

SOCIETY OF ST. PIUS X



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
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SOUTHERN ONTARIO

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JANUARY 2020

A NEW YEAR'S DAY REVIEW AND CHECKLIST

Dear faithful,

The very first thing that should come up to our minds, as we are heading to a New Year, it is to express our thanksgiving for the many graces received during the elapsed year. Graces are supernatural gifts of an invisible nature, but some of them have visible effects, of which we can give a report of the past year, 2019 AD.

At first, let us mention the pilgrimages: besides the usual Corpus Christi procession in St. Catharines and the Canadian Martyrs pilgrimage to Midland, some of us had the special blessing of going for a pilgrimage to the Holy Land.

Then, in the summer, we had the retreats and the camps, that give the occasion for several adults and children to get good refreshment both for the body and for the soul. With the good success of last summer's retreats in New Hamburg, we are certainly planning to renew next summer.

Then, in the fall, we had the visit of some of some missionary priests from the SSPX, from South America and from Poland. Both gave enthusiastic reports on the international apostolate of the SSPX, as a proof that it universal, thus perfectly Catholic.

Meanwhile, some converts have expressed interest in the faith, and started to follow instructions since last September. Pray for these four young people who should be received in the Church next Easter.

On the material level, during the last quarter of 2019, we also launched a fundraising campaign in view of the acquisition of a larger church for the SSPX in Toronto, which will enable our priests to better serve the growing needs of the apostolate of tradition in and around the Queen City. The fundraising made a good start in November and December, but there is still a long way to go. See further information below.

However, as we thank God for His many blessings during the Past Year, we ought at the same time to renew our contrition for the sins committed and try our best to be better Catholics in the New Year.

That is why, keeping in mind the positive points and of the weakness that are part of our life as Traditional Catholics, let me give some advices on the occasion of this New Year's Day check-up.

At first, we should deeply thank God for the special blessing that God gave us in his goodness by giving us the grace of being Traditional Catholics. Thanks to the infinite mercy of God and His all-powerful grace, we carry in our hands a treasure, which is the treasure of the Catholic Faith, received from the priests, our parents and all those who dedicated themselves to the faithful transmission of the Faith in these troubled times.

This year 2020 will be very special for all the faithful attached to Tradition and to the spiritual family of the SSPX to celebrate such thanksgiving, as we celebrate the 50th anniversary of the foundation of our Society. Some people may forget about it, but as a matter of fact, the Society of St. Pius X was founded fifty years ago with the full approval of Holy Mother the Church. Such approval was materialised on November 1, 1970, through a decree of Bishop Charrière, bishop of Fribourg, Lausanne and Geneva in Switzerland. To express our gratitude to Archbishop Marcel Lefebvre, founder of the Society of St. Pius X, who laboured throughout his life to transmit what he had received, I will lead a pilgrimage to Lourdes and Ecône, in the footsteps of our venerated founder. See flyers.

On the day of the episcopal consecrations, Archbishop Lefebvre expressed the wish that the motto “***Tradidi quod et Accepi***” be inscribed on his tomb. Now, more than thirty years later, all those who benefit from the old Mass, within and without the SSPX ought to confess that Archbishop Lefebvre was really the man chosen by God to save the most precious treasure that we keep in our hands, the Traditional Mass, and what comes along with it, the true Sacraments and the true Faith!

Because of the persecution against Tradition, the SSPX has been banned from the Mainstream Church for most of that time. But this painful seclusion shielded us from the corruption of faith and morals rampaging in the Modern Church.

But now there are some dangers arising from that situation of seclusion, especially because of its long-lasting character. In the early days of the battle, we were full of zeal for the defense of the Faith and of Tradition. But, after a while, there is a lassitude or fatigue from the present-day situation of the Church: when is it going to come to an end? Will it come to an end? Then we would be tempted to give up the fight.

On the other side, there is another danger which may be even more critical, it is the one that may arise in the mind of people who considers that this situation of crisis of the Church is something normal, and that we have to get used to that no matter what. The younger generation is more at risk with that because they do not remember the way that the Church was before the crisis. Because of that, some

may be tempted to feel a bit too comfortable with our present-day seclusion from the Mainstream Church, and thus abandon the idea of being in perfect union with the Pope and the Bishops. Of course, such perfect union is not possible at the moment, given the very confused things coming from Rome. But we have to look with supernatural hope for the day when the Pope and the Bishops will be truly Catholics. At that time, the SSPX will be on the front lines to restore the damage done to souls by the Council Vatican II and the reforms that followed it.

The same thing happened to the Hebrew people at the time of the Babylon exile. The ancients among the people were standing on the shore of the rivers of Babylon, weeping and crying over the lost city of Jerusalem, and reminding the young people that they were not allowed to sing the canticle of joy, the Alleluia, while they were still in this land of exile, away from Jerusalem.

Like the Israelites, we are now somehow in exile: up to a point, we had to run for safety away from the official structure of the Church because it was being bombarded by Modernism. As long as the bombing over the Mainstream Church is still going on, we have to keep a distance for safety purposes, but when the bombing will be over, there may still be some smoke and dust, so we will have to come back to help the Pope and the Bishops to repair the damage, and contribute to the restoration of all things in Christ, according to the motto of our Patron Saint, Pope St. Pius X.

When it will be? Only God knows. But there is something that we are absolutely sure of: it will happen, sooner or later. May this New Year bring us closer to that happy day, for the glory of God and the salvation of souls.

With all my best wishes for a Happy and Holy New Year!

On behalf of the priests and brothers of St. Michael's Priory and Our Lady of Mount Carmel Academy, all the best wishes for a Happy New Year, filled with blessings for all our families... and thank you for all the gifts received on the occasion of Christmas!

Fr. Dominique Boulet

Toronto New Church project - some bare facts, as of December 18, 2019:

Amount raised so far, with donations and postdated cheques: \$60,000

Amount pledged by means of PAG (pre-approved giving): \$430 per month

Note that a generous benefactor offered to match all the PAGs up to \$3000 per month, effective February 2, 2020.

Websites:

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

ST. MICHAEL'S PRIORY - Tel: 416-251-0499

- Fr. Dominique Boulet d.boulet@fsspx.email Cell: 416-830-4796
- Fr. Jules Belisle j.belisle@fsspx.email
- Fr. Raymond Lillis r.lillis@fsspx.email
- **General Information, including bulletin emailing** info.toronto@fsspx.ca
- **Parish Secretary** secretary.toronto@fsspx.ca

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@sspdx.ca

Activities:

• Church of the Transfiguration, Toronto:

• Special:

- Vespers and Benediction, **Sunday January 5**
- Youth meeting, **Sunday January 12**
- Home Schoolers Day, **Thursday January 16**
- Altar Boys practice, 3rd Sat. of the Month, **Saturday January 18**
- Spiritual conference to Third Orders, **Sunday, January 19**
- Patrician Meeting, **on Saturday January 11**

• Regular:

- Confessions every Saturday from 2 to 3pm. Also, on Sunday 30 minutes before each Mass. Friday 6:30pm, 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 New Church Building Fund, 4th Sun. of the Month

• Holy Face of Jesus Church – St. Catharines:

- Confessions usually one hour before Mass
- 1st Friday & 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
 - Catechism after Mass, **Sunday January 12**
 - Home Schoolers Day, **Monday January 13**

- **St. Peter's Church, New Hamburg:**
 - For details, see the monthly bulletin from St. Peter's

Eucharistic Crusaders Intention for January:

For Abandoned and Persecuted Christians.

Our departed souls for January:

Ann Zepf, Jean Rose, Mary Lou Snyder, Dr. Mariano Elia, Dolores Martin, Luz Moscoso Tumangday, Ona Balaisis, Elzear Couture, Evelyn Jones, Lucy Franceschini, Michel Lambert, Edward Ludwik, Gisèle La Fortune, Tony Rehak, Mr. John Dora, Gerald Kindellan, Joseph LaFontaine, Phoey Lim Tan, Sophia Pereira, Rose Ann Brannan, Catherine Karlak, Daniel Suriaga Sr, André DeVriendt, Teresa E. Cichowski, Irmhild Lawther, Peter Gruner, Keith Van Nest, & Sophie Michalski. *Please pray for the repose of the soul of Mr. Frank Papania (brother of Sal Papania) died Dec. 19, 2019.*

Retreats for 2020:

St. Césaire, QC

Register with St. Césaire

Women Feb. 3 - 8

Men Feb. 11 - 22

New Hamburg, ON

Register with New Hamburg

Women July 26 - 31

Men Aug. 2 - 7

Pilgrimage for the 50th of the SSPX: see flyers

In Lourdes, we will attend to the International pilgrimage for the SSPX 50th anniversary. Then we will travel from Lourdes to the seminary of Ecône, visiting several shrines. In Ecône, we will be able to pray at the tomb of Archbishop Lefebvre. For registrations: secretary.toronto@fsspx.ca

Reading Material - Food for the Mind

1. How Blurring Distinctions Wrecks the Church and Society

By Jonathan Coe

Author and talk show host Dennis Prager accurately observes that there is no greater concept in the first five books of the Bible than that of “distinction.” More specifically, it is the clear separation God makes between certain things: God and man, animal and human, life and death, sacred and profane, good and evil, male and female.

He even goes so far as to call these differences “God’s signature” on the created order. Like six pillars holding up a great house, when the structural integrity of those columns becomes significantly compromised, the whole house comes crashing down.

If these distinctions are rooted in divine authority, then blurring and obliterating them can be accomplished by undermining that authority. According to the eminent historian Arnold Toynbee, undermining divine authority is one of the hallmarks of the age we live in.

Toynbee says that in the first twenty ages of world history, people generally submitted themselves to some overarching religious metanarrative (e.g., Scripture and Tradition) for guidance in the affairs of life. In the twenty-first, the age we live in, he asserts that this has been jettisoned, and man has hitched his wagon to the star of secularism.

This goes all the way back to Eden, where the serpent said, “Hath God said?,” thereby casting doubt on the command that God had orally transmitted to Adam and Eve about what they could and couldn’t do in the garden. In tempting them with the promise that they would become gods, they succumbed, rebelled against God, and made themselves the arbiters of truth and morality. Thus, the distinction between God and man became obliterated, long ago laying the groundwork for Toynbee’s twenty-first age.

Other examples of the obliterating of distinctions are easy to furnish. Animal rights groups like People for the Ethical Treatment of Animals (PETA) call the slaughter of chickens a “Holocaust on a Plate,” equating such an act with the slaughter of Jews during the Holocaust. An Associated Press poll revealed that half of American pet owners consider their pet just as much a member of the family as the people therein.

Orthodox Catholics know well that when people are not ascribed the dignity of being creatures made in the image of God, it opens the floodgates of death with abortion, infanticide, and euthanasia. Princeton University professor and “ethicist” Peter Singer believes that if a couple has a Down syndrome child, they have the right to kill that child one month after his birth.

It almost feels banal to point out the obliteration of the distinction between male and female, since we are bombarded with it every day. Just check out Facebook with its 71 different gender options.

The same could be said of the blurring of good and evil. Back in 2005, Pope Emeritus Benedict XVI said, “We are building a dictatorship of relativism that does not recognize anything as definitive and whose ultimate standard consists solely of one’s own ego and desires.”

We are awash in a culture where people “follow their heart” or “listen to the god within” rather than appealing to divine authority. This was highlighted in Oprah Winfrey’s speech at the 75th Golden Globe Awards, when she encouraged the audience to “embrace their truth” (emphasis mine).

The obliteration of the sacred and the profane is quite obvious in the avant-garde art world. The homoerotic and sadomasochistic work of Robert Maplethorpe, the immersion of a crucifix in a jar of urine by Andrés Serrano, and the spattering of elephant dung on a picture of the Virgin Mary in the work of Chris Ofili leave the orthodox Catholic aghast.

But the desecration doesn’t end there. In the pre-history of heaven, Lucifer tried to usurp the throne of God and was cast down to Earth with legions of fallen angels who had joined him in his rebellion (Is. 14:12–15). The Mass is the place where Heaven and Earth intersect, and, in this holy precinct, Satan is more than happy to leave one of his signatures: the blurring and obliterating of distinctions in the realm of the sacred and profane.

If he can’t desecrate the most holy place in Heaven, he’ll try to accomplish that feat on Earth. With the Pachamama abomination, he saw his endgame become a reality: “For all the gods of the Gentiles are devils: but the Lord made the heavens” (Ps. 95:5, Douay-Rheims).

When I was received into the Catholic Church, I couldn’t help but notice some unsettling things related to how people dressed and behaved in the large parish I attended in the Upper Midwest. Chewing gum was not uncommon. People wore sweatpants, tank tops, tube tops, spaghetti straps, flip flops, beach sandals, and sometimes dressed immodestly.

Many distinctions have been blurred or obliterated in the last half-century in the Mass related to issues such as these: (1) who can touch the consecrated Host and who cannot; (2) who can distribute Communion and who cannot; (3) how to receive the Body and Blood and how not to; (4) what direction the priest is supposed to face in offering the Sacrifice and what direction is not allowed; and (5) who is allowed to receive Communion and who is not.

As someone who is new to embracing the truth of the Extraordinary Form, I know that seasoned veterans of the TLM can furnish many other examples beyond the scant list I provided. And since the 40 acres of identifying and understanding liturgical abuse in the last half-century has already been plowed by more qualified writers, I leave the reader with three observations seen through the lens of a neophyte.

First, I can't help but see what a powerful antidote a return to *ad orientem* would be for a Church debilitated by liturgical toxins. Think of the story of Moses, Aaron, and the episode of the Israelites dancing around the golden calf. The story could be given the title "A Tale of Two Priests," since both Moses and Aaron were called priests (Ps. 99:6).

Aaron got in trouble because, in being the temporary leader of the nation, he looked only to himself (subjectivism) and the voice of the people (the *Zeitgeist*) for guidance. Moses, in contrast, was up on Mt. Sinai, looking outside himself to God in receiving the law. He was metaphorically facing east.

In this story, Aaron is the quintessential precursor to modernism, who is afflicted with what Pius X called "immanentism," which he defined as "a philosophico-religious system which, in its most rigid form, reduces all reality to the subject, which is said to be the source, the beginning, and the end of all its creative activity" (emphasis mine). *Ad orientem*, among other things, returns the priest and people to the posture of looking "out and up" — i.e., looking outside themselves (transcendence) to God for divine revelation in a hierarchical relationship.

Second, as others have pointed out, the parallels of our day with the First Book of Maccabees are striking. Just as Antiochus Epiphanes IV had a lawbreaking faction within Israel promoting his agenda, so Satan has many modernist priests and prelates to do his bidding as we approach the decade of the 2020s.

This comes to mind when looking at the issue of who receives Communion. Pope Francis did tell the bishops of Buenos Aires that they had interpreted *Amoris Laetitia* correctly in allowing the divorced and "remarried," in some cases, to receive Communion.

The *de facto* leading prelate in America, Blase Cupich, has made it clear that he has no qualms in giving Communion to same-sex couples if they are approaching the Body and Blood in good conscience. Thus, both Francis and Cupich obliterate sacred distinctions by inviting those in mortal sin to the Lord's table. No wonder the corporate Body of Christ is sick when such leaders open the door to those who partake of the Holy Sacrifice unworthily.

Third, in looking at the recent events of the debacle of the Amazon Synod, the scandal of the Pachamama abomination, and the study that revealed that only 69% of self-identified Catholics believe in the Real Presence, I can't help but think of the famous study called "broken windows." Wikipedia says "the broken windows theory is a

criminological theory that states that visible signs of crime, anti-social behavior, and civil disorder create an urban environment that encourages further crime and disorder, including serious crimes.”

If you don't fix the broken windows in a gritty neighborhood, it emboldens the bad guys to commit more crime. Put another way, the road to Pachamama was paved with at least five decades of liturgical abuse and blurring the lines between the sacred and the profane.

If, for example, there's no distinction between those in mortal sin and those not in mortal sin receiving Communion, then it makes the proposals of Amazon Synod (e.g., the Amazon Rite, female deacons, married priests) seem modest by comparison. The chief organizer of the synod, Bishop Emeritus Erwin Kräutler of Xingu, Brazil, simply looked at a half-century of ecclesial broken windows and took that as a green light.

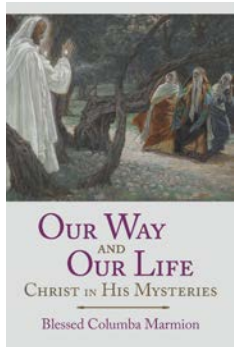
Others see such broken windows, including many young people, and run to the TLM like frightened antelope. They take refuge there in the bulwark of Scripture and Tradition, in a place where broken windows don't stay broken for very long.

Source: OneFeterFive blog

2. Book of the Month

Our Way and Our Life – Christ in His Mysteries

By Abbot Columba Marmion, Angelico Press



We are grateful to Angelico Press for this reprint of one of the great classics of 20th century, *Christ in His Mysteries*. Abbot Dom Columba Marmion's profound reflection on the Mysteries of Christ's birth, death, Resurrection, and Ascension as presented in the Gospels and the Liturgical Year. In Blessed Marmion's words, the mysteries that Jesus lived were lived for us. Each of Christ's mysteries, representing a state of His Sacred Humanity, brings to us a special participation in His Divinity. Advent, Christmas, Holy Week, Paschaltide, the feasts of Corpus Christi and the Sacred Heart—following Christ in this way, uniting ourselves to Him, we share more deeply in His Divinity and His Divine life.

Praised by Pope Pius XII: “[The works of Marmion] are outstanding in the accuracy of their doctrine, the clarity of their style, and the depth and richness of their thought.”

This Angelico Press reprint is only an abridged edition (132 pages) of the original book from Abbot Marmion *Christ in His Mysteries*. Though it covers the essential, it is our wish that in the future, the complete book of Abbot Marmion will be back in print.

SSPX Ontario

MASS TIMES FOR JANUARY 2020

	Feasts	Toronto	St. Catharines	St Peter's New Hamburg	OLMC New Hamburg	Orillia/Sudbury
Jan. 1	Octave of Christmas	8:00am 10:30am 5:00pm	10:00am	7:30am 10:00am		Orillia 10:00am
2	Ferial	7:15am		8:00am		
3	Ferial & <i>1st Friday of the Month</i>	7:15am 7:00pm	HH 5pm Mass 6pm	6:30pm Mass + HH		
4	OL on Saturday & <i>1st Saturday of the Month</i>	9am HH 10:00am	Dev. 9:00am Mass after	Mass 8:00am Dev. after		Orillia 6:00pm
5	Sunday – Feast of the Holy Name of Jesus	8:00am 10:30am 5:00pm	10:00am	7:30am 10:00am		Orillia 10:00am
6	Epiphany	7:15am 7:00pm	5:00pm	10:00am 6:30pm		Orillia 6:00pm
7	Ferial	7:15am 6:00pm		8:00am	11:10am	
8	Ferial	7:15am Ros. 7:00pm		8:00am	11:10am	
9	Ferial	7:15am		8:00am	11:10am	
10	Ferial	7:15am 7:00pm		6:30pm	6:30am	
11	OL on Saturdays (St. Hyginus)	7:15am 8:00am	9:00am	8:00am	8:00am	
12	Sunday - Feast of the Holy Family	8:00am 10:30am 5:00pm	10:00am	7:30am 10:00am	5:00pm Vesp & Ben.	Orillia 10:00am
13	Baptism of Our Lord	7:15am		8:00am	11:10am	Orillia 11:00am
14	St. Hilary	7:15am 6:00pm		8:00am	11:10am	
15	St. Paul the Hermit	7:15am Ros. 7:00pm		8:00am	11:10am	
16	St. Marcellus	7:15am		8:00am	11:10am	
17	St. Anthony	7:15am 7:00pm		6:30pm	6:30am	

	Feasts	Toronto	St. Catharines	St Peter's New Hamburg	OLMC New Hamburg	Orillia/Sudbury
18	Our Lady on Saturdays (St. Prisca)	7:15am 8:00am		8:00am	8:00am	
19	2 nd Sunday after Epiphany	8:00am 10:30am 5:00pm	10:00am	7:30am 10:00am	5:00pm Vesp & Ben.	Orillia 10:00am
20	Sts. Fabian & Sebastian	7:15am		8:00am	11:10am	
21	St. Agnes	7:15am 6:00pm		8:00am	11:10am	
22	Sts. Vincent & Anastasius	7:15am Ros. 7:00pm		8:00am	11:10am	
23	St. Raymond	7:15am		8:00am	11:10am	
24	St. Timothy	7:15am 7:00pm		6:30pm	6:30am	
25	Conversion of St. Paul	7:15am 8:00am		8:00am	8:00am	Sudbury
26	3 rd Sunday after Epiphany	8:00am 10:30am 5:00pm	10:00am	7:30am 10:00am	5:00pm Vesp & Ben.	Sudbury 10:00am Orillia 6:00pm
27	St. John Chrysostom	7:15am		8:00am	11:10am	Orillia 8:00am
28	St. Peter Nolasco	7:15am 6:00pm		8:00am	11:10am	
29	St. Francis de Sales	7:15am Ros. 7:00pm		8:00am	11:10am	
30	St. Martina	7:15am		8:00am 5:30pm	11:00am	
31	St. John Bosco	7:15am 7:00pm		6:30pm	6:30am	
Feb. 1	St. Ignatius of Antioch & 1 st Sat. of the Month	9am HH 10:00am	Mass 9:00am Dev. after	Mass 8:00am Dev. after	8:00am	Orillia 6:00pm
2	Sunday – Feast of the Purification - Candlemas	8:00am 10:30am 5:00pm	10:00am	7:30am 10:00am	5:00pm Vesp & Ben.	Orillia 10:00am