

Fr. David Hewko – May 2nd, 2014 – Saint Athanasius, Champion of Clarity Boston, KY

[beginning cut off] --Jesus Christ, this Person is the eternal Word, the Logos, the Son of the Father Who took on the heart of flesh, took on the hands and the feet, the body that would be perfectly measured, perfectly sensitive to the most cruel suffering on the Cross. That's why He took on the flesh. He took the human heart to show, in visible form, the love of the eternal God.

And today we have one of the greatest defenders, the glorious champions, one of the leading athletes of Our Lord Jesus Christ, who defended Him against the whole world, against all the bad bishops, against all the bad clergy. It was Saint Athanasius. Saint Athanasius was a great champion. So, I'd like to just briefly speak about this glorious saint, because it very closely resembles our time. Saint Athanasius was the Archbishop Lefebvre of the early Church. Saint Athanasius was excommunicated by the pope, Pope Liberius, and the formula for his excommunication was very brutal: Saint Athanasius will no longer have any communion with us. He is to be condemned and an outcast. That's just some of the words used. And why? Why was Saint Athanasius treated so, treated this way? Because most of the bishops were poisoned by a heresy of those days. It was started by a Catholic priest, Father Arius. Father Arius was a slick speaker. He knew how to use words to deceive, and to compromise terminology.

You always know, as Saint Pius X said: you always know a snake by a double, a forked tongue. Modernists speak this way. And so Saint Athanasius, he began to smell this rat, Father Arius, who started to spread his ideas, and they spread rather quickly because he put music to them. Today you have the commercials for all the, McDonald's and Pepsi Cola, and you have jingles and songs that stay with you your whole life because they're easy to know, they're easy to remember. And so, Athanasius put his heresies to music. And the Catholic Church of course, She was always a step ahead of the heretics, anyway. She always sings. And we always profess our faith through prayer and through the songs, the songs, the hymns, the great canticles of the Catholic Church. But Arius twisted this, and he spread his heresies, and they started to spread among the common people.

And what was this heresy? This heresy was precisely the same, which Our Lord Jesus Christ was a superman, He was the holiest of men, specially chosen and created – created – by God. And that's his heresy. And first, if you're not careful, you don't catch it. But the heresy is He's not just a great man, He's God. And He's not created, He's from eternity. He's a Person of God from all eternity. To say Jesus is created in His divine nature is a heresy. He was of course created in His human nature.

So, Saint Athanasius stood up at the Council of Nicaea, in the year 325. Now by this time, Saint Athanasius, he was considered like a short man of reddish hair, an aquiline nose, as his descriptions say, and he was fiery, he was very fiery in temper. And as a boy, he spent time with Saint Anthony of the Desert. He would help Saint Anthony of the Desert gardening and praying, and learning from Saint Anthony the life of a saint, how to go to God, how to live the Scriptures. And that was the childhood of Saint Athanasius.

And so, when they all, all the bishops filed in for the great Council of Nicaea, which was called by the emperor Constantine, because the emperor Constantine saw there was a huge division in the Church over this question: is Christ truly God, or is He just a superman? And there was a big war over this. And Saint Jerome said: the whole world groaned to find itself Arian. To find itself diseased with this horrible cancer called the heresy of Arianism.

So, in the year 325, the descriptions say that some of the, Saint Athanasius' friends, fellow bishops and priests – at this time Saint Athanasius was only a deacon at the Council in the year 325, he was not yet a priest or a bishop yet – but some of his friends that he knew, who had been tortured for the faith, they also wobbled in to the Council. Among them was Saint Paphnutius, who had one of his eyes

plucked out as one of the tortures. And other saints who had their hands cut off because they wouldn't burn incense to the false gods, or who were limping because of all the pain of working in the mines, because they were tortured for the faith, they were sent to work in the mines because they refused to burn incense to the false gods.

So, these were also the catechism teachers of Saint Athanasius. The ones who taught him the faith were the ones tortured for the faith. So Saint Athanasius, at the Council, it was very hot, very hot weather-wise, and it was also very hot, heated. And a lot of people don't realize, everybody thinks Saint Nicholas is a nice sugar daddy who gives candy to everybody, Saint Nicholas, when one of the Arian bishops was speaking at this Council, he was going on how Christ was not God, He's just a human being, Mary is just a human mother, and she's not the Mother of God. When he started to attack the Mother of God, Saint Nicholas – bishop – stood up, walked across the whole aisle in front of the emperor, in front of all the bishops, he, with a fist he pounded his jaw right in front of everybody. Dropped him. That's glorious Saint Nicholas.

But this is about Saint Athanasius. So what does Saint Athanasius say? Saint Athanasius, I'm going to quote from him, this is taken from a very great book all of you should be familiar with, Saints in Action, by William Thomas Walsh. William Thomas Walsh, one of the greatest English speaking historians you can find, because he exposes the Judeo-Masons, he exposes heresy for what it is, and he's genuine, he's true. And he also met Sister Lucia of Fatima, and he asked her: is America included in coming under communism and the punishments foretold by Fatima? She said: yes.

So, here's what Saint Athanasius said when he stood up at the Council, and he was fiery, and he was defending the faith in front of all these attackers against the faith: It's clear enough that all the heresies and false doctrines that were ever heard of have only been insane inventions, and their impiety has been long ago made manifest to everyone. What Saint John has written of their authors is certainly true that, quote: they went out from us, for their doctrine never was, neither is, with us. Therefore, as our Savior says: if they do not gather with us, they scatter with the devil.

Now anybody have a hard time understanding this language? It's very clear. He calls a black spade a black spade, he calls a white lamb a white lamb. There's no compromise language when these great defenders of the faith speak. And apply that to the modern popes, apply that to the Vatican Council texts themselves, apply that now to even the Superior General of the Society of Saint Pius X, who starts speaking now like a modernist.

But listen to Saint Athanasius, it's very clear, very clear: and when men sleep, they watch their opportunity, and these wicked heretics shed abroad their deadly poison, involve as many as others as possible in their own destruction. The last false doctrine which has lately arisen as a forerunner of Antichrist is that which is called the Arian heresy. And a subtle and hateful thing this is, for as she finds her elder sisters marked and branded, she adopts the plan of her father, the devil. And by hiding her blasphemies under Scriptural phrases – the heretics quote Scripture all the time, so do the modernists, they quote Scripture – hiding her blasphemies under Scriptural phrases, she, the heresy of Arianism, employs all her power to force an entrance into the paradise of the Church. By taking upon herself an outward appearance of Christianity, she would deceive people into impious opinions concerning the Blessed Lord, by plausible and specious arguments. And some foolish people have been corrupted already, and like Eve, having been first prevailed upon to listen, they have proceeded further to touch and taste, and are now so utterly incapable of discernment, as to call a bitter thing sweet, and a detestable heresy the true faith. And so I have the duty imposed upon me of plucking out, so to speak, the bosom of this horrible heresy, and of manifesting its abominable character to all the world, that those who've so far have escaped it may be free from its snares, and that those who have been imposed upon, may be brought to a better mind. To speak clearly, they miserably go astray who call the Arians Christians. They only show how they know neither the Holy Scriptures, nor anything whatever about Christianity.

And then, this is too good to leave out, and I know it's a little lengthy but it's too valuable to skip this. This is Saint Athanasius speaking, and you don't usually hear his own words. So take this like a glass of good wine from Saint Athanasius. And yes, you children, you listen too, okay?

What resemblance indeed, what resemblance do the Arians, have the Arians found between their heresy and the true faith? That they have the absurdity to pretend that what they say is right and good, why, this is to declare Caiaphas a Christian, and to number the traitor Judas among the Apostles. It is to argue that those did the proper thing who sought for the release of Barabbas, instead of our Savior, and that Hymenaeus and Alexander were upholders of the faith, and that Saint Paul accused them falsely. No. No good Christian can bear to hear such things said. He thinks instead that only a madman could assert such things to be true. They put Arius in the place of Christ as the Manicheans did Manichaeus. In the same manner they have discarded Moses and the other saints, and have put into their place a certain Sotades with his infamous poetry, and also the daughter of Herodias. For it is according to such models that Arius has framed that effeminate poem of his which he calls, Thalia.

Thalia was one of his, the great works of Arius that spread his heresies, and it was a popular book that many people were reading. And so Saint Athanasius, he goes on to defend the divinity of Jesus Christ before all the bishops and the emperor. And he goes on to say: to assign the Son of God a place among His own works and His creatures is a monstrous blasphemy. It is irreligious and foolish to call Him a creature, but not one of the creatures. And to say that He was made, but is not as one of those things that were made, and so forth.

So, he's quoting, Saint Athanasius is quoting his enemy, Arius. And Arius rides on the Scriptural phrases, just like the modernists ride on the words of the Catholic faith. And Saint Pius X said: they will use the word Baptism, but gutted of its meaning. And they will make it mean the initiation into the Christian community, instead of washing away Original Sin and giving sanctifying grace. Same with Confession. They will make it the dialogue of reconciliation, rather than the penitent at a court, accusing himself, asking mercy of the true God, by the, and the priest giving absolution. So they will, and the Mass, it will be a community meal instead of the true Sacrifice. So, they keep the words, but they gut out the meaning.

And so, Saint Athanasius defended vigorously the divinity of Christ, and showing that Christ didn't just call Himself a moral Son of the Father, but the only Begotten Son, truly, true Son of the Father. And then he, he uses the words of Our Lord – this is Saint Athanasius: you call Me Master and Lord, and you say, for so I am. So I am Master and Lord. And Saint Thomas the Apostle, this was the Gospel of last Sunday. When Saint Thomas recovered the faith, he fell on his knees before Our Lord, seeing His wounds. What did he say? He said: my Lord and my God. He called Christ: my Lord and my God. And Our Lord didn't correct Thomas and say: no, no, there's only one true God. No, He didn't say that. He received those words, because He really is God. And then he goes on to call Christ in the Psalms, Christ is called the Lord of Hosts, the Lord of Sabbath, Sabbaoth which means the armies. The Lord of the Armies. He is the great God of all, the True and the Omnipotent One.

And then Saint Athanasius, after his long dissertation defending the divinity of Christ before all the bishops, finally Arianism was condemned. It was finally condemned. But Arianism, like a snake that was hit back into the ground, the snake came out another hole. And it came out in the new form of a new heresy called Semiarianism. And Semiarianism was even more slippery, very similar to how the devil works now. Fifty years ago he brought on the new Mass, brought out the guitars and smashing of the altars and smashing of the, changing the sacraments, and goofball priests, and goofball sermons, heretical sermons. And now the devil's on a new phase, and he's bringing in the liberal ideas and the revolution with cassock, with traditional vestments, with Latin language, with incense. And that's all that movement of Saint Peter's and the new movement of Saint Pius X, becoming one with the conciliar Church, but you cannot at all make friends with the enemies of Jesus Christ. You just don't make friends with the enemies of Jesus Christ. And notice with, Saint Athanasius says: they were like

Eve. They started to look at the apple, touch it, feel it, and then they lost the sense of what's true and false. Once Bishop Fellay and the leaders of the SSPX started talking and dialoguing with these enemies of Jesus Christ and these modernists, they lost sense of what's true and false. And now every time they speak, you're not sure what they're saying. And some day, some day they say the new Mass is good, another day they say the new Mass is legitimately promulgated. One day they say the Vatican II is bad, but, at the same, same mouth, same tongue – with a fork in it – Vatican II is ninety five percent acceptable. How do you reconcile water and oil? You can't. They don't mix. You can't mix Christ with Satan. You can't mix the Catholic faith with modernism.

And Saint Athanasius understood this in his day. You can't mix the truth with error. And you don't use fuzzy phrases, and that's why the Council hammered out the great Catholic term in Greek, Homoiousion, which refuted and condemned the heresy of Arius, which was Homoousion. But the point is the whole Catholic faith, the whole history of the Catholic Church hung on one diphthong.

And that's how important language is, that's how important clear use of the words are. That's why the Catholic Church has always spoke clearly using Latin, which is very clear, and using condemnations to condemn error. And that's why every Council of the Catholic Church always defended the faith, saying: if anyone believes Confession is just a talking ceremony, let them be condemned. If any of them believes that the Scriptures are just inventions of men and meditations of the Apostles, let them be condemned.

That's how the Catholic Church speaks. Why? When you have children and the children go running in the street, do you try to use fuzzy language and say: well, that's probably not a good idea to be in the street, and there's a big Mac truck coming down the road. And you mothers, you know you don't use fuzzy language. You say: get off the street now, or you're going to get killed, and you're going to get whacked if you don't move now. And that's how the Mother Church, who is solicitous for Her children so they don't go to hell, that's how She speaks.

So, Saint Athanasius, he's a glorious saint, there's a lot to say about him, but I'm just bringing out a few points. He will suffer, however. Like Archbishop Lefebvre suffered to defend the faith, Saint Athanasius will suffer. Five times he was condemned by different bishops. He had to flee for his life. He was called by the emperor several times to trial, because of the Arian bishops falsely accused him of murder, of adultery.

They accused him of murdering this monk, Arsenius. And so Saint Athanasius had, all his friends were the monks of the Thebaid in Egypt, and they were all following Saint Anthony of the Desert. And he knew that the Arians hid Arsenius. So in the trial, Saint Athanasius arranged that Arsenius be brought in secret to the trial, and when they accused Saint Athanasius of killing Arsenius the monk, Athanasius brought him forward. And when he uncovered his hood, the one, the Arian priest who was accusing him fled. Fled out of the court. And then one of the Arians said: but he didn't kill him, but he chopped off his hand, and here's his hand. And the dead hand had been going around to the emperor and several bishops, accusing Saint Athanasius of cutting off his hand and killing this monk. So Saint Athanasius lifted up his sleeve and there was his right hand, and then he lifted up his other sleeve and there was his left hand. And he said: huh, must be a miracle. He must've had three hands.

And with that, and with that the emperor saw that Saint Athanasius was falsely accused and he was innocent. And he was able to go back to Alexandria in peace, but not much peace, because then Julian the Apostate came to power, and he was very unfriendly to the Catholic faith. So Saint Athanasius was being hunted down once, and he was canoeing with the monks to escape from the armies that were chasing him, and one of the boats of the emperor was floating up the river Nile, and Saint Athanasius was in the canoe with the monks flowing down, and they were passing and they shouted to the monks, and said: have you seen Athanasius? And Saint Athanasius shouted back, he says: keep going up river, he's not far off.

And so, Saint Athanasius escaped, and the monks took him for six years into hiding. Very similar perhaps in the same way that Bishop Williamson was four or five years in hiding in England, just on the shelf for defending the faith, for speaking out against the false agreement with modernist Rome. So, Saint Athanasius was finally excommunicated under a pope, a weak pope. And he stood firm. He never budged. And he had good friends. He had several saints who were alive at the time, they also helped defend the faith. Another interesting real point of the history of the time was Saint Eusebius Samosata. He consecrated bishops without any permission, without any permission of the pope. He saw the danger to the faith, and he consecrated bishops to continue the true Catholic faith under this terrible crisis.

And we think after fifty what, fifty-one, two years of Vatican II: this is a nightmare. And it is. But Arianism lasted over a hundred years. Arianism and Semiarianism. So we're only in the beginning of this long battle for the faith. So, we must draw the great example from Saint Athanasius and defend the truth.

And just as the Arians attacked Christ and wanted to make a phony Christ, so the modernists now are attacking the Mystical Body of Christ, and they're making a phony Mystical Body of Christ, called the conciliar Church. And this conciliar Church is modernist, and it's straight from hell, and we want nothing to do with it. And that's how Bishop Fellay should be acting with them. That's the greatest charity he could show to the Pope and these modernists, is to oppose them and to show how they've departed from all of tradition. But now he's taking the Eve approach, and now they're losing all sense of good and evil, and true and false.

And that's why we have to stand on the shoulders of Archbishop Lefebvre, who stands on the shoulders of Pius XII, Pius XI, Pius X, Leo XIII, and all the great popes. So we have to stand on these rock shoulders, opposing even the whole world for the love of Christ and the love of Christ crucified. And you youngsters, you little kids who fill these little pews, don't just think this is all nice adult talk, and Father's just talking to the adults. No I'm not. Saint Athanasius, he knew as a little boy, working in the garden with Saint Anthony of the Desert, praying with him the Psalms, serving Mass, and praying and honoring the Mother of God, which they did very early in the Church. They all knew. In those days it was common knowledge. People were killed for the faith. It was always weekly news at coffee and donuts after Mass, so-and-so was tortured, so-and-so, yeah remember her? Yeah she was fed to the lions the other day. And Fred, yeah, he was crucified and burnt alive. That was common news. And the Catholics all understood, to be Catholic meant you had your head wanted.

And that's not far from now, either. We must realize, especially you children, that you are, God has put you in this time to be the saints of these times. To be the Athanasiuses of these times. And the Saint Joan of Arcs of these times. To stand with Our Lord, to defend His honor, His truth, His true Catholic Church of tradition, His true doctrine, at the cost even of our lives. That's easy for me to say too, but we must pray every day, pray for that grace to really love Our Lord, so that when the time does come, when we – that time comes actually every day with temptation – that we oppose and stand firm, and stay faithful to Our Lord Jesus Christ.

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

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