

Fr. David Hewko – April 27th, 2014 – Low Sunday - Christ our Refuge Veneta, OR

This morning I had Mass in Calgary, Alberta. They had snow on the ground, so I appreciate your beautiful weather down here in Oregon, so green and so majestic. And as you know, Bishop Williamson was just in South America, he was in Brazil, and visiting the monasteries, fortifying all the priests. He ordained two subdeacons for the monastery, for Father Jahir and I think also for Father Thomas Aquinas. So, the monasteries are the strongholds down there, and Father Trincado, Father Cardozo, and Father Altamira I think, and a number of the other Resistance priests gathered for, to receive Bishop Williamson, who conferred also Confirmations.

And Bishop Williamson is heroically travelling all over the world, where Resistance chapels are beginning since 2012, so, he wasn't too long ago in the Philippines, and he was just in South America, and he'll be here in June in the United States, travelling, doing Confirmations. So, Bishop Williamson is in his early seventies, mid-seventies, so he's following right in the footsteps of the great Archbishop Lefebvre, who consecrated him. So, pray for Bishop Williamson, he's heroically carrying on. He was booted to the streets, which was an unbelievable thing that happened, and literally to the streets, he was a beggar to the streets. But he's doing his duty as a bishop, and encourage him, pray for him. He's, like Archbishop Lefebvre, they weren't spring chickens as Bishops, and travelling is not easy at that age. Airports, jetlag, there's always, always departure, arrival problems, you know that, and so this is the glory of the apostles of this time. Saint Paul went by ship and foot, maybe by horse once in a while, the Jesuits went by horse and foot, and now we have planes.

Souls are crying out, really all over the world. More and more people are waking up to Bishop Fellay's deceits and lies and strategies to basically betray Catholic tradition. He pretends like he's not, he uses double terms like, you know, the new Mass is bad, but then again sign that it's legitimately promulgated. A contradiction, and something that's not legitimately promulgated, that's not legitimately promulgated, it's, there cannot be a bad law from the Church, a law that destroys souls, destroys the faith. It's not a law at all. And you can see Father Kramer's wonderful talk, just exploding any fragment left of trying to argue that the new Mass is legitimate. It's simply not. At most you can say that it was a glorified publication of a book of his opinion, and Cardinal Bugnini, these wreckers of the faith and the Church.

Also of course, during this Mass, do make reparation as well for the scandal of the canonizations of Pope John Paul II and Pope John XXIII which took place recently. And already the Lord God is showing His displeasure. The big crucifix of Pope John Paul II, it fell and crushed a twenty-one-year-old young man, an Italian guy who was posing for a photograph, and this crucifix just came crashing down on him. You know, one of the big, ugly, deformed corpses of Our Lord, one of the altars they built for Pope John Paul II.

So, God is not pleased, because to canonize these two Popes is to canonize Vatican II, canonize ecumenism, canonize all of the kissing of the Koran, receiving the marks of pagan Shiva, the goddess of Shiva in India, the Fiji snake Masses with pagan dancers around the altar. That's what it means. And as Catholics, we know it's not valid. We just know by your Catholic sense, it's just not valid, pope or no pope, it doesn't matter. It's not valid. So anyway, we got to make reparation though, because it's a huge deceit. It's a massive hoax, this is the biggest hoax pulled in the last five hundred years. This is the biggest hoax. Vatican II, posing as the Catholic Church, and it's not. It's simply not. The Catholic Church is those Catholics who are keeping the Faith. The Catholic Church is those who are believing in tradition, what the Catholic Church has always taught. Who reject and refuse what the popes have always condemned, these modern errors of Vatican II and the new Mass, and the new code of canon law, and so forth.

So, do pray for Bishop Williamson. Pray for Bishop Fellay also. Pray, pray for him. He's on a dark path. He's gripped in something dark, and I think you can agree it's very obvious. It's too, it's too mechanical, it's too intelligent, it's too planned out. It's too experienced in evil, what is happening to the Society of Saint Pius X, to just be the stupid mistakes, foolish mistakes of our superior. There has to be Freemasonry infiltrating, there is definitely infiltration of Freemasonry, Judeo-Masonry. It smells of it, it looks like it, it sounds like it, acts like it, walks like it, it is it. And we know that GREC and all that, the steps towards a false reconciliation with the conciliar Church has been going on since '97 for sure.

So, do pray, and let's ask the Mother of God, make reparation and ask her to hurry up, in her time, but don't delay too long this consecration of the Russia to the Immaculate Heart. There's no other solution. It's heaven's solution. Man doesn't want God's solution, and man is going to keep plunging downhill until he finally – the pope – does the will of God. So, we have to pray. Continue to pray, and fight on.

In the Name of the Father, Son, and the Holy Ghost, amen.

Saint Gregory the Great praises the heroic deeds of Sampson in the Old Testament. Sampson prefigures Christ. All the Old Testament heroes in some way point to Christ. And Saint Augustine says: everything in the Old Testament is a shadow, and the New Testament is the reality. The Old Testament points to Christ, the New Testament is the fulfillment of all that the Old Testament prepared for. So, everything from Adam and Eve, every, every heroic heroine or hero, or actions, words, prophecies, all of it in some way points to Our Lord Jesus Christ. As Saint Augustine says: all of history is a poem written for the glory of Jesus Christ the King, the glory of Our Lord Jesus Christ, for Whom all creation, and to Whom all creation will bow in adoration when He comes in glory on the Last Day.

So, Saint Gregory the Great praises Sampson, and what about Sampson? What does he have to do with Our Lord, what does he have to do with Easter? He explains: Sampson as you know was strong, he was mighty in battle, and he had a big, long hairdo. His strength was in his long hair, and he fought like a lion in battle, swinging, his weapon was not a sword, it wasn't a slingshot, it wasn't a rifle. It was the jawbone of a donkey, and with this jawbone he slew hundreds of soldiers of the Philistines in battle. One time, the Philistines watched him. Sampson entered the town of Gaza, and they shut the gates and bolted them and locked them, and all the soldiers surrounded the little town of Gaza and waited for Sampson to come out, to kill him. Sampson indeed came out, at the crack of dawn, and he knew, he smelled something was up. And he went to the city gates, and Sampson with the strength of a lion, ripped the gates and broke all the bars and the bolts, and carried the heavy gate all the way up a hill, and threw them down in victory. And none of the soldiers dared to touch him.

And then Sampson, as you know he finally, through the deceits and seducing of Delilah, she discovered the secret of his strength, and it was in the hair. And so, she betrayed him, he was finally arrested, his hair was cut off, and he was dressed in a white robe, a white robe of mockery, and they made fun of him. And he was kept in a prison below this huge three, four story building. And that building is still evident today by the base. They have two big areas where there were two pillars on the, two rock bases. The whole building depended on these two pillars.

And so, when the Philistines were celebrating the capture of Sampson and the eventual coming defeat of the Israelites, they had a huge party, and they were celebrating with thousands in the building, and Sampson asked the guards: you know, I'm getting a little tired over here, can you let me stand by the pillars, so I can stand and rest upon the pillars? So, the guards agreed and Sampson, his hair grew extra fast, and God worked through him. And he prayed to God for strength, and he saw this was the time. Another battle. And he grabbed on to the two pillars and he shook the whole building, and the whole building collapsed on him and killed thousands. Sampson killed more on that day of his death, than all his battles previous.

So, Sampson prefigures Christ, says Saint Gregory the Great. Sampson, his strength is in his hair, and on the icons you often see the Child Jesus, or Our Lord Jesus Christ, the Pancrator, the Teacher, the King,

and He often has big hair. And for the, one of the meanings of the big hair is wisdom, and also the divinity of Our Lord Jesus Christ. So many of the icons, for example, will have His hair plaited very similar to what's on the Shroud of Turin, and also the Veil of Manoppello, which Padre Pio said is the greatest miracle we possess. The Veil of Manoppello. It's kept in Manoppello, Italy. It's the Face of Christ. It's a miraculous Face of Christ, different from the Shroud, different cloth. Some believe it is actually the cloth of Veronica's veil, some believe that it actually, it was the cloth put on His face, which captures the resurrection, the first opening of His eyes and His mouth at the resurrection. But it's a miraculous impression. But whatever, the hair is His divinity.

And then Sampson dressed in white and mocked when he was in prison is Christ, Who would also be dressed in white, and mocked by Herod, and ridiculed. And the white robe meant you were basically a patient from the psychiatric ward. That's the kind, that's what it was equivalent to. And then when the guards tie him to the two pillars and Sampson shook down the pillars, the house by the two pillars, the two pillars, says Saint Gregory, are the two beams of the cross, the two beams of the cross that Christ carried like a Warrior going into battle to conquer the prince of darkness. And He carried the cross to Calvary, and He died victorious on the cross. And by His death, Christ tore down the structure of the devil, and the devil has no more grip over any soul after Christ has washed such a soul with His Precious Blood, and dwells there by the Blessed Trinity. And he has no, the devil has no say over any soul, except to tempt. The only way the devil can enter into any of us is by consent to sin, by full consent, venial or mortal sin.

And so, Christ, like Sampson, converted more souls by His death than He did the three years in His public life, preaching, and all His miracles. And so, the Apostles will start harvesting on the day of Pentecost already, five thousand the first day and four thousand the next day, Jews that were converted.

And then when, Saint Gregory says when Sampson was in the town of Gaza, and you can still see the tomb of Sampson today, it is still venerated. And Christ, like Sampson, was sealed shut, His dead body was buried in the sepulcher. The guards sealed the rock, and they kept watch around the tomb, paid for by the Jews. And the Jews ended up paying for the first witnesses of the resurrection. And when Christ rose victorious, He broke the seals and the huge rock rolled over and it was a tremendous earthquake, and the guards fell to the ground, says the Holy Ghost in Scriptures: as if dead. They were so frightened, as if dead. And then they ran to the Pharisees and said: give us our money. We can't explain it, but He's not there, and whatever it is came out of the tomb. They witnessed the resurrection.

And so, Christ also burst, broke the chains, He broke the gates of limbo, the gates that kept the fathers of limbo, from Adam and Eve, and Saint Joseph, the good thief, all the millions of saints from Adam and Eve until Christ's death. All those souls waited in the place of limbo, the place of natural happiness, but they knew it wasn't home. And they all waited and waited, and Christ came and descended at His death on the cross at three o'clock, His soul went straight down to limbo to console them, and a brilliant light in that darkness. He preached to them that they would be released soon, and as tradition holds, Christ led them, He led captivity captive. He led the whole procession from limbo to heaven, to the gates of heaven, breaking the bars and the bolts of limbo, He led them triumphantly into heaven, the King of Glory, on Ascension Thursday. When Christ ascended into heaven, all the souls of limbo went with Him, including Saint Adam and Eve, who are actually saints.

So, says Saint Gregory, on Sampson of the Old Testament, that how Christ is prefigured by him. Of course, Sampson really existed, Sampson was really a heroic warrior, and he's not a myth as the modernists try to say about many of the stories of Scripture – Jonah and the whale, the days of creation, the flood of Noah – they try to, these proud idiots who despise the Word of God, and pretend by proud science that they can explain things away by scientific measures, it's peanut-brain knowledge, peanut attempts of man's pride against the Wisdom of God. And we, all you got to do is see the Grand Canyon, that's an open book of the flood. And they have found salt crystals that come from the ocean and fossils

of fish and sharks on top of mountains. And the evidence of a flood cries out, especially in the southwest where you see the sedimentation and the fossilization, fossils of fish, animals, plants, trees, even human beings, and even huge beasts all trapped in a cataclysmic situation, and they're all in a state of panic. And that's called a universal flood, a universal deluge.

So, Our Lord Jesus Christ on this day, eight days after His resurrection, He appears to the Apostles. This time Saint Thomas is there, and Saint Thomas, unlike Saint Mary Magdalene, Saint Mary Magdalene, as soon as she saw Our Lord, she believed, she recovered the faith, so did Saint John. As soon as he entered the tomb and he saw the shroud deflated, he instantly recovered the faith.

But Saint Thomas, says Saint Gregory the Great, he did us a favor, because he was hardheaded, he was a rationalist, and his doubts cured our doubts. And Saint Thomas, on this Sunday, eight days after the first resurrection, Our Lord walked through the walls in a glorified body. He says: peace be to you. And then He instantly calls Thomas: Saint Thomas, come over here. And Saint Thomas touches His scars, touches His wounds of His glorified body. And Saint Thomas falls down on his knees, like we do at Mass at the Consecration, and he says what we should also say at the Consecration: Dominus meus et Deus meus. He says: my Lord – the human nature, he sees the human nature of Christ – and Saint Thomas recovers the faith and says: my God. Deus meus.

Same in the Holy Eucharist, the Mass. The priest elevates the Host, the Sacred Heart of Jesus, and His Precious Blood, we say: my Lord – the human nature we confess – and also: my God. Profess His divinity. The miracle of His Sacrifice of the Mass. So why, Saint Thomas Aquinas says, why did Our Lord keep His scars? Why did He keep His scars on His body? If He rose glorious, He should've just, you know, let them heal, and live on forever without His scars. Who would want to live with scars for the rest of their eternity? But Our Lord chose to, and he gives a few reasons. The first reason is: Our Lord kept them as trophies. Trophies of His great love for all souls. And He always presents His wounds to the Father. There's always an eternal Mass in heaven. The Mass is the offering of Christ's death, and His scars, His wounds to the Father, His Heart, which is the most perfect love of God for God, and the most perfect love for God for souls, for His neighbor. And the Mass reenacts it, because it reenacts the Sacrifice of the Cross. So, Christ offers forever His wounds to the Father, which burn like a sweet incense to the Blessed Trinity, and it's an eternal Mass. And that's why Saint John saw a glimpse of heaven, and he saw the armies of angels, huge angels, and billions of them, far more than there are humans of the human race, falling down before the Lamb of God, Jesus Christ the King, chanting: Sanctus, Sanctus, Sanctus. Which we also do at a High Mass, and in the Low Mass it's said. So, that's the first reason. They're trophies, and they intercede before the Father.

The other reason is: Christ wanted to show to the Apostles and to Saint Mary Magdalene, to His Own Mother – of course the Virgin Mary never lost the faith – but He wanted to show them that He's not a ghost. It's not another ghost story, Christ appearing, it's really His flesh. And since He is the first to rise from the dead, we also are going to rise from the dead. And that's something you got to think about. All of us. We are all going to live forever. Five thousand years from now, you and I are going to be alive. And after the Day of Judgment, at the resurrection of all the human race, the cemeteries will come alive, and everyone will be at the age of thirty. And those who go to heaven, the grace of God will shine through them. And even the saints also will imitate Christ by keeping the scars of their glorious deaths of the martyrs. So Saint Lucy, her eyeballs will shine. Her eyes were gouged out and her neck was cut, so her neck scar will be left, and it will shine. Same with Saint Cecilia. Saint Sebastian, the breviary says when he was tied to the tree and shot with arrows for refusing to burn incense to the false gods of Rome, and therefore he was unpatriotic, the breviary says he looked like a porcupine, he had so many arrows in him. So, all those holes are going to shine in heaven on his resurrected body, on the Last Day. And all the saints, all the martyrs, whatever way they were martyred, the scars will be there to shine in them. And so, same with the English martyrs, Saint Robert Southwell, who were brutally hanged, drawn and quartered, all those cuts of the axes, those scars are going to shine on their bodies.

And there will certainly be a certain crown for our time. When you suffer, perhaps a physical martyrdom to come, God knows, and may Our Lady give us strength for those days, but there is certainly a persecution, a martyrdom of reputation today, because to be faithful Catholics, we have to be the outcasts. And it's the hijackers, the modernists, who have hijacked the Catholic Church, and a pope who's modernist, and all these bishops who are all modernists, who have betrayed the Catholic faith and are imposing another faith, the conciliar Church, which we refuse. We don't want that. We stay Catholic.

And so, there is a certain persecution, and now, now another persecution within almost fifty years after Vatican II. The enemies are now getting hold of the Society of Saint Pius X, and they're expelling all the sons of Archbishop Lefebvre, who want to stay faithful to Catholic tradition and not compromise with the new Mass, calling it legitimate, and not compromising with Vatican II, saying it's acceptable in the light of tradition, and not accept the new code of canon law, which is Vatican II on wheels, and not accept the new profession of faith that Archbishop Lefebvre condemned, because it, in slippery words you got to accept the Council. And Bishop Williamson said in his talk in South America that Father Nély has been going to Rome, has met with the Pope, and apparently – and Bishop Fellay also – and apparently, he told some of the convent, some of the nuns or whatever, two convents, a monastery, that the agreement will be done this summer, but it won't be called the Agreement. It's going to be just a unilateral recognition of the Society of Saint Pius X as they are, so the experiment of tradition can go on.

And we've heard that one before. This is another curveball, and don't be deceived. But it's going to deceive a lot of priests and a lot of good traditional Catholics, because they're going to say: well, see, then there's no compromise, we can just be recognized as we are. But, sorry, recognized by whom? The ones who are mocking Christ? Uncrowning Him? Who hold heretical doctrines, by holding the errors of Vatican II? We're going to be recognized by these rats? What does that mean? It means nothing to us.

But remember when Le Barroux and Campos made their agreement with Rome, that is exactly how they phrased it: we're only being recognized as we are. We can still preach against modernism, we can still have our Latin Mass, we can still have our seminary. So, see? It's all great and glorious. But that's not what happened. It is a true compromise, because who enters and is recognized by the conciliar Church, accepts the conciliar Church. And we have to publicly oppose the Vatican Council until Pope, the Pope, whatever pope it will be comes back to tradition, and the Catholic Church once again condemns Vatican II, condemns all the heresies in it, and condemns the new code of canon law which is also full of heresies, and condemns the new profession of faith, condemns the new sacraments that gutted out the grace of God – and they're not all valid. Many of them are doubtful, and some of them are just point blank invalid.

So, Our Lord Jesus Christ, He is victorious, in His scars. And He keeps the scars of His wounded body, in a glorified body, to intercede as a trophy, to show He's not just a ghost. And the last two reasons Saint Thomas gives: is on the Day of Judgment Christ will show His wounds, and they will be the refreshment, they will be the reminder of God's infinite love and mercy for those who go to heaven. And we will be able to – hopefully among them – sing forever: *cantabo in aeternam misericordias Domine*. Forever I will chant to the mercies of God. And if any of us go to heaven, it'll be purely through the love and mercy of God. And all He asks of us is contrition for our sins, confession, to try to go to Communion, and to live united with Him and keep His commandments. And He does give us grace.

But also for the damned – this is the last reason Thomas Aquinas gives – when the damned see the scars, and the shining wounds of Christ the King, the eternal God, Judge of the human race, before Whom the angels adore, that all the millions of saints glorify, the damned won't be able to bear it. They will turn and run, and throw themselves to hell. And a lot of liberal thinkers say: well how come, how come Our Lord is so mean that He'll punish the devils and the damned forever and ever and ever? Give them a second chance. Well it shows a grave misunderstanding of the nature of an angel and the nature

of a man. Because once we die, our will is fixed forever. It can't change. On earth, God is merciful. We can change, we can make mistakes, bad decisions. We can recover from a life of sin and get back to the life of grace, or fall from the life of grace and become lovers of sin. But whatever state we die in, we're fixed.

So that now, if Christ the King, and the Sacred Heart of Jesus, and the Immaculate Heart of Mary descended into hell right now, and said to the devils and the damned: we offer you forgiveness, just have, just have contrition for your sins. You know what the damned and the devils would do? They will attack Our Lord, they will mock Him, they will curse Him, they will utter every swear word against Him, and they will drive Him out. They will not want to be forgiven. That's what hell is. That's what it is. It's full of hate. And so, they wouldn't want forgiveness even if it was offered.

So, Our Lord keeps the trophies of His wounds. And they for us are our refuge. As Saint Bonaventure says, Saint Bonaventure says that the hawk flies, and the rabbits, in Psalm 112, speaks about the [inaudible], the rabbits. The rabbits are out on the field looking for food, eating the green grass and flowers, and the hawk comes, and the rabbits see the shadow of the hawk and they take refuge in the little caves in the rock walls, the crevasses. And Saint Bonaventure says when the devil comes over us to tempt us, like the hawk, to snatch us from the life of grace, to sin, to snatch us from the promise of heaven, to despair of hell, run to the wounds, run to the five Caves, the holes in the rocks, which are the wounds of Christ. That's our refuge against the devil.

And that's what you do when you go to confession, you go to the wounds of Christ and His Precious Blood washes your soul, frees us from the slavery to sin. And when you go to Holy Communion, you go right into the Sacred Heart of Jesus, because Our Lord told Saint Augustine: in Holy Communion, you don't change Me into you, but I change you into Me. When you receive Holy Communion, you're not carrying Our Lord, so much as He is carrying you. He's the Good Shepherd, you're on His back. He's carrying you. Just don't kick Him, like some sheep do. And even then, the Good Shepherd will carry you. And that's the Mass. We go to the Heart of Jesus to drink His Precious Blood, to eat His most sacred Flesh, the Bread of Heaven. And that's why in the Communion of this Mass today, Mother Church has those words of Our Lord to Saint Thomas. When you receive Him in Communion, what's the Communion prayer? It is, like to Saint Thomas: put your hands in My scars. Put your hand in My wounds, in My side, and don't be unbelieving, but be believing. Believe, because happy us, who don't see Our Lord in His glory and majesty, but we see Him by the eyes of faith. There's a greater reward for that.

And I hope, through the Immaculate Heart of Mary, you will obtain such a great reward that eye has not seen, ear has not heard, nor can a man possibly imagine the happiness He's prepared for those who love Him. Because the sufferings of this time, is nothing compared to the glory to come. So, fight on, traditional Catholics. The war is only over when we die. The old veterans from former battles, that can show their scars and boast to their sons: yeah, this was out on the field, and that one I got when I shot through. And I know a few of them that have scars. Boys that have come back from the Mideast, but they can retire and have their pension. But us Catholics? There is no time to retire. We're on the battlefield till we die.

O Mary conceived without sin, pray for us who have recourse to thee.

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The Name of the Father, the Son and the Holy Ghost, amen.