APOSTOLIC SUCCESSION AND DOUBTFUL ORDINATIONS

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In the name of the Father and of the Son and of the Holy Spirit. Amen.

Beloved in Christ the Lord, on this feast of Saint Joachim, the father of the Most Blessed Virgin Mary, we hear the beginning of the Gospel according to Saint Matthew: "The book of the generation of Jesus Christ, the son of David, the son of Abraham." And we hear a whole series of strangely foreign-sounding names, a series of names of the ancestors of the Lord Jesus, a long litany. We may ask ourselves what sense this actually has for us, what significance it has that we should hear this genealogy of Jesus Christ.

Dear faithful, this genealogy, which we hear first of all, constitutes the proof of the origin of our Lord Jesus Christ. Proof of descent from the house of David. We hear all these ancestors. But what bearing can this have for us, Catholics living in the twenty-first century?

Dear faithful, today a few words on the Catholic priesthood. And you may ask what the genealogy of the Lord Jesus has to do with the priesthood. Contrary to appearances, a great deal, because the foundation of the Catholic priesthood is so-called apostolic succession. A term that you have surely heard somewhere more than once. What is this apostolic succession really about? Where do priests in the Church come from? Is it enough to order a cassock over the internet? Is it enough to go and buy oneself a chalice and a chasuble, dress up and start celebrating Mass? Nothing could be further from the truth. It is not enough, my dear ones, even to dress up as the Archbishop of Canterbury, as Mrs. Mullally does, Lucifer's altar girl. It is not enough that she is received by Leo in the Vatican with great honours, that they hold prayers together. One might say spitefully that if a pig walks into a palace, it does not become a princess. At most it turns the palace into a pigsty.

And so, my dear ones, the question: where do priests come from? Who are priests? How are we to recognise who is a true priest and who is a masquerader? The key concept, from the point of view of Catholic theology, is the one I have already pointed out to you: apostolic succession. What is it, dear faithful?

APOSTOLIC SUCCESSION

We hear the genealogy of our Lord Jesus Christ, and it is worth noting that in the Old Testament the house of Aaron was chosen as the one that was to fulfil the priestly function. In the Old Testament the priesthood, which was merely a shadow, a figure, a foreshadowing of the establishment of the true priesthood, was based on ties of blood. That was the foundation of the Aaronic priesthood. Only and exclusively his descendants could perform a function in the Temple of Jerusalem. In the Catholic Church, my dear ones, in this priesthood of the New Testament, we are dealing with something very similar. We are dealing with a certain lineage, with the choosing of certain people, men, to fulfil priestly functions, to offer the most holy Sacrifice, to administer the sacraments. And this is precisely apostolic succession.

It is not the case that a priest comes from nowhere, that he drops from heaven, that someone proclaims himself a priest, buys himself various vestments, dresses up and is a priest. Nothing could be further from the truth. Apostolic succession is something very similar to this genealogy of Jesus Christ, very similar to the Aaronic priesthood. It is this descent, this unbroken chain, the beginning of which was given by the Lord Jesus Christ Himself, conferring orders on the apostles, and then through the following centuries the apostles ordained further bishops, the bishops ordained priests, and so apostolic succession continues to this day. And this is, my dear ones, the foundation without which there is no priesthood. If this chain is broken, if some link is severed, it cannot be restored in any way. The fundamental characteristic of apostolic succession is that it is unbroken. It is an unbroken sequence of the laying on of hands.

Why the laying on of hands? My dear ones, again and again we repeat catechism knowledge to our-

selves. We remind ourselves that the sacraments are visible signs, accessible to our senses, of invisible divine grace. Every sacrament, in order to be validly conferred, must fulfil four conditions: matter, form, the intention of doing what the Church wishes to do, and the minister. In the case of priestly ordination and episcopal consecration, the matter, that is, the external element through which the sacrament is accomplished and conferred, is the laying on of hands. From apostolic times the apostles conferred orders, and the successive bishops after them, laying their hands on the head of the one who receives ordination, whether to the diaconate, or priestly ordination, or episcopal consecration, for in the Catholic Church there are various degrees of orders. And then the form, that is, the words that accompany this laying on of hands. The intention of ordaining a priest, understood as a sacrificer, as one who is called to offer the most holy Sacrifice, to give absolution, to administer the holy sacraments. And finally the minister, who is solely and exclusively a bishop. A bishop can confer the higher orders: the diaconate, the priesthood and the episcopate.

So if we were now, my dear ones, to consider what it means, this unbroken chain of the laying on of hands, what does it mean? If every priest were now to give his hand to the bishop who ordained him, if every bishop were to give his hand to the bishop who ordained him, this chain would reach our Lord Jesus Christ, it would reach the apostles. Catholic bishops have the same priesthood, the same episcopate which Christ conferred on the apostles, and they can pass on this great treasure through the successive laying on of hands at priestly ordinations or episcopal consecrations.

We see therefore, my dear ones, that this priesthood based on ties of blood, on descent, on being born into a given family of a given father, is replaced in the New Testament by a far stronger bond, a spiritual bond, a supernatural bond. On the day of ordination the bishop, as it were, begets a new priest or a new bishop, if he confers episcopal consecration, and becomes his father. So we see, my dear ones, this likeness to the genealogy, this begetting, the unbroken chain of the transmission of the grace of the Catholic priesthood.

And now, of course, everyone who has a little sense in his head will ask himself: "My God, and what will happen if the devil manages to break this chain?" A very serious question, and a question that touches us all. For if the foundation of the priesthood is apostolic succession, this unbroken sequence of the laying on of hands by Catholic bishops, then, if it were possible to sever this chain, the priesthood would be abolished. Without apostolic succession there is no priest.

THE 1968 ORDINATION RITES

And my dear ones, in 1968, before the *Novus Ordo Missae* was introduced, the commission for the reform of the liturgy, whose grey eminence was the Freemason Archbishop Bugnini, reformed, or one should rather say destroyed, as the first rite, the rites of priestly and episcopal ordination, of ordination to the diaconate, the priesthood and the episcopate. Why? Because, my dear ones, the devil and the enemies of the Church know perfectly well where its heart beats. The heart of the Church is the priesthood. Without a priest there is no most holy Sacrifice, there are no holy sacraments, with the exception of baptism and marriage. A priest who administers a sacrament, as the Church teaches, acts *in persona Christi*, in the person of Jesus Christ. He lends the Lord Jesus his hands, his mouth, his tongue, so that the sacrament may be accomplished. So if there are no validly ordained priests and bishops, there will be no sacrament.

And in 1968 such an assault on the Catholic priesthood was carried out. The rites of ordination were changed, and since then we have had to ask ourselves a very serious, fundamental question: are they still priests? Are they still bishops? Archbishop Lefebvre kept repeating: all their *Novus Ordo* sacraments are doubtful. The changes introduced in 1968 were not cosmetic changes. In the case of episcopal consecration, the rite of episcopal consecration was created entirely anew. The rites of the Roman Pontifical, which the Church had used for centuries, were rejected and replaced with the product of a commission in which a Freemason, an enemy of the Church, played first fiddle. And this, my dear ones, is a fundamental question from the point of view of the continued existence of the Catholic Church. Any justified doubt concerning apostolic succession constitutes, my dear ones, a threat to the continuance, to the very existence of the Catholic Church.

And the fact that the rites of ordination were the first to be attacked only confirms that the devil had a specific plan, that he wanted to plunge a dagger into this heart of the Church, that he wanted to bring about a situation in which the Catholic priesthood, the Catholic episcopate, dies out. This apostolic succession is broken.

And what does that mean, my dear ones? Well, even if we see priests today dressed in Roman chasubles, if we see Cardinal Müller, Burke, Bishop Schneider, dressed up in pontifical vestments, celebrating the Tridentine Mass, the Mass of all time, we must ask the question whether they are priests, bishops, or whether they are merely masqueraders. Whether they are pretending to be someone they are not. Perhaps they would very much like to be priests, bishops, but the priesthood is not born from mere wanting. Just as, from mere wanting, Mrs. Mullally will not become Archbishop of Canterbury. She will remain an ordinary masquerader, Lucifer's altar girl. And that fact will not be changed by how many embroidered liturgical vestments she puts on, how much her crosier weighs, how beautiful her mitre is.

The same, my dear ones, the same criteria apply to the post-conciliar clergy. What makes a priest, a clergyman, is not dressing up as a priest, but receiving priestly ordination. What makes a Catholic bishop is not dressing up as a bishop, but receiving episcopal consecration in this unbroken sequence of apostolic succession.

PRAYER FOR THE PRIESTHOOD

Dear faithful, we are in the octave of the feast of the Assumption of the Most Blessed Virgin Mary, and we wish to ask the Queen assumed into heaven, on the one hand, for light for ourselves, that we may be able to find our way in this ever more complicated situation in which we have to live. And on the other hand, let us ask the Immaculate Virgin, whose feast of the Immaculate Heart is only a few days away, that she crush as soon as possible the head of the venomous serpent who lies in wait for our human souls, that the triumph of her Immaculate Heart may come as soon as possible, so that it may be clear again, my dear ones, who is a priest, a bishop, and who is a masquerader.

We must pray, my dear ones, for the renewal of the Catholic priesthood. Thank God this priesthood continues in the Church, for the Church would not exist without priests and without bishops. But the majority of those who present themselves today as clergy have orders that are invalid or doubtful. The only solution to this situation is that all those who received ordination in the new rite be ordained, unconditionally or conditionally, *sub conditione*, in the Catholic rite, in the rite which the Church used for centuries, which gives a guarantee of validity, a guarantee of the continuance of apostolic succession. Any half-measure, pretending that the problem does not exist, passing over it in silence, will not make the problem go away.

We must pray, my dear ones, for all those who are lost today, more or less knowingly, that they may decide to take this step, a step serving to restore order to the Church. And today we ask the Queen assumed into heaven. Today we ask Saint Joachim, the father of the Most Blessed Virgin Mary, for light for the lost clergy, that they may break with this state of self-satisfaction, with this delight in how nice they look in an alb with lace and in a Roman chasuble, that they may put an end to this hypocrisy, the way Bishop Schneider waged war with Bergoglio. One could read various critical statements, but when Bergoglio came to Kazakhstan, he meekly took his place at the table for the concelebration of the *Novus Ordo Missae*.

MODERATE CATHOLICS

One cannot be a moderate Catholic. Such a thing does not exist. Either one is a Catholic or one is not a Catholic. And this remark applies to clergy and laity alike. Either we decide on the Catholic life and try, as far as we are able, to live as Catholics, and we correct what is still wrong. It is not the case that everyone suddenly becomes a saint. After all, we are all slowly coming out of modernism, out of liberalism, and each of us has much in his life to correct. We learn, we read, we find out more and more, also on the question concerning the sacraments. Once we already have this knowledge, we ought to draw conclusions from it. And this applies, my dear ones, to laity and clergy alike.

Pretending that nothing happened after the Second Vatican Council, and pretending that one can combine the Catholic religion with its post-conciliar counterfeit, can lead only and exclusively to catastrophe, to eternal catastrophe, to eternal damnation. "Let your speech be: yes, yes; no, no."

Let us ask, my dear ones, most fervently the Most Blessed Virgin Mary for the renewal of the Catholic priesthood, which, I remind you, is the heart of the Church. If Judeo-Freemasonry has succeeded in breaking the chain of apostolic succession, then this is the greatest triumph of the devil in all of history. And the devil will most certainly strike, he will attack, especially where this apostolic succession still continues. So let us surround with prayer also those bishops and priests who serve the Lord God, who serve the Church, who have received Catholic, valid ordination, that they may not let themselves be led astray by the devil, for the devil will most certainly attack in a special way that handful who still have the courage to call things by their name. In a special way he will try to make them go down the wrong path.

The continuance of the Church, the existence of the Church, is today threatened, my dear ones, as never before in history. And it depends on us, my dear ones, on which side we shall stand: whether on the side of the Catholic Church, on the side of the Catholic priesthood, or rather on the side of the new, post-conciliar religion with its new pseudo-priesthood. And may we always make the right choice.

Amen.

In the name of the Father and of the Son and of the Holy Spirit. Amen. Praised be Jesus Christ. For ever and ever. Amen.