



## Sorrowful Heart of Mary SSPX-MC

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### TOWARDS A ONE WORLD RELIGION INCORPORATING THE LATIN MASS

As early as 2001, in an Interview with [La Liberté](#), Bishop Bernard Fellay expressed the possibility of a Personal Prelature like the Opus Dei “to give the bishops real jurisdiction over the faithful,” that is, over all Latin-Mass going-Catholics, as an incentive for “canonical recognition” from Rome. This was evidently the carrot to draw the SSPX into the traps of the Conciliar Church.

The danger to the Faith is far more camouflaged in this round of deception than in the 1970's and 1980's. Then, the guitar Masses, burlap bag vestments, and table facing the people turned many devout Catholics away altogether, with a handful of “recusants” seeking priests offering the Tridentine Mass.

Now, this new phase of the Revolution in the Church is far more deceitful! This phase imitates the Semi-Arian heresy after the shock of the outrageous Arian attacks on Christ's Divine Person. Semi-Arianism was the exact same effrontery, just toned down.

This new phase imitates the “Napoleon Peace” which came after the cold steel of the French Revolution enforced Masonic principles by the guillotine, to artfully implementing the very same deadly principles with smiles and hand shakes.

This explains why we are witnessing more friendly inter-communion between the Latin-Mass priests of St. Peter's Fraternity, Institute of Christ the King, Good Shepherd Institute, and other Motu Proprio priests mixing publicly with priests of the Conciliar-SSPX. Before, this was unheard of! Now we see an increasing trad-ecumenism in public conferences, marriage ceremonies, and encouraging the faithful to attend other “Traditional venues” for Sunday Mass. All this gives the appearance that the crisis in the Church is sufficiently solved by the widespread return of the Latin Mass.

Now with the Ecclesia De Commission dismantled, the union of all Latin Mass goes under a Personal Prelature (submitted to Modernist Rome!) seems more realizable than ever.

Once again, how necessary it is for us to avoid this dangerous trap by heeding the clear-sightedness and warnings of Archbishop Marcel Lefebvre! For him, the problem of Vatican II and the New Mass was far deeper than just the abolition of the Latin Mass. He saw the Council undermining the very foundations of the Faith by attacking the Kingship of Christ Himself by **Religious Liberty**; by attacking Christ as the only unique Savior (and His Bride, the Catholic Church, outside of which there is no salvation) by **Ecumenism**; the demolishing of the monarchical authority in the Church by democratic **Collegiality**; and by attacking the Eternal Priesthood of Jesus Christ by the *Novus Ordo Missae* (**New Mass**).

These Masonic principles represent the overthrow of the Catholic Faith and hijacking of the Church by a small horde of Modernists, who have silenced Our Lady of Fatima, stifled Tradition, strangled the good bishops and priests (and most likely Sr. Lucia, literally!) and enthroned the goddesses of Reason, Nature, Modernism, Ecumenism, Religious Liberty, and Man-as-God, on a rainbow flag draping a Table in the

sanctuary! This is the “abomination of desolation”!

The solution remains, and will always remain, in the Pope obeying Our Lady of Fatima and the conversion of Rome to Tradition! Until then, “the basic problem remains unchanged: ROME MEANS TO EXTERMINATE TRADITION!” (Archbishop Lefebvre, [Letter to the Four Bishops](#), June 12, 1988), and resisting, we must “be firm as rocks, whatever the price!” (Archbishop Lefebvre, *The Angelus*, December 1992)

Here follows some urgently pertinent quotes from Archbishop Lefebvre that dissolve “the crisis-is-over-because-we-have-the-Latin-Mass” syndrome. Read these carefully, pray to the Holy Ghost to understand more deeply the heart of the Faith; the Heart of Christ the King!

HE MUST REIGN!

- Fr. David Hewko



**“This great movement of apostasy being organized in every country for the establishment of a One-World Church** which shall have neither dogmas, nor hierarchy, neither discipline for the mind, nor curb for the passions, and which, under the pretext of freedom and human dignity, will bring back to the world (if such a Church could overcome) the reign of legalized cunning and force, and the oppression of the weak, and of all those who toil and suffer.” (Pope St. Pius X, *Our Apostolic Mandate*, § 40)

#### Combat for the Reign of Christ the King

“The point of opposition and the reason why there is no possibility of an Agreement [with Modernist Rome] is this; the question is not so much about the Mass, because **the Mass is just one consequence of them wanting to get closer to Protestantism**, and so they changed the worship, sacraments, catechism, etc. **The real fundamental opposition is against the Reign of Our Lord Jesus Christ!** ... *'Oportet Illum Regnare!'* ... St. Paul tells us 'Our Lord came to reign, He must reign!' **They [the Modernists] say: 'NO!' We say: 'YES!' with all its consequences!**” (Abp. Lefebvre, *Fideliter* No. 70, 1993)

“When someone asks if we know when there will be an accord with Rome, my answer is simple: WHEN ROME RE-CROWNS OUR LORD JESUS CHRIST. We cannot be in accord with those who uncrown Our Lord! The day WHEN THEY RECOGNIZE ONCE AGAIN OUR LORD AS KING OF ALL PEOPLES AND NATIONS, it will not be us with whom they have rejoined but the Catholic Church, in which we dwell!” (Archbishop Lefebvre, 1988, *Fideliter*, No. 68 p. 16)

“All those Conciliar Fathers who gave their vote to *Dignitatis Humanae* and proclaimed Religious Liberty with Paul VI, **did they realize that they had in fact uncrowned Our Lord Jesus Christ by tearing away the crown of His Social Royalty?** Did they grasp that **they had very concretely dethroned Our Lord Jesus Christ from the throne of His Divinity?** Did they understand that, making themselves the echo of the apostate nations, they were making those abominable blasphemies rise up towards His throne: *We do not want Him to rule over us; We have no king but Caesar?*” (Archbishop Marcel Lefebvre, *They Have Uncrowned Him*, Kansas City: Angelus Press, 2003, pp. 211-212)

“We are not up against a little thing. It is not enough for them to tell us: “You may say the old Mass, but you have to accept it [the Council].” No, it is not only that [the Mass] which divides us, **it’s doctrine.** That’s clear. That is what is so serious about Dom Gerard’s [choice], and that’s what did him in. Dom Gerard never saw anything but the liturgy and monastic life. He does not see clearly the theological problems with the Council, with religious freedom. **He does not see the malice of these errors.**” (Archbishop Lefebvre, *Fideliter*, No.66, September-October 1988: pp. 12-14)

“There will be possibly other manifestations of putting the brakes on by the Vatican; and it is very, very dangerous for us to “rally” ourselves now. No rallying, no rallying to the liberals; no rallying to the ecclesiastics who are governing in the Church now and who are liberals; there is no rallying to these people. **From the moment when we rally ourselves, this rallying will be the acceptance of the liberal principles.** We cannot do this, even if certain appeasements are given us on the Mass of St. Pius V - certain satisfactions, certain recognitions, certain incardinations, which could even be offered to you eventually... They must give us back everything. They must give up their liberalism, they must come back to the real truth of the Church, to the faith of the Church, to the basic principles of the Church, of this total dependence of society, of families, of individuals on Our Lord Jesus Christ! At that moment when they give us the Mass of all times, very well, then, we are completely in agreement. Then there will be a perfect understanding, we will be able to be recognized, and we will have no more scruples. But as long as one is dealing with people who have made this agreement with the Devil, with liberal ideas, we cannot have any confidence. **They will string us along little by little; they will try to catch us in their traps, as long as they have not let go of these false ideas.**” (Conference of Archbishop Lefebvre to the priests of the District of France. Dec. 13, 1984)

"If ever there were a willingness from Rome to resume discussions, this time, I will be the one to set down the conditions. As Cardinal Oddi said, "*Archbishop Lefebvre is in a strong position.*" **That is why I will demand that the discussions concern doctrinal points.** They have to stop with their Ecumenism, they have to bring back the true meaning of the Mass, restore the true definition of the Church, bring back the Catholic meaning of Collegiality, and so on. I expect from them a Catholic, and not a liberal, definition of Religious Liberty. They must accept the encyclical *Quas Primas* on Christ the King, and the *Syllabus* (Pius IX). **They must accept all this, because this is from now on the condition determining all new discussions between us and them.**" (Interview for *Controverses*, 1989)

*Fideliter*: But there are traditionalists who have made an agreement with Rome without conceding anything.

*Archbishop Lefebvre*: "That is false. They have waived their opportunity to oppose Rome. **They must remain silent because of the favors that have been granted.** Then they start to slip ever so slowly until they end up admitting the errors of Vatican II. It is a very dangerous situation. Such concessions [by] Rome aim only to get the break with the SSPX traditionalists and submit to Rome." (Interview with *Fideliter Magazine* No. 79, January 1991, shortly before his death in March 1991)

"... supposing that Rome calls for a renewed dialogue, then, I will put in conditions. I shall not accept being in the position I was put in during the dialogue. No more. **I will place the discussion at the doctrinal level:** "Do you agree with the great encyclicals of all the popes who preceded you? Do you agree with *Quanta Cura* of Pius IX, *Immortale Dei* and *Libertas* of Leo XIII, *Pascendi Gregis* of Pius X, *Quas Primas* of Pius XI, *Humani Generis* of Pius XII? Are you in full communion with the popes and their teachings? Do you still accept the entire Anti-Modernist Oath? Are you in favor of the social reign of Our Lord Jesus Christ? **If you do not accept the doctrine of your predecessors, it is useless to talk!** As long as you do not accept the correction of the Council, in consideration of the doctrine of these popes, your predecessors, no dialogue is possible. It is useless. Thus, the positions will be clear." (Archbishop Lefebvre, Interview with *Fideliter Magazine*, Nov.-Dec. 1988)

"We want to remain united to Jesus Christ, as **the Vatican has dethroned the Lord.** We want to remain faithful to our Lord King, Prince and Ruler of the world. **We cannot change anything in this line of conduct.**" (Archbishop Lefebvre, Flavigny, conference, Dec. 1988)

**We must build again the Social Reign of Our Lord Jesus Christ in this Christian world which is disappearing.** You shall tell me: "But, Monseigneur, this is the fight of David against Goliath!" Yes, indeed, I know. But in his fight against Goliath, David won the victory! How did he win the victory? By a little pebble which he took from the torrent. What is this little stone which we have? Jesus Christ! Our Lord Jesus Christ! We shall say with our ancestors from Vendée: "We have no other honor than the honor of Jesus Christ. We have no other fear in the world than to offend Jesus Christ!" They went to their death to defend their God singing this! We also, let us sing with courage, wholeheartedly: **"We have no other love than Our Lord Jesus Christ, no other fear than to offend Him!"** (Archbishop Lefebvre, 60<sup>th</sup> Ordination Anniversary Sermon, 1989)

"Do not be surprised if we do not come to an understanding with Rome. **This is not possible while Rome will not return to faith in the Reign of Our Lord Jesus Christ ...** We collided on a point of the Catholic Faith." (Sierre Conference on November 27, 1988; *Fideliter* No 89)

"We want to remain united to Jesus Christ, as the Vatican has dethroned the Lord. We want to remain faithful to our Lord King, Prince and Ruler of the world. We cannot change anything in this line of conduct." (Archbishop Lefebvre, Flavigny, conference, Dec. 1988)

#### On the Indult

"I myself also during these years have not ceased asking of Rome: leave us this liberty! And so, faced with the insistence of many people, and mine also, they finally decided to do something. Unfortunately however they have added to it incredible conditions. It's absolutely unimaginable, after all this, to be interrogating people on their opinion: Do you reject the New Mass? **If you reject the New Mass, then you don't have the right to say the old one.** ...To my mind, **this decree is a typical example of the present mentality at Rome, the progressive mentality.** This is a progressive decree; it is not a traditional decree where Rome would act out of consideration for the holiness of the Mass, for the holiness of the faithful, for the apostolate and good of souls, the glory of God. No, it's not that. It's pure politics. They conducted a referendum . . . a poll . . . to see who were in agreement; because there was still a small group holding out, they decided to make a concession, but to also add some conditions. That is politics, the same kind they practice in democracies—it's not supernatural at all. (Archbishop Lefebvre, *The Church, The Priesthood and the Tridentine Indult*, 1984)

"...the religious authorities would only grant this freedom [of the Indult] **on condition that the traditional Mass not be celebrated out of contempt for the New Rite.** They would require priests to say the New Mass at least once in a while. It is difficult not to descry in the arrangement of the conditions a maneuver **destined to put pressure on traditional priests to convince them to celebrate the New Mass.**" <http://sspx.org/en/archbishop-lefebvre-indult-mass>

"Availing ourselves of the Indult is tantamount to putting ourselves into a state of contradiction because at the same time that Rome gives the Fraternity of St. Peter, for example, or Le Barroux Abbey and other

groups authorization to say the Mass of All Time, they also require young priests to sign a profession of faith in which the spirit of the Council must be accepted. It is a contradiction: the spirit of the Council is embodied in the New Mass. How is it possible to desire to preserve the Mass of all time while accepting the spirit that destroys this Mass of All Time? It is completely contradictory.”

<https://sspx.org/en/archbishop-lefebvre-indult-mass>

“One day, very gently, they will oblige those who have been granted the use of the Tridentine Mass, the Mass of All Time, also to accept the New Mass. And they will tell them that it is simply a matter of squaring themselves with what they have signed, since they signed a statement that they accepted the spirit of the Council and its reforms. You cannot put yourself thus into an unbelievable, irrational contradiction. It is a very uncomfortable situation. This is what has created the difficulty for these groups that have signed it and that currently find themselves in a kind of impasse.” (Homily, Friedrichshafen, April 29, 1990) <http://sspx.org/en/archbishop-lefebvre-indult-mass>

#### Against putting ourselves under Modernist Bishops

“Every Catholic can and must resist anyone in the Church who lays hands on his Faith, the Faith of the Eternal Church, upheld by his childhood catechism. The defense of his Faith is the first duty of every Christian, more especially of every priest and bishop. **Wherever an order carries with it the danger of corrupting Faith and morals, “disobedience” becomes a grave duty.**” (Archbishop Lefebvre, Letter to Friends & Benefactors, no. 9, 1975).

“Someone once advised me, ‘Sign, sign [the May 5, 1988 Protocol] that you accept everything; and then you can continue as before!’ No! ONE DOES NOT PLAY WITH THE FAITH!” ...To ask this of us is to ask us to collaborate in the disappearance of the Faith. Impossible!” (Archbishop Lefebvre, *They Have Uncrowned Him*. ch. 31, p. 230).

“It is absolutely impossible in the current climate of Rome which is becoming worse. We must not delude ourselves. **Principles which now run the Conciliar Church are increasingly, openly, contrary to Catholic doctrine.** Finally the Pope is more ecumenical than ever. **It is absolutely inconceivable that we can agree to work with [such] a hierarchy.**” (Archbishop Lefebvre, *Fideliter* No. 79, January-February 1991)

“And so the question arose to know what I should do. I went to Richenbach to see the Superior General [Fr. Franz Schmidberger] and his assistants to ask them: What do you think? Should we accept the hand being offered to us? Or do we refuse it? “for myself, personally”, I said, “I have no confidence in them.” [...] However, I do not wish people within the Society and Traditional circles to be able to say afterwards, you could easily have tried, it would have cost you nothing to enter into discussion and dialogue.” That was the opinion of the Superior General and his assistants. They said, “You must take into consideration the offer which is being made and not neglect it. It’s still worthwhile to talk with them.” Lefebvre concluded: “We cannot follow those people. They’re in apostasy, they do not believe in the divinity of our Lord Jesus Christ who must reign. What is the use in waiting? Let’s do the consecration! I suggest the date of the feast of Christ the King October 25, 1987.” (Bishop Tissier de Mallerai. *Marcel Lefebvre*. Kansas City: Angelus Press. p. 549)

“Let us keep the Faith above all else. It is for this that Our Lord died, because He affirmed His Divinity. It is for this that all the martyrs died. It is by this that all the elect are sanctified. **Let us flee from those who make us lose the Faith or diminish it.**” (Archbishop Marcel Lefebvre, *Spiritual Journey*, Kansas City: Angelus Press. p.68)

“It is obvious that by putting themselves in the hands of the present Conciliar authorities, **they [Ecclesia Dei priests] implicitly accept the Council and the reforms that came from it**, even if they receive privileges which remain exceptional and provisional. **Their acceptance stops them saying anything.** The bishops are watching them.” (*Letter to Fr. Daniel Couture*, March 18, 1989)  
“Then there are some who would be ready to sacrifice the fight for the Faith, by saying: Let us first re-enter the Church! Let us do everything to re-enter in the official public structure of the Church. **Let us be silent about our dogmatic problem. Let us be silent about our fight. Let us not speak about the malice of the [new] Mass anymore. Let us close our mouths and say nothing anymore. Let’s not be opposed to that. Let’s not say anything anymore about the issues of Religious Liberty, of Human Rights and of Ecumenism. Let’s be silent. Let’s be silent and like that we will be able to re-enter into the structure of the Church. We will please those who are in the Church.** We are going to re-enter like that into the Church, and once we will be inside the Church, you will see, we will be able to fight, we will be able to do this, we will be able to do that... **This is absolutely false! You don’t enter into a structure and under superiors, saying that you will overthrow everything as soon as you are inside, whereas they have all the means to suppress us! They have all the authority.**” (Conference, December 21, 1984)



"There is no man, let him be aware of it or not, who is not a combatant in this hot contest; no one who does not take an active part in the responsibility of the defeat or victory. The prisoner in his chains and the king on his throne, the poor and the rich, the healthy and the infirm, the wise and the ignorant, the captive and the free, the old man and the child, the civilized and the savage, share equally in the combat.

"Every word that is pronounced, is either inspired by God or by the world, and necessarily proclaims, implicitly or explicitly, but always clearly, the glory of the one or the triumph of the other. **In this singular warfare we all fight through forced enlistment;** here the system of substitutes or volunteers finds no place. In it is unknown the exception of sex or age; here no attention is paid to him who says, I am the son of a poor widow; nor to the mother of the paralytic, nor to the wife of the cripple. **In this warfare all men born of woman are soldiers.**

"And don't tell me you don't wish to fight; for the moment you tell me that, you are already fighting; nor that you don't know which side to join, for while you are saying that, you have already joined a side; nor that you wish to remain neutral; for while you are thinking to be so, you are so no longer; nor that you want to be indifferent; for I will laugh at you, because on pronouncing that word you have chosen your party.

"Don't tire yourself in seeking a place of security against the chances of war, for you tire yourself in vain; that war is extended as far as space, and prolonged through all time. In eternity alone, the country of the just, can you find rest, because there alone there is no combat. **But do not imagine, however, that the gates of eternity shall be opened for you, unless you first show the wounds you bear; those gates are only opened for those who gloriously fought here the battles of the Lord, and were, like the Lord, crucified.**

-Excerpt from *Essays on Catholicism, Liberalism, and Socialism* by Juan Donoso Cortes (1879)



## Contacts and Resources

- **Rev. Fr. David Hewko** can be reached at 315-391-7575 or [fr.d.hewko@gmail.com](mailto:fr.d.hewko@gmail.com)
- Correspondence mailing address: 16 Dogwood Road South, Hubbardston, MA 01452
- Donations: Sorrowful Heart of Mary SSPX-MC, P.O. Box 72, Rossville, KS 66533
- Sermons, Catechism, Conferences, and Mass Schedules can be found primarily on [SSPX-MC website](#) as well as on [The Catacombs](#) website.
- [The Recusant](#)

## Schedule for Holy Week Sacred Triduum

**Location:** 16 Dogwood Road South  
Hubbardston, MA 01452

**Contact:** [ourladyofatimachapel@gmail.com](mailto:ourladyofatimachapel@gmail.com)

(Times subject to change.)

Holy Thursday [April 18th]

7:00 PM ✠ Solemn Evening Mass ✠  
Adoration until Midnight

Good Friday [April 19th]

2:00 PM Stations of the Cross

3:00 PM ✠ Mass of the Presanctified ✠

Holy Saturday - Easter Vigil [April 20th]

9:00 PM Confessions

10:00 PM Paschal Fire -Easter Vigil begins

12:00 AM ✠ Solemn Easter Midnight Mass ✠