THE CROSS TATTOOED ON A CHALDEAN PRIEST'S HAND

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Dear faithful, today we hear a warning from the lips of the Lord Jesus: unless the grain of wheat falling into the ground die, itself remaineth alone; but if it die, it bringeth forth much fruit. We must therefore die in our Catholic life, because without this we shall not bear fruit.

And we probably often ask ourselves the question: how is it with God's justice? How is it that evil, base, cruel people get on quite well on this earth? No problems, illness does not touch them. How is that possible? Where is God's justice? That those who give God no honour, those who treat the things of God with contempt, who are not in the least interested in dying, in bearing abundant fruit — it is precisely these people here on earth who have an exceedingly peaceful life, an idyll.

Dear faithful, the saints warn against precisely such a life. A life in which there is no cross, no difficulty, suffering, illness, death, doubt — an easy, pleasant life is nothing other than a foretaste of eternal damnation. Eternal damnation, because God is a just judge, who rewards the good and punishes the evil. And those who in the next life end up in hell must receive their reward here on earth, because in the world to come there will simply be no such possibility. And that is the answer to the question which certainly arises somewhere in our thoughts.

As Catholics we understand perfectly well that this dying to which we are called is inseparably bound up with the cross, with suffering, with sweat on the brow, with struggle, with weariness. This is the spiritual battle in which we are all participants. If in this spiritual battle you fight on the right side, under the banner of the Lord Jesus, then you must reckon with the fact that it will not be easy, that problems will appear. For through the crosses which God sends us on earth we are purified, we die. The old man who lived for sin dies in us, and we are reborn to life in Christ, to life in God.

This is something, my dear brethren, which modern man and the conciliar church do not wish to remember very often. *Per aspera ad astra* — through suffering to the stars — says the Latin maxim. How much better should we Catholics understand the value of the crosses which God sends us on earth, which He permits. "He that loveth his life, shall lose it; and he that hateth his life in this world, keepeth it unto life eternal."

Dear faithful, today we celebrate the feast of Saint Lawrence, deacon and martyr, a great glory of the Roman Church, who suffered martyrdom on a grill heated red-hot. Remember, when it happens that you touch some hot pot, a candle, the flame of a candle: you instinctively begin to blow on it, to look for something cold, because it hurts. A small little flame, and how much it hurts. Imagine what great torments Saint Lawrence endured, fried on a glowing grid.

His example, his martyrdom were so great, they aroused such great admiration, that his feast acquired a very high rank in the Church, one of the highest, like an apostle's feast. After all, today is Sunday, but the Sunday we merely commemorate, while the holy Mass is celebrated in honour of Saint Lawrence, who overcame the weakness of his body, who proved that one can truly tear oneself away from the desire for life in this world. The Catholic faith prepares us to surrender our soul into the hands of God.

A PRIEST'S TATTOO

Last week I was on a pastoral visit in Prague, in the Czech Prague, where first I took part in a chapter on the occasion of the 80th anniversary of the founding of the knightly order *Militia Sanctae Mariae* [?], the knights of the Blessed Virgin Mary, and then — yesterday a First Holy Communion, today the Sunday holy Mass for the faithful. And on this occasion there was also a meeting with various priests from different parts of the world. One of them flew in all the way from Melbourne in Australia. About 20 hours, 20

hours of travel with a stopover in Dubai, to reach Prague. A young priest, 28 years old, of the Chaldean rite, that is, the rite which arose and which endures in the territory of present-day Iraq, Iran, ancient Mesopotamia.

And this priest offered the Most Holy Sacrifice according to the traditional Chaldean rite. For just as in the Latin Church, so too the destructive paw of the modernists struck the Eastern rites as well. The Chaldean rite too, which has been so significantly reformed that they have put little tables into their churches. Now it is celebrated like the *nowusek* on a little table.

And while that priest was celebrating holy Mass, one of the faithful asked me after the Mass: "Your Excellency, that priest must have a tattoo on his hand, because something was sticking out from under his cassock during the elevation of the host and the chalice."

And indeed, there was a tattoo on his wrist, on one and on the other. As you know, I am not a fan of tattoos, but I spoke to him. I said: is it some error of youth? And he answered me that no, and he pulled back his sleeve. It turned out that he has a cross tattooed on his arms.

And he explained to me, my dear brethren, why the Chaldeans tattoo themselves with this cross. Well, my dear brethren, because if such a child were orphaned, if the temptation arose to marry, to wed a Muslim, this cross guarantees that it will not happen, because the Muslims will either chop off the hand or kill. And the Chaldeans, wishing to preserve the Catholic faith, continue this custom of tattooing the cross on themselves as a sign of the faith they profess. A cross which is to protect them from abandoning the faith. They would rather die, be murdered, than renounce what is theirs.

THE CHALDEAN LITURGY

Dear faithful, meanwhile this reformed Chaldean liturgy, which has been foisted on them, is no longer celebrated in the Aramaic language, that is, in the language which the Lord Jesus Himself used, but it was decided that it is to be celebrated in Arabic. What an irony of fate. The Chaldean Christian community, which for centuries, for 2000 years has preserved the Catholic faith — because the first missionaries in that region were the apostles themselves — must now pray in the language of its oppressors, its murderers, the rapists of its wives and daughters.

But Leo XIV, with a smile on his face, announces to us that Catholic-Muslim relations are characterised by a growing mutual respect among those who worship the same God. This mutual respect, of which the Roman Leo speaks, has led to hundreds of thousands, millions of Chaldeans having to flee from their homes, from the land on which they had lived for hundreds of years. On top of that, the language of the murderers is imposed on them as their liturgical language.

Such is, my dear brethren, the face of the post-conciliar anti-church, which tells us fairy tales about the necessity of respect, of tolerance, of religious freedom. And meanwhile it has no respect whatsoever for the one God in the Holy Trinity, because it sees no difference between the Holy Trinity and the false idol Allah. It sees no difference between the Catholic rite of the holy Mass in an ancient liturgical language, the Aramaic language, and a counterfeit of the Mass celebrated in Arabic. Such is, my dear brethren, the face of this post-conciliar church, with an artificial smile glued to its face, which keeps silent while Muslims slaughter, crucify, stone one Christian family after another.

Dear faithful, let us ask today, through the intercession of Saint Lawrence, deacon and martyr, for the gift of perseverance in the Catholic faith to the very end. Let us ask that we may carry upon us the engraved sign of the cross — not necessarily tattooed, but engraved in the heart, on the breast — so that this sign of the cross may remind us unceasingly of the dignity, of the great gift we received through the sacrament of holy Baptism, through which we were washed clean of original sin, reborn to new life in Christ, endowed with sanctifying grace. And that we may abide and persevere in this grace, even if they wanted to chop off our hand and foot, even if they wanted to cut off our head, to slit our throat — let us ask for perseverance in the Catholic faith to the very end.

"Where I am, there also shall my servant be," says Christ the Lord. "If they have persecuted Me, they will persecute you also."

Amen.