

Una Voce Canada —

‘A Mari Usque Ad Mare’ Part IV

Editor’s Comment:

Our goal for 2006 is to continue networking with, linking to, and helping to form and affiliating Canadian traditional Catholic organizations as it is so aptly put on the Canadian Coat of Arms ‘A Mari Usque Ad Mare’. It is essential for traditional Canadian Catholics to have a united voice both within our homeland and internationally.

In Vol. 9 Issue #1 Jan./Feb. 2006 we profiled the Toronto Traditional Mass Society and now in the third of this series we profile ‘Latin Mass Society of Calgary’.

Ontario

Ontario is the most populous and second-largest in area of Canada's ten provinces. It is found in east-central Canada. Its capital is Toronto. Ottawa, the capital of Canada, is also located in Ontario. As of July 1, 2005, there are 12,541,410 Ontarians (residents of Ontario), representing approximately 37.9% of the total Canadian population and an area of 1,076,395km² (415,598 sq. mi.).

Ontario is bounded on the north by Hudson Bay and James Bay, on the east by Quebec, on the west by Manitoba, and on the south by the American states of Minnesota, Michigan, Ohio, Pennsylvania and New York. Ontario's long American border is formed almost entirely by lakes and rivers, starting in Lake of the Woods and continuing to the Saint Lawrence River near Cornwall; it passes through the four Great Lakes on which Ontario has coastline, namely Lakes Superior, Huron (which includes Georgian Bay), Erie, and Ontario (for which the province is named; the name Ontario itself is a corruption of the Iroquois word "Onitariio" meaning "beautiful lake" or Kanadario", variously translated as "beautiful water"). There are approximately 250,000 lakes and over 100,000 kilometres (62,000 mi) of rivers in the province.

The province consists of three main geographical regions:

- the thinly populated Canadian Shield in the northwestern and central portions, a mainly infertile area rich in minerals and studded with lakes and rivers; sub-regions are Northwestern Ontario and Northeastern Ontario.
- the mostly unpopulated Hudson Bay Lowlands in the extreme north and northeast, mainly swampy and sparsely forested; and
- the temperate, and therefore most populous region, the fertile Great Lakes-Saint Lawrence Valley in the south where agriculture and industry are concentrated. Southern Ontario is further sub-divided into four regions; Western Ontario (often called Southwestern Ontario), Golden Horseshoe, Central Ontario and Eastern Ontario.

Toronto Traditional Mass Society

By Eileen Anderson President (RIP)



L to R: Ray Bennell, Clare Meechan,

Eileen Anderson (RIP) and Fr. Gavigan (RIP)

The Toronto Traditional Mass Society was established in June of 2004 with approximately 18 members. We quickly got to work composing our constitution and a brochure and sent off our application for membership as a chapter of Una Voce. We were soon able to extend our membership within the year to about 110 people. At this time, we elected 3 interim directors to begin the work of the chapter.

Our first event was a talk by Father Robert Novokowsky of the Fraternity of St. Peter in November of 2004. About 60 people attended this event which was truly a spiritual uplifting one.

Our second event was a bake sale held in Schomberg in July 2005. It was a success in that we were able to send a good donation to the Fraternity in support of the education of priests in the Traditional Rite as a result.

In July of 2005, we were able to establish our own website:

www.unavocetoronto.com [<http://unavocetoronto.blogspot.com/>], which is still in its infancy. The Society obtained charitable status in March of 2005 which has gained the chapter donations of which we were able to pay for the website, our permanent PO Box, a banner for the Society to be used at events and helped in the expenses of our AGM.

This chapter's membership unfortunately, is split between two different parishes that are located miles from each other and this in itself has been a challenge especially in regards to communication between the membership.

Our indult priest, Father Liam Gavigan who resides in Tweed, Ontario, travels over 100 miles to Toronto each weekend to celebrate two Masses. The first Sunday Mass is located in Schomberg, Ontario, about 40 miles outside of Toronto. The afternoon Sunday Mass is celebrated in Scarborough, Ontario, which is located in the far east end of the city. This distance between the two parishes makes it difficult for Fr. Gavigan in that it entails more travelling for him on Sunday. Father also celebrates the Mass on first Saturday's and on Monday morning's at the parish where he resides on the weekend, St. Joseph the Worker located in the west end of the City. We are sincerely grateful to Father for all the sacrifices and care that he personally takes for the souls of

this chapter and for all the people who attend the Traditional Mass in these parishes.

The Toronto Traditional Mass Society celebrated its first Annual General Meeting in October of 2005 with Fr. George Gabet of the Fraternity of St. Peter as our guest speaker.

It was a wonderful day with great food catered by a local company. The meeting was held at St. Theresa of the Little Flower of Jesus, where the Sunday afternoon Mass is celebrated. Fr. Swift, the parish priest at St. Theresa's conducted the election process and Fr. Gavigan gave a wonderful, lilting talk. The new Board of Directors are as follows:

Eileen Anderson, President, Clare Meechan, Vice-President, Ray Bennell, Treasurer, Eileen Anderson, Secretary, Jim Mullen and Tony Thornton, Directors.

The Society puts out a quarterly Newsletter to the members to keep them updated on current events undertaken by the board of directors. We have currently purchased the new encyclical of Pope Benedict XVI "Deus Caritas Est" for sale to the membership. Father Gavigan also has a supply of Latin Missals for sale to the parishoners.

We have also revisited our constitution which was in need of amending due to our charitable status. We have made 14 amendments to the constitution which was no mean task.

The Society keeps a supply of mantillas, the red Latin Mass Missal and articles that would be of interest to the members at the back of the church each Sunday. It's truly surprising that when we run out of articles, people come to ask how come there isn't anything there. So you can see that they look forward to news. A lot of people don't have access to the internet so we feel its important to keep them updated.

Both parishes have an organist and a few good singers. We would dearly love to have more parishioners to participate in a choir but as yet we have not been successful. God willing, one day we hope to have a choir for Gregorian music but I feel that's only a dream for now.

Again, the split of the two parishes, with about 65-70 people at each of the Masses, makes these things more difficult. I think the biggest loss for most of the parishioners is the lack of a parish life so to speak. At the Schomberg parish, the Latin Mass goers have to leave almost immediately as the parishioners of the next Mass at 10:30 are arriving and this situation is not conducive to the feeling of belonging. This has also resulted in the loss on our part of members going over to the Pius X parish where they feel more welcomed and where they do enjoy a parish life.

Since February of 2004, the Society has written four different letters to the Cardinal seeking an audience with him to discuss the needs of this community. To date, we have not had the pleasure of meeting with him but Our Lord long ago made it quite clear that persistence is a prerequisite. We will continue to work on this endeavour and ask for the prayers of all the Una Voce groups throughout Canada and elsewhere.

We wish to thank David Reid of the Vancouver Traditional Mass Society for his continued help and support and look forward to meeting him and we invite any member of Una Voce visiting our city to contact us to allow us to show our hospitality.

We look forward with the grace of God to becoming a strong community of Catholic's with the full support of Pope Benedict XVI in hopes that he will recognize our legitimate hopes and aspirations by promoting the Traditional Mass in all its fullness throughout the Universal Church.

History of Ontario

Pre-1867

Before the arrival of the Europeans, the region was inhabited both by Algonquian (Ojibwa, Cree and Algonquin) and Iroquoian (Iroquois and Huron) tribes. The French explorer Étienne Brûlé explored part of the area in 1610-12. The English explorer Henry Hudson sailed into Hudson Bay in 1611 and claimed the area for England, but Samuel de Champlain reached Lake Huron in 1615 and French missionaries began to establish posts along the Great Lakes. French settlement was hampered by their hostilities with the Iroquois, who would ally themselves with the British.

The British established trading posts on Hudson Bay in the late 17th century and began a struggle for domination of Ontario. The 1763 Treaty of Paris

ended the Seven Years War by awarding nearly all of France's North American possessions (New France) to Britain. The region was annexed to Quebec in 1774. From 1783 to 1796, the United Kingdom granted United Empire Loyalists leaving the United States following the American Revolution 200 acres (0.8 km²) of land and other items with which to rebuild their lives. This measure substantially increased the population of Canada west of the Ottawa River during this period, a fact recognized by the Constitutional Act of 1791, which split Quebec into The Canadas: Upper Canada west of the Ottawa River, and Lower Canada east of it. John Graves Simcoe was appointed Upper Canada's first Lieutenant-Governor in 1793.

American troops in the War of 1812 invaded Upper Canada across the Niagara River and the Detroit River but were successfully pushed back by British and Native American forces. The Americans gained control of Lake Erie and Lake Ontario, however, and during the Battle of York occupied the Town of York (later named Toronto) in 1813. Not able to hold the town, the departing soldiers burned it to the ground.

After the War of 1812, many settlers from the British Isles immigrated to Upper Canada, and began to chafe against the aristocratic Family Compact that governed the region, much as the Château Clique ruled Lower Canada. Accordingly, rebellion in favour of responsible government rose in both regions; Louis-Joseph Papineau led the Lower Canada Rebellion and William Lyon Mackenzie led the Upper Canada Rebellion.

Although both rebellions were crushed, the British government sent Lord Durham to investigate the causes of the unrest. He recommended that self-government be granted and that Lower and Upper Canada be re-joined in an attempt to assimilate the Québécois. Accordingly, the two colonies were merged into the Province of Canada by the Act of Union (1840), with Ontario becoming known as Canada West. Parliamentary self-government was granted in 1848. Due to heavy immigration the population of Canada West more than doubled by 1851 over the previous decade, and as a result for the first time the English-speaking population of Canada West surpassed the French-speaking population of Canada East.

A political stalemate between the French- and English-speaking legislators, as well as fear of aggression from the United States during the American Civil War, led the political elite to hold a series of conferences in the 1860s to effect a broader federal union of all British North American colonies. The British North America Act took effect on July 1, 1867, establishing the Dominion of Canada, initially with four provinces: Nova Scotia, New Brunswick, Quebec and Ontario. The Province of Canada was divided at this point into Ontario and Quebec so that each linguistic group would have its own province. Both Quebec and Ontario were required by section 93 of the BNA Act to safeguard existing educational rights and privileges of the Protestant and Catholic minorities. Neither province had a constitutional requirement to protect its French- or English-speaking minority. Toronto was formally established as Ontario's provincial capital at this time.

From 1867 to 1896

Once constituted as a province, Ontario proceeded to assert its economic and legislative power. In 1872, the lawyer Oliver Mowat became premier, and remained as premier until 1896. He fought for provincial rights, weakening the power of the federal government in provincial matters, usually through well-argued appeals to the Judicial Committee of the Privy Council. His battles with the federal government greatly decentralized Canada, giving the provinces far more power than John A. Macdonald had intended. He consolidated and expanded Ontario's educational and provincial institutions, created districts in Northern Ontario, and fought tenaciously to ensure that those parts of Northwestern Ontario not historically part of Upper Canada (the vast areas north and west of the Lake Superior-Hudson Bay watershed, known as the District of Keewatin) would become part of Ontario, a victory embodied in the Canada (Ontario Boundary) Act, 1889. He also presided over the emergence of the province into the economic powerhouse of Canada. Mowat was the creator of what is often called Empire Ontario.

Beginning with Sir John A. Macdonald's the National Policy (1879) and the construction of the Canadian Pacific Railway (1875-1885) through Northern Ontario and the Prairies to British Columbia, Ontario manufacturing and industry flourished.

From 1896 to the present

Mineral exploitation began in the late 19th century, leading to the rise of important mining centres like Sudbury, Cobalt and Timmins. The province harnessed its water power to generate hydro-electric power, and created the state-controlled Hydro-Electric Power Commission of Ontario, later Ontario Hydro. The availability of cheap electric power further facilitated the development of industry.

In July 1912, the Conservative government of Sir James P. Whitney issued Regulation 17 which severely limited the availability of French-language schooling to the province's French-speaking minority. French-Canadians reacted with outrage, journalist Henri Bourassa denouncing the "Prussians of Ontario". It was eventually repealed in 1927.

The post-World War II period was one of exceptional prosperity and growth. Ontario, and the Greater Toronto Area in particular, have been the recipients of most immigration to Canada. Changes in federal immigration law have led to a massive influx of non-Europeans since the 1980s. From a largely ethnically British province, Ontario has now become very culturally diverse.

The nationalist movement in Quebec, particularly after the election of the Parti Québécois in 1976, contributed to driving many businesses out of Quebec to Ontario, and Toronto surpassed Montreal as the largest city and economic centre of Canada.

According to the provincial government website, English is Ontario's official language, although French language rights have been extended to the legal and educational systems under the French Language Services Act of 1990.

Church History In Ontario

Ontario's earliest European pioneers carved out a story of heroic faith and martyrdom. One of the early pioneers was St. Jean de Brebeuf who along with his fellow Jesuits ministered to the Indians of Huronia.

One description of St. Brebeuf at this time reads: "In this awful solitude he laboured with indomitable will, ministering to his flock, studying the Huron language, compiling a Huron dictionary and grammar and translating the Catechism. The Indians soon saw him as a friend, and when he passed through

the village ringing his bell, old and young followed him to his cabin to hear him tell of God, of heaven ... and of hell. Converts were few, even after dramatic events like divine intervention to ease a drought.

Regardless of the slow response to the message of the gospel, these dedicated Christian pioneers continued to serve the people. By 1648, a dozen mission stations stood in Huronia as well as among the Algonquins and the Petons. In some of the villages, the Christians actually outnumbered the pagans. But the building of the kingdom of God was to be cut short by the fierce inter-tribal warfare waged by the Iroquois against the Huron's. In 1649 the mission town of St. Louis, home of St. Brebeuf and St. Grabiell Lalemant was captured. Despite the pleas of the Huron Indians the Jesuits determined to stay with their flock, ministering to them until the last. Brebeuf and Lalemant were captured alive, subjected to terrible tortures, and finally killed. More than 10 years earlier, Brebeuf had faced a crisis that might have meant his death. He wrote his superior and said, "We are perhaps on the point of shedding our blood and sacrificing our lives in the service of our Lord and Saviour, Jesus Christ. If you should hear that God has crowned our labours, or rather our desires, with martyrdom, return thanks to Him for it is for Him we wish to live and die."

Ecclesiastical Provinces in Ontario and Dioceses

Ecclestical Province of Kingston:

- Archdiocese of Kingston (Vicariate Apostolic of Upper Canada 1819, renamed and promoted Diocese of Kingston 1826, promoted Metropolitan See 1889) Archbishop is Anthony Meagher 27/04/02;
- Diocese of Alexandria-Cornwall (Diocese of Alexandria in Ontario 1890, renamed Alexandria-Cornwall 1976) Bishop is Paul-André Durocher 27/04/02;
- Diocese of Peterborough (Vicariate Apostolic of Northern Canada 1874, renamed and promoted Diocese of Petrborough 1882) Bishop id Nicola De Angelis 28/12/02;
- Diocese of Sault Sainte Marie (Diocese 1904) Bishop is Jean-Louis Plouffe 02/12/89.

Ecclesiastical Province of Ottawa:

- Archdiocese of Ottawa (Diocese of Bytown 1847, enamed Ottawa 1860, promoted Metropolitan See 1886) Archbishop is Macel Andre J. Gervais 27/09/89;
- Diocese of Hearst (Prefecture Apostolic of Nothern Ontario 1918, promoted Vicariate Apostolic 1920, renamed and promoted Diocese of Hearst 1938) seat of Bishop vacant;
- Diocese of Pembroke (Vicariate Apostolic of Pontiac 1882, renamed and promoted Diocese of Pembroke 1889) Bishop is Richard Smith 27/04/02;
- Diocese of Timming (Vicariate Apostolic of Temiskaming 1908, renamed and promoted Diocese of Haileybury 1915, renamed Timmins 1938) Bishop is Paul Marchand S.M.M. 08/03/99;

Ecclesiastical Province of Toronto:

- Archdiocese of Toronto (Diocese 1841, promoted Metropolitan See 1870) Archbishop Aloysius Matthew Cardinal Ambrozic 17/03/90);
- Diocese of Hamilton (Diocese 1856) Bishop Anthony Frederick Tonnos 02/05/84;
- Diocese of London (Diocese of London 1856, renamed Sandwich 1859, renamed London 1869) Bishop Ronald P. Fabbro C.S.B 27/04/02;
- Diocese of St. Catharines (Diocese 1958) Bishop James Matthew Wingle 09/11/01;
- Diocese of Thunder Bay (Diocese of Fort William 1952, renamed Thunder Bay 1970) Bishop Frederick J. Colli 02/02/99.

Others:

- Diocese of Moosonee (It belongs both to the Ontario Region and to the Quebec Region. It is part of the Keewatin-Le Pas ecclesiastical province.)