

altar. At the Consecration of the Oil the bishop who consecrates the Oil makes a triple genuflection and says: „Hail to you, Holy Oil!“ Not only does he do so, but likewise all the present clergy. It is something tremendous – the Power of the HOLY SPIRIT!

And that is why you can always, when the SAVIOUR is not present in the chapel in Body and Blood, make a genuflection before the third divine Person, His Power. I know that apparently you cannot always think about it, but make an effort to hold the Holy Oil in high regard. Perhaps you may one day be thankful for it when you are on the brink of dying, the spirit no longer functions and you would so gladly have confessed your sins. When at that moment you receive Holy Extreme Unction through an ordained priest, all your sins are forgiven you. This is the power of this Holy Anointing Oil! So venerate it. Even if you are able to confess before death, but forget a lot while doing so, the Holy Oil will blot out everything. Amen!

Excerpt from the sermon of 18 August 2014



Schwert-Bischof
JESU CHRISTI

**Be blessed by GOD TRINITY,
the + FATHER and the + SON
and the + HOLY GHOST. Amen!**

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The Holy Oil Forgiveness of Sins

My beloved, we have gathered here to solemnly consecrate the Holy Oil, the Chrism. The Anointing with Holy Oil was already commanded by GOD in the Old Covenant, dictated to Moses and Aaron how they should keep it. King David and others were anointed with it. In the Epistle and Gospel reading, we hear about it at James 5,13-15 and Mark 6,12-13.

The Holy Oil was touched by GOD's finger so that the Power and effectiveness of the HOLY SPIRIT are in it. That is why we venerate the Holy Chrism by keeping it in the side tabernacle or the altar tabernacle. The Holy Chrism is not turned into the HOLY SPIRIT but it becomes the Power of the HOLY SPIRIT and can even blot out sins and many other things. What is anointed with this Holy Oil becomes GOD's own, actually belongs absolutely to Him, be it a human being or an object. The Holy Chrism, for example, is used for the Ordination of priests, bishops, Baptism, Confirmation, Anointing of the sick, Sacrament of the dying, consecration of altars, chalices, churches and church bells, and just as the Church appoints it from the highest level. The Evil One must flee as far as the chime of the bells go; that is why many are enraged when they hear church bells. In the past, they used to pour a small cruet with Holy Oil over the bishops' heads at the consecration. The priests have both hands anointed, and certainly not, as the Traditionalists always say, because they take the SAVIOUR in their hands – since in fact you, too, take the SAVIOUR in your hand

and then in your mouth –, but for the purpose of the power of blessing and consecration and for the forgiveness of sins at Confession: „I absolve you ...“

Priestly Working in the Family

You, too, are priests, not the way we are, but there are other priestly activities. Let us take the married couples. Actually, they ought to be priests in their families. They can bestow blessing on their children through this Sacrament of Marriage, not as the priest does, yet in a special way; not those, however, who do not come and take the Sacrament.

Every Christian can bless. Of course, it is beneficial to take in addition, for example, a sacralised cross or a sacralised medal in your hand. If you bless with a medal of the Blessed Virgin or St. Joseph, you generally pray for their particular blessing. They can certainly also give you the blessing of the Triune GOD, because, after all, their blessing also comes from GOD. Why, for instance, is the blessing of St. Joseph a special one? For the exact reason that hardly anything is written about St. Joseph and he works so quietly, therefore GOD allows him to shine forth more and more, insofar as you are prepared for it.

Blessing – Sacralising – Sanctifying – Consecrating

We have different levels of consecration: blessing – sacralising – sanctifying – consecrating. I can bless the meadows. I can bless a cat when it is sick. I can bless the stable so that the Evil One has no access and cannot harm the cows, and many other things. You can bless what is profane. Then comes sacralising. What you sacralise is no longer used profanely, e.g. a rosary. With a sacralised rosary I will not drag a little calf along behind me, it is only meant for holy purposes – something given to GOD. Furthermore, there are sacralised vessels. It is true, you are all consecrated as well, but it is often forgotten: you are even consecrated with Holy Chrism. You sacralise what is used to

give glory to GOD: crosses, medals, candles, sacramentals. I could list still more, but let that be enough. The ciborium, for example, is sanctified. What is sanctified is actually taken away from the people. That should really be only touched by someone who is at least a deacon.

Then there is the most awesome that we have. What happens in the Holy Sacrifice of the Mass at the Holy Consecration? The wafer made of water and flour is changed into the Flesh and Blood of the living JESUS CHRIST. That is called Consecration. There is a difference between this Consecration in the Holy Sacrifice of the Mass and Baptism, Confirmation or priestly Ordination, at which even the person is consecrated as well. – And then there is the Consecration of the Holy Oil, the balsam. Certainly, this does not become Flesh and Blood of the HOLY SPIRIT, but the Power of the HOLY SPIRIT for He is SPIRIT. As already said, what has been anointed with this Holy Oil belongs to GOD. A consecrated altar loses its consecration when it breaks apart. With people, however, it is different: because man lives and possesses a soul, the anointing remains eternally – Man belongs to GOD. And I am warning you: should you be rejected by GOD, into the everlasting fire, then too will this consecration continue to exist. You can imagine what rage will be sparked off in Satan down there. In my worry I have said things fairly clearly. But none of you will go lost, won't you? After all, what am I here for – or all of us for that matter?

Forgiveness of Sins through the Holy Anointing Oil

The Holy Chrism is kept in the altar tabernacle with us. The Church in the past and the Official Church today do it differently. They put the relic of a Saint in the altar stone and celebrate the Holy Sacrifice of the Mass on it. You can also do so or add to it, but tell me, what is worth more: the relic of a Saint or the Power of the HOLY SPIRIT? That is why you often see me happily put my hands on the altar. It is appropriate to make a genuflexion before the cross, but in the first place you make a genuflexion before the Holy Chrism, which is in the
