your fears**

*“O foolish and slow of heart to believe...” Luke 24:24*

Dark corners give pause to the steps of a child. What monster may be hidden in the shadows there he does not know, but the monster loses none of its terror for being imaginary and not real. The childish fancy huddles in the black gloom, having before it all the fearful things its brief experience has known, and adds to them new horrors, more towering heads, more fiery eyes and wilder looks, and rougher hands with more mysterious weapons of frightful torture. No wonder the child is slow of step when a dark corner looms up before him!

Was it not some such turn in the way of the soul, so me dismal prospect peopled with apprehension, that made the two disciples tum from Jerusalem the morning of the Resurrection to their home at Emmaus and brought down upon them the rebuke, "O foolish and slow of heart to believe in all things which the prophets have spoken"<sup>4</sup>

The heart of man is not far from his imagination. It will rush exultantly after fancied

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<sup>4</sup> Luke 24:25

joys or lag reluctantly with leaden pace where the imagination has nothing but sadness and pain in view. Had this pair of saddened hearts who journeyed to Emmaus relied on faith rather than imagination, they would not have shrunk from the disgrace of Calvary or the fear of the Jews who opposed Jesus. Faith could have told them that if there had been no Calvary, Christ could not have been the Messiah; that their disappointed hopes rested on a belief in some but not all of the things which the prophets had spoken; that the risen Savior was on the way to the supper room where the Apostles and disciples were gathered, just at the very time they themselves were leaving it.

In every heart, there is a struggle between the swiftness of faith and the slowness of nature. Every act of the soul that merits the vision of God springs into being at the voice of faith. If I practice temperance in drinking for no other motive than to avoid ruining my apparel by falling into the gutter, my virtue is natural and has its natural reward: I save my hat. But if I wish to have the reward of God, I must be temperate because He told me that "drunkards shall not possess the kingdom of God."<sup>5</sup> If I obey nature, I receive my pay from nature; if I hearken to the voice of God, I shall merit a recompense from him exceedingly great. So every thought or word or act that is to end in Heaven and in God begins in faith.

Ah, but nature is near to the soul and is always advertising its rewards. The imagination is its advertising agency, and never were wares more temptingly described than by that agency – never more striking type for display, never more catchy engravings, never such flattering assurances of the best results. What will faith do to offset the nearness of nature and its alluring advertisements? How shall a man "stagger not in his heart but believe,"<sup>6</sup> when virtue seems gloomy, when the shades of the open confessional appear to be filled with horrible monsters, or when the voice of vocation calls the soul along the way of poverty, chastity, and obedience at the very time when, with a more clamorous insistence, the advantages of riches, indulgence, and license call to him? The promptness of love must spur the hearts that are slow to believe all.

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"Behold, I come"<sup>7</sup> was the swift reply of God the Son to the call of His Father. "Sacrifices and oblations and holocausts for sin Thou wouldst not," wrote the psalmist and St. Paul of our Lord. "Then said I, 'Behold, I come, to do Thy will, O

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<sup>5</sup> I Cor. 6:10

<sup>6</sup> Mark 11:23

<sup>7</sup> Heb. 10:7

God."<sup>8</sup>

That cry of promptness created the Heart of Christ. Its first beat was an echo of that generous offering. The Heart of Christ, then, will lend wings to the slow of heart.

Yet, it may be urged that the Heart of Christ had the vision of the Father, and so had the inexhaustible wealth of charity, but had not the virtue of faith. Very true it is "that we see now through a glass in a dark manner," but Christ saw "face-to-face."<sup>9</sup> He had not the difficulty of obscurity that vexes our hearts in faith, but He had such a consuming fire of love and obedience as would have swept off in its rapidity a thousand greater difficulties, had they come into His way. It is no reproach to the sun that its splendor is not dimmed by the smoke from a wick, which is enough to obscure the flame of the candle. Christ had all the excellence of faith in the perfection, the promptness, and the generous completeness of His surrender to the will of the Father: "Behold, I come."

Witness how all through life, Christ was prompt in the face of obstacles which usually make us slow of heart to believe. Faith calls upon us to make what might be termed a plunge into the dark, although faith is rather a lifting on high in a flawless, unflinching, and unflinching vessel of Heaven. But if faith is fancied to be a plunge, then the Heart of Christ plunged from above down to the nothingness of man.

When the lights and music were attractive at Bethlehem, His Heart passed rather into the darkness of the cave and the lowliness of the manger. No unholy love could taint His Heart or make it slow to respond when God's voice spoke, but the perfect tenderness of His pure love for His mother made the promptness of His sacrifice more keenly felt when He left her to be about the business of His Father in the Temple of Jerusalem or throughout the lands of Judea and Galilee. No sinful imagination could soil Him with seductive prospects, but His Heart was not slow when, in His agony in Gethsemane, the more piercing vision of His mind brought before Him and upon Him the weight of all mankind's iniquity.

Christ's agony was truly a struggle, a resistance unto blood, to comfort us when the night of passion oppresses our weakness. It was a struggle that printed itself in blood-red letters for our reading. Yet the heart was true, was prompt when the test finally came: "Behold, I come to do Thy will, O God"; "not my will, but Thine be done." So, finally, in the last dark moments of Christ's life, when a heavier weight than sin fell upon His Heart, there was the same promptness, and the Heart which cried out as though God had forsaken it shook off, if we may so speak, the slowness

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<sup>8</sup> Psalm 39: 7-9

<sup>9</sup> I Cor. 13:12