

## Mary, The Cause of Our Joy!



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Summer 2026

Dear Friends of the Sorrowful Mother,

Modernist Rome proves ever more and more its apostasy, by continually implementing the errors of Vatican II and the logical consequence of doctrinal compromise, which is moral compromise. How clearly Arch. Lefebvre saw this catastrophic crisis and how bravely he defended Catholic doctrine!

But, when one slides on Doctrine (i.e. how one thinks) he inevitably slides on morals (i.e. how one acts). As Fr. Berrielle was known to say, "*If you do not act the way you think, you will soon think the way you act!*" Thought and action should be one. For this reason St. Luke says: "Jesus began *to do and to teach*" (Acts 1:1). The Catholic is required to believe in all Christ taught and prove his love for God by keeping His Commandments. "*If you love Me, keep My Commandments*" (Jn. 14:15).

The Second Vatican Council taught many errors. The consequence of false belief is immorality. When was the last time we heard any Pope condemning abortion, euthanasia, IVF, sodomitism, immodest fashions, or divorce? These are grave moral deviations, yet, only silence is heard from the shepherds who should be alarming the flock. Truly, the

overwhelming immorality of the modern world is a direct result of the monstrous Errors of Vatican II! Hence, bad Doctrine, bad morals!

For Abp. Lefebvre, Doctrine was always at the forefront of the Battle for the Faith and his resistance to Modernist Rome. Yes, Doctrine! Doctrine! Doctrine! Among the principle Doctrines he defended was the Social Kingship of Jesus Christ. He even insisted this was at the very heart of the Combat for the Faith and not firstly about the Mass.

This is why there can be no rescuing Vatican II. This is why we have to be very careful of sliding into the Liberal position that holds: "*All that matters is to restore the Latin Mass everywhere and the crisis of the Church is over.*" Or, "*It doesn't matter what your positions are on Vatican II and the New Mass, as long as we all agree on the restoration of the Latin Mass, then the Church will be united again!*"

No! No! No! Abp. Lefebvre repeatedly made this point with his priests, "*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!'... **They, the Modernists, say: 'No!' We say 'Yes!' with all its consequences**" (Abp. Lefebvre, *Fideliter*, No. 70, 1993).*

Vatican II was precisely an all-out assault on the Social Reign of the Sacred Heart of Jesus, King of all nations! Because of this attack on Doctrine, especially the new teachings on Ecumenism, the logical result was silence and concessions on abortion, birth control, rainbow movement, etc. Now with the wicked "Synodality" which implements the Collegiality teachings of Vatican II, they are approving these crimes! All this cries to Heaven for vengeance!

This is why the silence of the leaders of the Conciliar-SSPX on Vatican II and the New Mass is very serious! The recent [Declaration of Faith of May 14, 2026](#), submitted to Pope Leo XIV by Fr. Pagliarani emphasizes this point. In it, there is not one mention of Vatican II nor the New Mass, nor the New Code of Canon Law! How is this omission possible?? Such shameful silence proves the Doctrinal Declaration of 2012 is still applicable and governing their relations with Modernist Rome.

As for the Consecration of bishops next month, this is necessary and, in itself, a good thing. But if the Doctrine is not clarified and the Errors of Vatican II and the New Mass not openly condemned, as did Abp. Lefebvre & Bp. De Castro Meyer in 1988, then where is this heading except for ongoing ecumenical compromise on the part of the SSPX? What happens to "Operation Survival"? What happens to "Doctrine First"?

Let us pray our brothers of the SSPX come clear on Doctrine and defend the Social Kingship of Our Lord Jesus Christ. Now is the time to do so! Let us pray they come back to Abp. Lefebvre's Doctrinal clarity!

The obligations of teaching at our House of Studies, in the Oratory of the Sorrowful Heart of Mary in New Hampshire, prevent me from being consistent with the newsletters and, more importantly, from the west coast Mass circuits. Thank the good God, Fr. Ruiz is able to help from Mexico and he will be assisting on the Ignatian Retreats this summer in Kansas.

As for the Oratory life, here are some photos, with the taking of the cassock in February, studies, and chores during the winter and spring. Three seminarians and one brother survived the year. We'll see how many more Our Lady will gather for entering this Fall.

As for the Sisters, we have to do some serious repairs to the log cabin and, with that finished, it may be the sign of Divine Providence to finally begin the postulancies of the new candidates. Please pray to St. Theresa Margaret of the Sacred Heart for this!

As a final word, we must not repeat the mistake of "1950's-ism" by thinking that it's just all about returning to the Latin Mass. This idea is prevalent among neo-conservative Traditional Catholics now and it's wrong. The '50's had Latin Masses everywhere! But the Modernist rot

was deep in the minds of the clergy. This is why Abp. Lefebvre's book, *They Have Uncrowned Him*, is so important. He repeatedly quotes the great Popes and Cardinal Pie of Poitiers showing that the real Fight for the Faith is firstly to restore the traditional Catholic Doctrine, including the Reign of the Sacred Heart, and the Catholic morals. The Restoration must be integral Catholicism and not gauze pads patched in halves.

For this, we pray and long for Our Lady of Fatima's promises and requests to be fulfilled! Come, step in, Blessed Mother, the hour is late!

In Christ the King,  
Fr. David Hewko

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## Life at the Oratory

### A House of Prayer, Study, *Manualia*, & Recreation



The Seminary members before the start of the Seminary year in the fall of 2025 in the front of the Oratory.



Fr. Ruiz arrives for a visit to help begin the new Seminary year!



The first day of the Seminarian Retreat - Fall of 2025.  
The Seminarians place themselves under the patronage of Our Lady of Sorrows.



On the *left*, a Seminary visit to the Von Trapp Family property in Stowe, Vermont.

"Built by the second oldest Trapp son, Werner, this lovely stone structure can be found uphill from the hotel. Before shipping out to fight in World War II he promised himself that he would build a chapel on the grounds of the lodge should he return safely. Thankfully, he did come back unharmed and thus built the chapel between 1945-1948." [Source](#).

On the *right*, a Seminary hike in the White Mountains of New Hampshire!



*Manualia* is an important part of seminary life, dating back as least as far as the early monastic communities, which joins manual labor with the mental labor of seminary studies. Here the seminarians help uproot stumps behind the Oratory during the fall.



A winter hike in the mountains behind the Oratory revealed an old stone wall that once partitioned parts of the Goves family property, originally settled in the late 1700s. Some may recall that the Oratory is located on Goves Road, itself a much smaller parcel of what was once over a hundred acres of the Goves family estate.

## Seminarians on the Mass Circuits - Winter



A stop on the Canadian circuit in Quebec in December. Here the seminarians visit the famous pilgrimage site of Cap-de-la-Madeleine. A little history, from a time when the Faith coursed strongly thru Catholic hearts - taken from [here](#):

The Shrine is the largest North American pilgrimage site dedicated to the Virgin Mary is located at Cap-de-la-Madeleine in the Trois-Rivières region in Quebec. The Shrine, founded in 1888 at Cap-de-la-Madeleine, is one of Quebec's three great pilgrimage sites, the other two being Sainte-Anne-de-Beaupré and the Oratoire Saint-Joseph. Since the beginning of the twentieth century, the Shrine's popularity has drawn pilgrims from all parts of Quebec. It receives hundreds of thousands of visitors each year.

**The first extraordinary event**

In the 1870s, the church dating from the French regime was too small to receive the many inhabitants of Cap-de-la-Madeleine for masses and religious ceremonies. A decision was made to demolish the building and use the stones to build a new church. The other materials necessary would have to be obtained on the south shore of the Saint Lawrence, since there were no stones on the sandy shores of Cap-de-la-Madeleine.

In the winter of 1879, the parishioners were waiting for ice to form over the river, so that they could move the stones from one bank to the other. However, that year the weather was mild and the river was still not frozen at the beginning of March, despite the parishioners' prayers. Father Luc Désilets prayed to Mary, promising her not to destroy the little church and to dedicate it to her if an ice bridge could be built before spring. In mid-March, against all expectations, an ice jam began to form between the two banks. The parishioners hurried to bring snow to help the ice to solidify. Soon a narrow ice road appeared, strong enough for horse-drawn sleds to make the two-kilometre crossing and bring tons of stones. Over the next days, the local people recited the rosary continually, to prevent any accident. Despite the fragile layer of ice that deteriorated quickly as loads of stone were carried across, their prayers were answered. The ice bridge, considered by many to be a miracle brought about by prayers and recitation of the rosary, was called the "Rosary Bridge".

### **A second extraordinary event**

A second event that occurred in 1888 confirmed the vocation of the site. The new church, built of the stones carried over the ice bridge, received parishioners in the early 1880s. To keep his promise to the Virgin, Father Désilets had the old church restored, to be dedicated to Mary. On 22 June 1888, Father Frédéric Jansoone officiated at the consecration ceremony before more than 5000 worshipers. The same evening, Father Frédéric, Father Désilets and another man were praying to the Virgin Mary in the small church. They then witnessed what was to be called the "miracle of the eyes". According to testimony by the three men, the statue of the Virgin, whose eyes are usually lowered, looked straight ahead for several minutes. The statue, given by a parishioner in 1854 on the occasion of the promulgation of the dogma of the Immaculate Conception, still graces the main altar of the small church. This remarkable event marks the real beginning of the Shrine's history. In 1904 a delegate of Pope Pius X crowned the statue, a procedure essential for making the site known, for it means that the Catholic Church recognizes the events attributed to it and the cult devoted to it.



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In the picture *below*, some of the faithful of Quebec were privileged to have been able to serve at the Masses of Archbishop Lefebvre. They were also present at the momentous 'storming of St. Nicholas de Chardonnet' by the good, faithful priest pictured below, Msgr. François Ducaud-Bourget. He was greatly admired by Archbishop Lefebvre.



# On the Pennsylvania Circuit



The seminarians pause a moment in front of the golden statue of St. Joan of Arc in Philadelphia.

Her statue stands across from the the 'Rocky Steps' which are 72 stone steps leading to the East entrance of the Philadelphia Museum of Art.

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## Back at the Oratory Seminary Life Continues



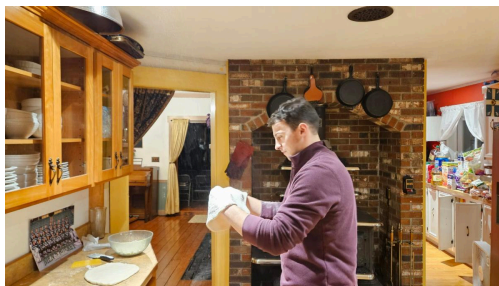
*Above*, the seminarians at study.  
Theological formation is the core of a seminary education.

*Below*, a snowy northern New England winter means lots of shoveling. But many hands make light work! After the Oratory driveway is shoveled, the seminarians help shovel out two of their neighbors.





Anthony and Michael help polish and prepare the wood cook stove in the Oratory kitchen, bringing some welcome warmth through the winter months.



The seminarians rotate turns for cooking. Here, Anthony is treating everyone to homemade pizzas!

With two wood stoves helping to heat the Oratory, firewood stacking and hauling takes on an important part of the day in winter - and of seminary formation!





- It coincides with the Feast of the Purification of the Blessed Virgin Mary (Candlemas) and the Presentation of Jesus in the Temple. This date is chosen to symbolize the seminarians' total self-oblation and obedience, mirroring the Christ Child's offering of Himself to the Father.
- It emphasizes the "perfect obedience and resignation" of the Blessed Virgin and the Christ Child. It marks the seminarian's interior transformation, signifying "death to self" and a new life in Jesus Christ.
- It has a Theological Significance as the black cassock signifies death to the world, while the tonsure (cutting hair in the form of a cross) represents the renunciation of worldly vanity and the acceptance of God as one's inheritance. This practice distinguishes these seminarians as members of the clergy rather than merely lay students



Three men took the Cassock on this year, two seminarians and one brother. Here they are in cassock, surplice, and biretta, Michael, Gabriel, Anthony, and Brother John Vianney! Gabriel, second from the left, took the Cassock last February but is pictured here with his 'comrades in arms' for the Faith.



The newly cassock-donned seminarians with Fr. Ruiz after the ceremony. Fr. Ruiz's visit for this occasion was anticipated with much joy!



Above and below, Frs. Hewko and Ruiz with the seminarians of the Oratory of the Sorrowful and Immaculate Heart of Mary!



Fr. Ruiz giving a seminary lecture in the Oratory classroom!

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## Sights on the "Cassock Trip"



The seminarians celebrate this milestone with a short vacation on the road, stopping first at the Carmelite Monastery in Allentown, Pennsylvania. The Founder of this convent, *Mother Therese of Jesus, O. Carm*, was found incorrupt when her tomb was opened in 2001, 63 years after her burial.

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A visit to the scene of the 1863 Battle of Gettysburg in the Gettysburg National Military Park in Pennsylvania.

One can see the famous "Little Round Top" in the background that proved to be a pivotal strategic position of the Union army.



A stop at the Shrine of St. Elizabeth Ann Seton in Emmitsburg, Maryland. She was the first American citizen to be canonized.

A brief *biography*:

Elizabeth Ann Bayley was born in New York City on August 28, 1774 to a prominent Episcopal family, and lost her mother at the age of three. In 1794, at the age of 19, Elizabeth married William Magee Seton, a wealthy businessman with whom she had five children. William died of tuberculosis in 1803, leaving Elizabeth a young widow. After discovering Catholicism in Italy, where her husband had died, Elizabeth returned to the United States and entered the Catholic Church in 1805 in New York.

After a number of difficult years, Elizabeth moved in 1809 to Emmitsburg, Maryland, where she founded the Sisters of Charity of St. Joseph's, the first community for apostolic, religious women established in the United States. She also began St. Joseph's School, planting the seeds of Catholic education in the United States. Her legacy now includes religious congregations in the United States and Canada, whose members work on the unmet needs of people living in poverty in North America and beyond.

Mother Seton, as she is often called, was the first citizen born in the United States to be given the title of "Saint." Her remains are entombed in Emmitsburg in the Basilica at the National Shrine that bears her name.

A visit to the nearby National Shrine Grotto of Our Lady of Lourdes, located on the campus of Mount St. Mary's University in Emmitsburg, MD. It features the oldest American replica of the famous Lourdes shrine in France, built in 1875.

An outdoor statue of the Most Sacred Heart graces the grounds. May Our Lord make these future priests and brother perfect imitators of His Heart!





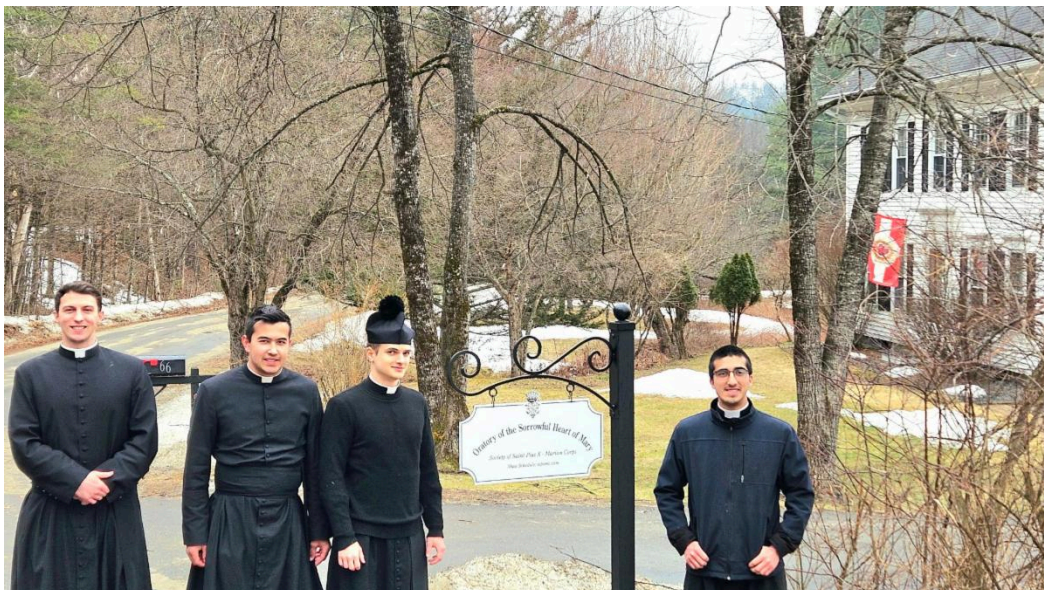
A stop at the outdoor statue of St. Therese of the Child Jesus at the same National Shrine Grotto.



A visit to the the Church of the Holy Sepulcher in Washington, D.C.!

A quick introduction: The Church is the central chapel of the Franciscan Monastery of the Holy Land in America. Designed by Italian architect and completed in 1899, the Byzantine-Romanesque structure features a faithful replica of the Holy Sepulcher from Jerusalem, along with replicas of Mount Calvary, the Nativity Grotto, and the anointing stone.

## Back on the Mass Circuits



But first... The new sign is installed for the Oratory of the Sorrowful Heart of Mary!

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A visit to the Basilique Notre-Dame de Montréal on the Canadian Mass Circuit!

A little *info* on this beautiful basilica, whose humbler beginnings first began in 1672 but has risen in glory:

"The Basilica of Our Lady of Montreal, also known as Notre-Dame Basilica of Montreal (French: Basilique Notre-Dame de Montréal, lit. 'Basilica of Our Lady of Montreal'), is a minor basilica of the Catholic Church in the historic Old Montreal district of Montreal in Quebec, Canada. The interior of the church is amongst the most dramatic in the world and is regarded as a masterpiece of Gothic Revival architecture.[3] The vaults are coloured deep blue and decorated with golden stars, and the rest of the sanctuary is decorated in blues, azures, reds, purples, silver, and gold. It is filled with hundreds of intricate wooden carvings and several religious statues. Unusual for a church, the stained glass windows along the walls of the sanctuary do not depict biblical scenes, but rather scenes from the religious history of Montreal. It also has a Casavant Frères pipe organ, dated 1891, which comprises four keyboards, 99 stops using electromagnetic action and an adjustable combination system, 7000 individual pipes, and a pedal board."

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Across from the Basilica, a stop in front of the Maisonneuve Monument in Place d'Armes, Montreal.

It commemorates Paul de Chomedey, sieur de Maisonneuve, the founder of Ville-Marie. Sculpted by Louis-Philippe Hébert, the monument was unveiled on July 1, 1895, and features a central statue of Maisonneuve atop a granite column, surrounded by four bas-reliefs depicting key events from the colony's early history. One of these bas-reliefs specifically illustrates the March 30, 1644 confrontation, where Maisonneuve led French colonists against an Iroquois attack.



While secular sources hurry past his Catholic faith, the following context is gleaned from a Catholic website <https://www.catholic.com/encyclopedia/paul-de-chomedey-de-maisonneuve>, summarized below:

Paul de Chomedey de Maisonneuve was a devout Catholic whose missionary zeal defined his life and the founding of Montreal. Born in 1612 into a noble family in Champagne, France, he was deeply influenced by the Counter-Reformation and Jesuit reports on New France.

Chomedey joined the Société Notre-Dame de Montréal, a lay Catholic organization dedicated to converting Indigenous peoples. He led the 1642 expedition to establish Ville-Marie (Montreal) as a missionary outpost, emphasizing evangelization over fur trade profits. He famously erected a cross on Mount Royal in 1643 to commemorate the colony's religious purpose and founded the "Militia of the Holy Family" to protect the settlement.

His governance was characterized by piety, equity, and charity; he facilitated marriages, educated Indigenous peoples, and saved French captives from torture. After being recalled to France in 1665, he lived in obscurity but continued to pray for his colony's welfare until his death in Paris on September 9, 1676.

He left no memoirs but donated all his rents to pious foundations, embodying the spiritual and temporal care of the colony.

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A painting of the First Mass at Rivière-des-Prairies (1615) depicting Father Denis Jamet celebrating the first Mass at Rivière-des-Prairies on June 24, 1615. The composition includes Joseph Le Caron holding the edge of Jamet's chasuble, with Samuel de Champlain (founder of Quebec City) positioned in the center.



A painting of Canada's First Martyr, Fr. Viel. A short [biography](#):

Originally from the diocese and territory of Coutances, Brother Nicolas Viel entered the Recollets of the province of Paris in 1598 and became a priest around 1603. He left Paris as a missionary in Canada on March 18, 1623 with Brother Gabriel Sagard and arrived in Quebec City on June 28, after three months and six days of sailing. On July 16, the two religious and Father Joseph Le Caron reached Cap de la Victoire (today Sorel), a meeting place for the Huron, Algonquin and French trade. On August 2, they left for Huronia in three different canoes and settled at Caragouha.

Le Caron and Sagard returned to Québec in the summer of 1624, while Viel stayed with nine Frenchmen, and learned the Huron language which allowed him to complete Father Le Caron's dictionary. According to the accounts of fathers Sagard, Jean de Brébeuf, Le Clerc, and Paul Le Jeune, on June 25, 1625, as he reached Québec, the three Indians who accompanied him in the canoe threw him into the water at the last jump of the Rivière des Prairies. He died by drowning, as did his Huron companion, nicknamed Ahuntsic, who was following him in another boat.



A painting of the heroic Jeanne Mance and the Hospitallers of St. Joseph, 1639. These missionary women tended to the sick and wounded among the early settlers and natives, under the patronage of St. Joseph!

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### Back at the Oratory for Holy Week!

In this picture, Fr. Hewko, after blessing the Pachal fire, lights the Triple Candle, and will process back into the chapel, pronouncing the words, "*Lumen Christi*" and the schola will answer, "*Deo gratias!*" A reminder that once again, the Light of Christ has entered the world after the darkness of Good Friday.



# A Return to the UK



A visit to one of the Mass Rocks of Ireland with Anthony and Greg Taylor while on the Mass circuits in the UK.

The inscription on the plaque notes in English "In the Penal Days Mass Was Offered Here 1691-1829", the years that Catholicism was outlawed in Ireland.



A visit to Monastery ruins in Durham, England.  
The ruins are the result of the persecution of Catholics during the English Reformation, which gave England many martyrs!



Above, a Celtic cross marks the spot where St. John Duckett was arrested, after which he was taken to London, where he ultimately was hanged, drawn, and quartered for the Faith. This

memorial was erected in 1899 through the efforts of Rev. Mother Mary Clare, of St Anne's Convent of Mercy.

*Below*, a stained glass window in one of the churches of Durham depicting St. John's approach to the scaffold.



A brief *biography*: Blessed John Duckett (c. 1603–1644) was an English Catholic priest and martyr who was ordained in 1639 after studying at the English College in Douai and the College of Arras in Paris. He ministered to persecuted Catholics in Durham during the English Civil War before being arrested on July 2, 1644, while en route to baptize two children. Duckett was imprisoned in London alongside Blessed Ralph Corby, a Jesuit priest. Although a single reprieve was obtained, both men refused it, insisting the other be freed. Consequently, they were both executed by hanging, drawing, and quartering at Tyburn on September 7, 1644, displaying remarkable courage and joy that impressed even their jailers. He was beatified by Pope Pius XI on December 15, 1929, and is honored as one of the Martyrs of Douai.

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## A Return Stateside



The seminarians on hikes through the mountains of New Hampshire and some waterfalls not far from the Oratory!



James helps remove a tree on the Oratory property, with help from his son Joe, Gabriel, and Anthony!



A very special trip to Pennsylvania on the Mass Circuits. After many decades of prayer offered up by his good wife for the conversion of her husband, Anthony's grandfather received

A stop at the National Centre for Padre Pio in Barto, Pennsylvania with Patricia, one of the faithful from the area.

This picture was taken in front of a lovely statue of Our Lady of Fatima there.



On the return trip back to the Oratory, a stop at the tomb of St. Frances Cabrini in New York!



Mother Cabrini and the Missionary Sisters in New York, 1889.  
Mother Cabrini is seated at center, holding a book.

A picture of Mother Cabrini with her Missionary Sisters, surrounding a beautiful statue of the Sacred Heart!



The beautiful statue of Our Lady of Fatima that graces the Oratory chapel, crowned with May flowers! May this 'Virgin most prudent, Virgin most venerable, Virgin most powerful, Virgin most merciful, Seat of wisdom, **Cause of our joy**', continue to bless the Oratory of Her Sorrowful Heart!

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*Above and below*, Cypriano visits the Oratory for a week - where there is always a healthy mixture of work and recreation.





Ten cords of firewood were recently delivered to the Oratory, and the seminarians made short work of stacking it all in the woodshed in preparation for winter.

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## On the Mass Circuits Once More



The Seminarians visit the Basilica Shrine of Our Lady of the Miraculous Medal in Philadelphia while assisting Father on the Mass Circuits.

From the Shrine's [website](#):

"In 1927, Fr. Joseph Skelly, CM, commissioned the creation of the Main Mary Shrine, also known as Mary's Central Shrine, to promote Our Lady of the Miraculous Medal, the foundation upon which Fr. Skelly established the Central Association of the Miraculous Medal in 1915."

The Shrine also has a beautiful outdoor Rosary walk and an art collections of Madonna art collected by Fr. Skelly.



One of the breathtaking side altars at the Shrine.

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## Ending the Seminary Year



Written and oral final exams at the Seminary with St. Joseph guiding and watching over the seminarians.



All the seminarians working in the kitchen and soon to be getting ready for their summer apostolates!

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Young Owen and Noah made their First Communion on Pentecost at the Oratory!



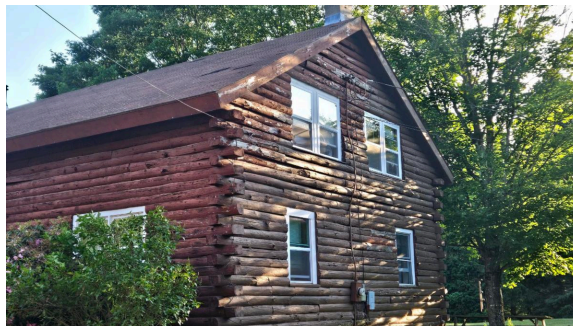


For the month of June, a beautiful statue of the Sacred Heart graces the altar. And on this particular day of June 13th, the Feast of St. Anthony of Padua, his statue joins His Lord and ours on the altar.

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## A Word of Thanks and Plans for the Future

In our last newsletter of Summer 2025, Father Hewko made known his hope to purchase the property next door to the Oratory as a future home for consecrated Sisters. Thanks to your kind generosity, the property was indeed purchased, and at a good price — though that good price reflected the repairs still to be done.



Father Hewko once again turns to you with a humble request for assistance. Your donation, however large or small, will go directly toward the repairs of this future convent, ensuring it serves its intended purpose for years to come.

If you feel moved to help, please do not hesitate to reach out or send your donation through the link provided [here](#), or directly to Father Hewko at the Oratory, whose address is listed below. May Our Lady reward you abundantly for your kindness and generosity!

Father Hewko also extends his sincerest thanks to all who have supported the Oratory and the seminarians this past year. Your generosity toward the formation of future priests of the Catholic Resistance will never be forgotten!

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## 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 and Mass Requests and Stipends: Rev. Fr. David Hewko, Oratory of the Sorrowful Heart of Mary, 66 Goves Lane, Wentworth, NH 03282
- Donations: Checks can be made out to: **Sorrowful Heart of Mary Inc.**, 66 Goves Lane, Wentworth, NH 03282 or electronic donations can be made via *PayPal*.

- To subscribe to Fr. Hewko's newsletters, the *Sorrowful Heart of Mary Newsletter*, and the *Mary, the Cause of Our Joy! Newsletter*, contact: [sorrowfulheartofmary@gmail.com](mailto:sorrowfulheartofmary@gmail.com).
- Sermons, Catechism, Conferences, and Mass Schedules can be found primarily on *SSPX-MC* website, as well as the *St. Mary's Kansas Resistance* website, and *The Catacombs* website.
- *The Recusant* website contains many erudite articles on the new direction of the SSPX of the last ten years.

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