

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

The Travelodge Hotel,
1401 Paris Street,
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705-524-2243 or 416-251-0499

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Pope St. Pius X

TORONTO AND MISSIONS

Served by the priests from

St. Michael's Priory

SEPTEMBER 2020

HISTORIA MAGISTRA VITAE

Lessons from the Past

Dear Faithful,

Historia est Magistra Vitae - History is the Teacher of Life. This famous motto, first credited to the Roman orator Cicero, still applies to our times. In other words, the knowledge of what happened to the people who lived before us, as it is recorded by history, becomes an asset when we need to lay a judgement on current-day situations.

Needless to say, we are living through very uncertain times. Because of that, we often wonder on how to make the right choice in our judgments and the decisions that must follow.

To some, it may appear that the Crisis that we are going through is absolutely new and unheard in its extent. However, when we consider this crisis not as a whole, but rather in its single elements taken separately, we must recognize that what is happening now happened to other people before us, though not with the same intensity as it is now.

During the XIX century, our ancestors in the Catholic faith went also through challenging times. In those days, the main concern of Catholics from Western Europe was to restore the practice of the Faith and influence of the Church on society after the great turmoil of the French Revolution. At that time, two opposite schools of thought appeared among Catholic leaders.

First, there was the ***Ultramontanes***, who hailed the doctrine of the Social Rights of Our Lord Jesus-Christ over society and, consequently, the condemnation of the principles of the godless Revolution. Several courageous laymen used their pen to support the cause of the ultramontanes. The most notorious were Louis Veillot in France, Juan Donoso Cortès in Spain and Garcia Moreno, president of Equator, who put into practice the social Kingship of Christ in his country, until he was assassinated by the freemasons.

Then, on the other side, there was the ***Liberals***, who claimed that, providing that they could freely practice their religion in private, Catholics had to recognise the new political order issued from the French Revolution. These two groups came to a clash during the Council Vatican I, particularly during the debate on the infallibility of the Roman pontiff.

The ultramontanes won the support of Pope Pius IX, who promulgated the dogma of the Infallibility of the pope by means of the Constitution ***Pastor Aeternus***, promulgated on July 18, 1870, just one-hundred-and-fifty years ago.

Up to a point, we could say that the ultramontanes of the XIX century were the ancestors of the Traditional Catholics of our times, who uphold the doctrine of the Kingship of Christ, and the fidelity to two thousand years of Tradition, constantly taught by the infallible Magisterium of the Church.

There is something that we can learn from **Juan Donoso Cortès**, one of the XIX century ultramontanes. On the occasion of a speech that he gave before the Spanish Parliament in 1849, he warned his audience against a new trend in modern society, leading mankind toward the worst government tyranny the world has ever seen before. He said that, **when religion prospers in a country, the role of government becomes less, but when religion declines, the role of the government increases.**

The danger that Donoso Cortès could see coming during the XIX century had become a reality in our times, especially since the beginning of the new millennium and, more precisely, since the beginning of the Covid-19 pandemic. Having before our eyes the present-day sanitary crisis, we must recognize that it is being used by governments from all over the world to impose serious restrictions to the freedom of the citizens. Recently, several countries reinstated sanitary shutdowns, in an attempt to stop the **‘second wave’** of the Covid-19. No wonder that some people describe these restrictive measures as the implementation of a new **‘sanitary dictatorship’**.

But for us Catholics, the most important thing is always the preservation of the health of our souls, Faith, the treasure of sanctifying grace entrusted to us by God on the day of our baptism. But now, since we keep the true Faith, and we believe that God keeps watching over us no matter what, does it mean that we could ignore or at least take with a grain of salt these health measures put in place by the government as necessary means to stop the pandemic?

Where could we find a Catholic answer to such critical question? In his Summa, St. Thomas Aquinas will be our safe guide, providing timely and well-balanced answers.

Way before our times, St. Thomas considers the question **“Whether Christians are bound to obey the secular powers?”**¹ Let us follow the reasoning of St. Thomas Aquinas.

At the beginning of the article, he will present three objections which seem to favour a negative answer to that question.

At first, it seems that Christians are not bound to obey the secular power. As the children of an earthly king are free, Christians who are children of God through their baptism should not be obliged to obey the secular power.

¹ Summa, IIa IIae, Qu.104, art. 6

Lastly, as men are not bound to obey robbers, in the same manner men should not be obliged to obey secular authorities which are often exercised with injustice or owes its origin to some unjust usurpation.

But then, St. Thomas Aquinas quotes the authority of Holy Scripture. *It is written : "Admonish them to be subject to princes and powers"², and : "Be ye subject . . . to every human creature for God's sake: whether it be to the king as excelling, or to governors as sent by him."³*

After that, St. Thomas formulates his answer as follows: ***I answer that, Faith in Christ is the origin and cause of justice. Wherefore faith in Christ does not void the order of justice but strengthens it.*** *Now the order of justice requires that subjects obey their superiors, else the stability of human affairs would cease. Hence faith in Christ does not excuse the faithful from the obligation of obeying secular princes.*

Then, in all fairness, St. Thomas answer to the objections that he previously formulated:

First, the freedom of the children of God by grace makes them free from the spiritual bondage of sin, but not from the bodily bondage, whereby they are held bound to earthly masters.

St. Thomas answers to the final objection: the principle to follow, it is that Man is bound to obey secular princes in so far as this is required by order of justice.

But St Thomas concludes his answer giving a very prudent piece of advice. *"Wherefore if the prince's authority is not just but usurped, or if he commands what is unjust, his subjects are not bound to obey him, except perhaps accidentally, in order to avoid scandal or danger."*

We can apply the wisdom of St. Thomas Aquinas to our times, more precisely to several regulations and restrictions imposed by the government for "sanitary reasons" that we may find to be overboard and thus inclined to reject.

Even in the worst scenario of a secular power usurped that gives orders that seems to be unjustified, it does not mean that subjects should ignore its laws. If these laws appear to be established for the sake of the common good, and if the subjects are not asked to do something sinful, the subjects are obliged '*accidentally, in order to avoid scandal or danger*', as says St. Thomas.

Let me apply the wisdom of St. Thomas Aquinas to the case of the bylaws that make the wearing masks mandatory in public places. The '***scandal or danger***' according to St Thomas would happen if the majority of people wouldn't care about that law, either

² Epistle of St. Paul to Titus, III, 1

³ I Epistle of St. Peter, II, 13-14

someone may get the disease or the church may be charged for 'lack of diligence' to implement such law.

This being said, the civil authority still recognizes a number of exemptions to such bylaw, and moreover the fact that the individual is not bound to give a proof of his exemption... but things could change.

In any case, the most important it is to keep alive the bond of charity between us. Let me remind that nobody should be entrusted to make any derogatory comments to fellow parishioners on church property on why people should wear or should not wear a mask. In omnibus caritas – In all things, charity!

Father Dominique Boulet

News from SSPX Ontario

- 1. A simplified version of the pilgrimage to Midland is planned for Saturday September 26. For details, call 705-730-6730.**



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/>

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

- Fr. Dominique Boulet d.boulet@fsspx.email
- 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** admin.toronto@fsspx.ca

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

- Fr. Marcel Stannus m.stannus@fsspx.email
- Fr. William MacGillivray w.macgillivray@fsspx.email
- Fr. Michel Rion m.rion@fsspx.email
- Parish & Academy Secretary stpeters@sspcc.ca

Activities:

• Church of the Transfiguration, Toronto:

We are slowly returning to some of the pre-Covid activities

- 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.**

• Holy Face of Jesus Church – St. Catharines:

- 1st Friday & 1st Saturday devotions

• Church of the Canadian Martyrs, Orillia:

- 1st Friday devotions

• St. Peter's Church, New Hamburg:

- See the monthly bulletin from St. Peter's

Eucharistic Crusaders Intention for September:

For our schools and for all those who work in these schools.

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, Witold (Victor) Symanowski.

Please pray also for the repose of the soul of Mrs. Gercione Lima, who passed away recently.

Requiescant in pace.

FOOD FOR THOUGHT

1. North American Martyrs and the Importance of Baptism

By Eric Sammons

The religious impact of the discovery of the New World in the late 15th century cannot be overestimated. Although Catholic Europeans were aware of areas of the world that were not Christian (they had been involved in centuries of crusades against the Muslims), the assumption of most Catholics was that the Gospel had reached the ends of the earth, even if some vast areas had still not accepted it.

However, with the discovery of the New World, the Church realized that even 1,500 years after the Incarnation there was still a large group of people who had never heard of Christ. To devout Catholics of the time, this meant one thing: missionaries would have to be sent to convert these pagans to Christ, and this conversion would of course come about through Baptism.

For various political, religious, and practical reasons, the missions to the New World took time to develop and become established. By the 17th century, however, missionaries, particularly Jesuit missionaries, were being sent to bring the Native American pagans to Christ. Eight in particular stand out: the North American Martyrs—Fathers John de Brébeuf, Isaac Jogues, Charles Garnier, Gabriel Lalemant, Anthony Daniel, and Noël Chabanel, and Brothers René Goupil and John de la lande—who all gave their lives to preach the Gospel.

Becoming a missionary to North America was no small undertaking. The eight North American Martyrs grew up in relatively comfortable French homes. If they desired, they could have lived without any real hardships (by 17th century standards, at least) while still being faithful Catholics. But they could not get the New World pagans out of their minds and hearts; particularly, they were convinced that these poor men and women were destined for eternal hellfire. For this is what they believed with all their heart: that without Baptism, the Native Americans would surely not gain salvation.

So they decided to endure incredible suffering to bring the Gospel and the saving waters of Baptism to these peoples. These hardships are almost impossible for us moderns to conceive. The dangerous travel, the food (and lack thereof), the physical challenges, the lack of familiar surroundings and cultures. And most of all, living among people they described as “warlike and cruel,” who exposed their own children to “the most atrocious carnage and the most barbarous spectacles,” and who would eventually torture and kill them. Yet they loved these people deeply and wanted nothing more than to save their souls.

What’s important to remember is what the missionaries did *not* endure these hardships for: they did not want to “dialogue” with the Native Americans, nor did they want to better understand Native American culture. They wanted to bring the civilizing influence of Catholic Christianity to the New World, and most importantly, they wanted to baptize as many natives as possible. As John de Brébeuf said after baptizing a dying child, “For this one single occasion I would travel all the way from France; I would cross the great ocean to win one little soul for Our Lord!”

Isaac Jogues, in a letter to his mother, made clear the reason they were in this strange foreign land, full of savagery:

Nothing can equal, or even approach, the satisfaction that our hearts feel in revealing the knowledge of the true God to these infidels. We have baptized about two hundred and forty of them this year. Among these are some whom I have washed in the waters of baptism, and who are assuredly in Paradise, since some of them

were small babies of one or two years of age. (Letter of St. Isaac Jogues to his mother, June 5, 1637)

While even then, theologians debated the possibility of a “baptism of desire,” for Catholics like de Brébeuf and Jogues, the risk of someone dying without water Baptism was just too great. Nothing could be a more horrible fate. And so they faced any hardship, overcame every hurdle, just in order to pour the cleansing waters of Baptism over the heads of those pagan souls. By doing so, they were literally fulfilling Christ’s final command to his disciples, “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you” (Mt 28:19-20).

Eric Sammons www.ericssammons.com

Eric Sammons, a former Evangelical, entered the Catholic Church in 1993. He is the father of seven children and author of seven books, including [The Old Evangelization: How to Spread the Faith Like Jesus Did](#).

Source Blog *OnePeterFive*



3. Book of the month:

Essay on Catholicism, Liberalism, and Socialism: Considered in Their Fundamental Principles



Juan Donoso Cortès 1809-1853

Brilliant! Absolutely worth the read. It paints such a beautiful picture of Catholicism, a loud and unabashed declaration of the brilliance of our faith -- it doesn't simply show that it's wrong to think Catholicism has been made obsolete by reason (the Enlightenment, rationalism, liberalism, science) -- no, it goes much further in showing how Catholicism towers above all of these other systems!

A beautiful picture is painted of the incredible Catholic mysteries, how they all fit together so coherently, solving the most monumental, fundamental questions ever to have been conceived.

Some individual thoughts are just amazing and might not be found too quickly in other sources: on free will, sin, order, redemption, God's Will.

Prophetic in some ways, extremely difficult in others, long and drawn out at times, decorated with flowery passages at others -- in the end, it's grand. Recommended to religious nay-sayers to see what Catholicism really has to say. Recommended to Catholics for some brain exercise and to be inspired to praise God in his marvellous mysteries.

Adapted from a book review found on the web

Published by **Preserving Christian Publications** (PCP), 236 pages



Reliquary of the skull of St. John de Brébeuf

MASS TIMES FOR SEPTEMBER 2020

	Toronto	Orillia*	St. Catharines	New Hamburg	Sudbury
Sunday Mass	8am, 10am, 12pm, 4pm, 6pm	10am & 5pm	8am & 10am	Contact OLMC	Friday Sep. 25, 6pm
Weekdays (some exceptions)	Mon-Fri 7:15am Sat. 8am	Mondays 9am	Saturdays 9am	Contact OLMC	Saturday, Sep. 26, 10am

Notes:

- **The time and location of Sunday Mass in Orillia is subject to change under short notice.** For updated information on a specific Sunday, send and email info.toronto@fsspx.ca or call 705-730-6730.
- For the complete schedule of weekday Mass, consult our weekly e-bulletin.

Further information for the Church of Transfiguration, Toronto

- Our YouTube channel [SSPX Church Of The Transfiguration - YouTube](#)
- Confessions will not be possible on Sunday, but only on the weekdays.
 - Mon-Fri, use our App [Church of the Transfiguration - Toronto | SSPX](#)
 - Saturday, confessions without appointments, from 2 to 4pm.
- Sunday Mass Registration is strictly required to secure a seat for Mass. <https://outlook.office365.com/owa/calendar/SSPXOntarioSeatBooking@fsspx.email/bookings/>

*Note that online registration for Mass on a specific Sunday opens on the preceding Tuesday, and then closes on Saturday. We try our best to accommodate the specific requests for health reasons, send an email to info.toronto@fsspx.ca but keep in mind that, on Sunday morning, the demand may exceed the offer of seats available. **We need a bigger church!***