



The
Historic Lines
Of
British Origin
Apostolic Succession
Of The
Most Reverend



Michael David Callahan

Are Blessings Bestowed In
The Name Of The Father,
And Of The Son, And Of
The Holy Spirit.

Amen.

**Apostolic Lines of Succession for
++Michael David Callahan, DD, OCR, OCarm.
The Catholic Church in America**

**“Have you an apostolic succession? Unfold the line of your bishops.”
Tertullian, 3rd century A.D.**

A special visible expression of Apostolic Succession is given in the consecration/ ordination of a bishop through the laying on of hands by other bishops who have, themselves, been ordained in the same manner through a succession of bishops leading back to the apostles of Jesus. The role of the bishop must always be understood within the context of the authentic handing on of the faith from one generation to the next generation of the whole Church, beginning with the Christian community of the time of the Apostles. Thus, as the Church is the continuation of the apostolic community, so the bishops are the continuation of the ministry of the college of the apostles of Jesus within that apostolic community. It is essentially collegial rather than monarchical. This tradition is affirmed in the teaching ministry of Church leadership, and authentically celebrated in the sacraments, with particular attention to the sacrament of holy orders (ordination) and the laying on of hands. Apostolic Succession is the belief of Catholic Christians that the bishops are successors of the original apostles of Jesus. This is understood as the bishops being ordained into the episcopal collegium or “sacramental order.”

As bishops are by tradition consecrated by at least three other bishops, the actual number of lists of succession can become quite substantial. Listed here are three lines of succession:

1. From Saints Paul and Linus Succession through Archbishop Balada
2. Old Catholic via Rebiba through Archbishop Bless
3. Order of Corporate Reunion through Archbishop Pearsson

Following is a list of certain affirmations concerning the validity of the lines of succession contained herein. These attestations are the imprimatur from various Western Rite sources.

1. We have no reason to doubt that they are valid. The Apostolic Succession does not depend on the obedience to the See of Peter (Rome) but rather on the objective line of succession from apostolic sources, the proper matter and form, and the proper intention... Likewise Old Roman Catholic Bishops are Bishops in Apostolic Succession... The Old Roman Catholics, like the Orthodox, possess a valid priesthood.”
 - a. Separated Brethren
Page 204, 208
William J. Whalen
Bruce Publishing Co.
Milwaukee, Wisconsin
2. “The Order of Corporate Reunion attests to the validity of these lines of Apostolic Succession.”
 - a. Archbishop Peter Paul Brennan OCR
3. “A validly consecrated bishop can validly confer all orders from minor orders to the episcopate inclusively,... for this reason the ordinations performed by the bishops of the Old Catholic Church are considered valid.”

- a. A practical Commentary on the Code of Canon Law, Revised and enlarged Edition, Vol. I, Sec. 881. Pg. 558, by Rev. S. Woywod, C.F.M., L.L.B.; Joseph F. Wagner, Inc., N.Y.
- 4. "They have received Valid Orders."
 - a. Roman Catholic Dictionary
Donald Attwater
- 5. "Their orders and sacraments are valid"
 - a. Roman Catholic Dictionary
Donald Attwater
- 6. "The Old Catholic Church has received valid Episcopal consecration."
 - a. Christian Denominations
Rev. Konrad Algermissen
- 7. "These orders are valid"
 - a. The Far East Magazine
June, 1928
St. Columban Fathers
St. Columbans, Nebraska
- 8. The Roman Catholic Church recognizes the validity of Old Catholic orders and other sacraments."
 - a. 1974 Catholic Almanac
Felician A. Foy, O.F.M.
Page 368
Our Sunday Visitor

HISTORIC NOTES:

1. Concerns regarding the "Matthew" consecration and lines of succession revolve around a certain factual misrepresentation of a man named "O'Halloran." Matthew himself, it is widely reported, was forthright in promptly reporting the irregularity. Despite reports to the contrary, on 5th October 1909, together with the Old Catholic bishops Thiel, Demmel, Spit and the Utrecht Archbishop Gul, Bishop Mathew assisted at the consecration of the Mariavite bishop Kowalski, so clearly there was no suggestion of "mala fides" or "invalidity" then by the Old Catholic bishops.
2. More than 91% of the more than 4,900 Roman Catholic Bishops alive today, trace their Episcopal lineage back to one bishop who was appointed in 1541 - Scipione Rebiba. Why so many bishops trace their lineages to this one bishop can be explained in great part by the intense sacramental activity of Pope Benedict XIII, who consecrated 139 bishops during his episcopate and pontificate, including many cardinals, papal diplomats, and bishops of important dioceses, who in turn, consecrated many other bishops. Today all of the Old Catholic/Old Roman Catholic bishops derived through the Utrecht succession also share this exact same ecclesiastical progenitor, as the source of their Episcopal lineage in the Apostolic Succession, further demonstrating our common origins with our Roman Catholic brother bishops, and solidifying our unquestionable membership and continuity in the same Catholic Faith and Church.

Apostolic Succession through Saints Paul and Joseph of Arimathea

Introduction

We understand as generally accepted that history is written (or re-written) by the victors. As is always the case, there are two sides to every story. Here is a different rendition of how St. Linus became the first Bishop of Rome. I became interested in this story because both the names of Saints Paul and Linus are at the top of one of my lines of Apostolic Genealogy. The conundrum is that generally accepted history teaches that St. Peter started the Church in Rome and passed on his authority to St. Linus.

The text that follows is an excerpt of a document provided by the Most Reverend Eric T. Ong Veloso to the Most Reverend Juan Baladad on the occasion of his elevation to the episcopate, and then to the Most Reverend Michael Callahan. The original source is unknown.

British Origins of Christianity through Joseph of Arimathea and Saints Paul and Linus

Spread of Christianity in Europe

Before 1521, the Philippines benefited from the blessings of the Apostolic and Catholic Church of the East. After 1521, the presence of the Catholic Church of the West (based in Rome) in the Philippines stopped the spread of Mohammedanism in this country. Today the Philippines remained as the only Catholic country in the whole of the East.

We have seen how the Apostolic and Catholic Church of the East grew and influenced the Philippines. Now we also need to see how the Catholic Church of the West began and subsequently influenced the Filipinos.

Evolution of the Catholic Church of the West

After the great persecution of the Church in Judea in 33 AD. The Apostles, disciples and the followers of Yaohushua went on exodus in two different directions. At different times Sts. Peter, Thomas, Jude Thaddeus, Matthew and Bartholomew with some of the disciples went to Assyria. They evangelized Assyria and the places surrounding it, all lying outside the Roman Empire. Eventually, Assyria became the center for their mission work in the whole of Asia.

Another group composed of fifteen Elects sailed to Marseilles, France and settled in Britain. At this time Britain was the only country in Europe that was not under Roman rule.

The leader of this band of Elects who went by boat to Britain was Joseph of Arimathea. According to the Jewish book of the Talmud, Joseph was the younger brother of St. Joachim, the brother of Miriam, the Blessed Virgin. Joseph was the granduncle of Yaohushua, the Christ. When Christ was still very young, his father died. By Jewish law, the next male kin automatically becomes the legal guardian of the family. This role fell on Joseph of Arimathea.

Joseph of Arimathea whom we know so little was in fact a powerful official both in the Jewish and Roman governments. Joseph was a member of the Legislative Sanhedrin, the ecclesiastical power and government of the Jews. He was a Sadducee. In his own right, Joseph was perhaps the wealthiest person in the whole of Judea. He was the owner of numerous ships who brought lead from the mines of Cornwall, Britain and traded them to many ports and cities around the Mediterranean Sea.

In the Latin Vulgate translation of the New Testament, Joseph was referred as the “Nobilis Decurio.” It was a title given to a person who held an important position like the minister of mines in the Roman government. He was also a legislative member of the provincial Roman Senate. Only a person of such formidable credentials could approach the Roman governor, Pontius Pilate, and ask for the condemned and dead Body of Christ from the cross.

In God’s divine providence, Joseph, a man so powerful and influential, the legal guardian of Miriam and her son, Yaohushua, participated actively in the plan of salvation only after Christ had said: “Into Thy hands I commend My Spirit.” God designed it this way and the prophets foretold it. Yaohushua said: “Unless the grain of wheat falls to the ground and dies, it cannot bear fruit.” The death of Christ would then bear fruit through the concerted efforts of thirteen Apostles and seventy Disciples and the early Elects who were filled with the power of the Holy Spirit after Pentecost.

Yaohu-saleym is the city of His Father, Yaohu, where He founded His Church. When the Temple authorities and some residents of Jerusalem demanded that Christ be crucified, they also cursed themselves by saying, “Crucify Him... His blood be upon us and upon our children.” Thus, His Church would never grow in Jerusalem, so they had to take root and grow somewhere else.

With the initial triumph of the Temple authorities in crucifying the M’shikha and stoning of St. Stephen to death, persecution spread intensely against this new faith. After three years of pressure from the Roman and Temple authorities, the Elects decided to leave Jerusalem. In their hearts, they knew Jerusalem was doomed. Yaohusha foresaw the destruction of Jerusalem before His death and He wept over this Holy City. The destruction happened in 70AD.

While hanging on the cross, Yaohushua entrusted His mother to John at the foot of the cross. However, John became an itinerant missionary with no permanent home. During the advent of severe persecutions, John became a hunted man. John passed on the responsibility of protecting and caring for Christ’s mother to the earlier guardian of the Holy Family, an uncle of Miriam, Joseph of Arimathea.

He was chosen to care for Miriam since he had the political, moral and financial means to shelter her from temple authorities and the Roman Gestapo. Joseph did well as the Paranympnos (Bridesman of Guardian) of Miriam, the most precious treasure Yaohushua left here on earth by bringing her to Britain. This explains why, in the Sacred Scriptures, and even from St. John, Miriam was never mentioned after the day of Pentecost.

“When they entered the city (after the Ascension) they went to the upper room where they were staying. All those devoted themselves with one accord to prayer, together with some women, and Miriam, the mother of Yaohushua, and His brothers.” (Acts 1:13-14)

Joseph of Arimathea gathered in his ship the fourteen Elects who were most precious to Yaohushua. They were Miriam, the Mother of Christ, Mary (wife of Cleopas), Martha, Lazarus, Eutropius, Salome, Clean, Saturninus, Mary Magdalene, Marcella (the Bethany sisters’ maid), Maximin (the man born blind), Trophimus, and Sidonius (Resitutus).

The ship sailed from Caesarea and landed in Marseilles, France (at that time called Gaul) where Philip, the Apostle, welcomed them. Not long after their arrival in France, a delegation from Britain composed of civil and church representatives arrived in Gaul to meet with Joseph. The civil representatives were sent by Prince Arviragus inviting Joseph to settle in Britain. Joseph and Arivagus were close business associates in the mines. Arviragus offered him lands and, for his group of fourteen elects, a haven safe from Roman persecution. The Church representatives were officials of the ancient Druidic religion of Britain. They invited Joseph to preach to them. Who were these religious people?

In their ancient history, this race wandered beyond the Euphrates River in Sumer and eventually settled in Britain and Gaul around 3,000 BC. In England and Wales, they were called Celts; in Ireland, the Gaels; in Scotland and Gaul, the Gallic. They were the Celtic race. Hu Gadam organized Druidism around 1,800 BC. The Druidic religion was very similar to the Judaic religion. Druids taught about immortality of the soul, the omniscience of God and the coming of the Messiah and His tortuous death for the people. Druidism and Judaism have similarity on their patriarchal faith and prophetic revelations.

The Druidic delegation that journeyed from Britain to Gaul to invite Joseph was a result of their faith in the crucified Messiah. Earlier, the infant Yaohushua was carried from Bethlehem to escape the Roman sword of Herod and to seek haven in Egypt. Now the infant Church fled from the Roman Empire and sought refuge in the only free country in Europe at that time – Britain.

When they reach Avalon, Glastonbury, Britain, the Bethany band of Elects settled there and started the evangelization on the Misty Isles (Britain). Miriam, the mother of Christ, was their spiritual strength. She lived the reaming years of her earthly life in prayer and contemplation.

This epochal journey set the start of significant events regarding the Church in Europe that culminated in the Christianization of all Europe in 312 AD. By Emperor Constantine the Great.

British Royal Family Baptized

Shortly after their arrival in Avalon, Joseph prepared some of the members of Britain’s Royal Silurian family for baptism. The old and ailing King Llyr Llediath had two sons: Bran and Cunobelinus. Bran had two children: Pomponia Graecina and Caracatacus. Caractus had five children: Eurgain, Cyllinus, Linus, Cynon and Gladys. Cunobelinus had two sons Arviragus ad Guiderius.

The first ones baptized by Joseph were: Princess Eurgain, the eldest daughter of Caractacus, then her grandfather and Arch Priest, Bran, her great-grandfather Llyr Llediath, then her brother Linus (who later became the first bishop of Rome) and then her husband, Salog, Lord of Salisbury.

When the Bethany group arrived in Avalon, the political atmosphere was tense. Rome had greedily set its eyes on this island as an annex to its grand empire. However, Britain could not easily be conquered because the turbulent waters of the channel protected it. These made massive attack from the mainland very difficult. But in the battle at Clune, Britain in 52 AD, Caractacus was defeated and taken captive by the Romans. His whole family was exiled in Rome.

Prince Arviragus, his first cousin, quickly reorganized the army and, with new recruits, struck Roman forces in Britain under the command of Ostorius Sapula. Successive defeats and ailing health demoralized Scapula and his soldiers. In 53 AD, he petitioned the Emperor to relieve him of his command and returned to Rome. The Emperor sent another general, Aulus Didius to replace him. Similarly, he suffered several defeats so he was relieved of his command. In 57 AD, Veranius took over the command of the Roman army. He suffered the most degrading defeat in the hands of the British army.

Finally in desperation, the Emperor sent his ablest military tactician, Suetonius Paulinus to Britain with his four legions: the second, the ninth, the fourteenth and the twentieth, altogether twenty thousand of Rome's finest and most feared army. Rome finally won the battle. They occupied and settled in the southern and eastern portions of Britain. But the North and West were still controlled by Prince Arviragus and his two generals, Venutius and Galgacus. Hostilities continued against the Roman armies.

Through all of this turmoil, Joseph and his missionary group from Palestine went around with much zeal to build up the Church of Yahushua throughout the Misty Isles. The Apostle, Simon, the Zealot and the father-in-law of St. Peter, Aristobulus, one of the Seventy Disciples, later joined them.

In Rome, something miraculous happened. Earlier, under Emperor Claudius Caractacus was defeated in a battle and the royal family was exiled in Rome. They were housed in a building that later became the Palatium Britannicum. Because of the nobility and intelligence of Caractacus, a deep friendship quickly developed between the Conqueror and the Conquered.

Emperor Claudius, a pagan, became so attracted with the character and the extraordinary beauty of the Princess Gladys, the youngest child of Caractacus (at that time a young girl of sixteen) that he adopted her as his own daughter even if she was an exceptionally devout Christian. She was renamed Claudia.

The following year a beautiful romance developed between Claudia and a Roman Senator, Rufus Pudens Pudentius. Pudens became a Christian and the marriage was officiated at the Palatium Britannicum.

The Palatium, earlier given by the emperor to Caractacus, was the bridal gift given by Caractacus to the new Christian couple. The Palatium Britannicum quickly became the gathering place of the

early Christian converts in Rome. Pudens and Claudia eventually converted the Palatium into the first Church of Christ, 'above ground' in Rome. Today, this Church still stands and is called the Church of St. Pudentina, in memory of the martyred daughter of Claudia and Pudens.

St. Paul Consecrated Linus in Rome

St. Paul arrived in Rome as a prisoner in 61 AD. Three days after his arrival, he invited the leaders of the Jews to arrange a meeting with the Jewish community. At that time, they only had a vague idea about this Christ who was the subject of debates that resulted in street brawls. Earlier, in 49 AD, Emperor Claudius evicted them from Rome as a public nuisance. St. Paul became a constant visitor and preacher in the Palatium Britannicum. In the safe haven of the Palatium, it became possible for Paul to proclaim the kingdom of God "with complete assurance and without hindrance." (Acts 28:31) Writing from Rome in his second letter to Timothy, Paul said: "Eubulus, Pudens, Linus, Claudia, and all the brothers send greetings." (2 Tim 4:21) At the Palatium, Paul baptized Caractacus and his two sons: Cyllinus and Cynon. The book of Roman Martyrologies states: "The children of Claudia (four of them) were brought up at the knee of St. Paul."

Linus the third child of Caractus who was residing at the Palatium Britannicum, was baptized earlier by Joseph of Arimathea in Avalon, Britain. Having been tutored and guided personally by St. Paul from 61 AD onwards. Linus was chosen and consecrated by St. Paul to succeed him as the first bishop of Rome. The first bishop of Rome was a Briton! And Linus was consecrated bishop by St. Paul – Not by St. Peter.

From Saints Paul and Linus Succession

1. Gian Pietro Carafa, (later elected as Paul IV) Roman Catholic Bishop of Chieti, in 1555 consecrated Scipione Rebiba.
2. Scipione Rebiba, Roman Catholic Bishop of Pisa, in 1566 consecrated Giulio Antonio Santori.
3. Giulio Antonio Santori, Roman Catholic Bishop of Santa Severina, in 1568 consecrated Girolamo Bernerio, O.P.
4. Girolamo Bernerio, O.P., Roman Catholic Bishop of Ascoli Piceno, in 1604 consecrated Galeazzo Sanvitale.
5. Galeazzo Sanvitale, Roman Catholic Bishop of Bari, in 1621 consecrated Ludovico Ludovisi.
6. Ludovico Ludovisi, Roman Catholic Bishop of Bologna, in 1622 consecrated Luigi Caetani.
7. Luigi Caetani, Roman Catholic Bishop of Capua, in 1630 consecrated Giovanni Battista Scannaroli.
8. Giovanni Battista Scannaroli, Roman Catholic Titular Bishop of Sidon, in 1655 consecrated Antonio Barberini.
9. Antonio Barberini, Roman Catholic Bishop of Frascati, in 1668 consecrated Charles Maurice LeTellier, S.J.
10. Charles Maurice LeTellier, S.J., Roman Catholic Bishop of Rheims, in 1670 consecrated Jacques Benigne Boussuet.
11. Jacques Benigne Boussuet, Roman Catholic Bishop of Meaux, in 1693 consecrated Jacques Goyon DeMatignon.

12. Jacques Goyon DeMatignon, Roman Catholic Bishop,
in 1719 consecrated Dominique Marie Varlet.
13. Dominique Marie Varlet, Roman Catholic Bishop of Ascalon,
in 1739 consecrated Petrus Johannes Meindaerts.
14. Petrus Johannes Meindaerts, Old Catholic Bishop of Utrecht,
in 1745 consecrated Johannes van Stiphout.
15. Johannes van Stiphout, Old Catholic Bishop of Haarlem,
in 1768 consecrated Gualterus Michael van Niewenhuizen.
16. Gualterus Michael van Niewenhuizen, Old Catholic Bishop of Utrecht,
in 1778 consecrated Adrian Johannes Broekman.
17. Adrian Johannes Broekman, Old Catholic Bishop of Haarlem,
in 1797 consecrated Johannes Jacobus van Rhijn.
18. Johannes Jacobus van Rhijn, Old Catholic Bishop of Utrecht,
in 1805 consecrated Gilbert Cornelius de Jong.
19. Gilbert Cornelius de Jong, Old Catholic Bishop of Deventer,
in 1814 consecrated Willibord van Os.
20. Willibord van Os, Old Catholic Bishop of Utrecht,
in 1819 consecrated Johannes Bon.
21. Johannes Bon, Old Catholic Bishop of Haarlem,
in 1824 consecrated Johannes van Santen.
22. Johannes van Santen, Old Catholic Bishop of Utrecht,
in 1854 consecrated Hermann Johannes Heykamp.
23. Hermann Johannes Heykamp, Old Catholic Bishop of Deventer,
in 1873 consecrated Casparus Johannes Rinkel.
24. Casparus Johannes Rinkel, Old Catholic Bishop of Haarlem,
in 1892 consecrated Gerard Gul.
25. Gerard Gul, Old Catholic Bishop of Utrecht,
in 1908 consecrated Arnold Harris Mathew.
26. Arnold Harris Mathew, Old Catholic Bishop of Great Britain,
in 1913 consecrated Rudolphe Francois Edouard Hamilton.
27. Rudolphe Francois Edouard Hamilton, Old Catholic Bishop
in 1916 consecrated Henry Carmel Carfora.
28. Henry Carmel Carfora, Old Catholic Bishop for America,
in 1926 consecrated Jose Macario Lopez y Valdes.
29. Jose Macario Lopez y Valdes, Bishop of the Mexican National Catholic Church,
in 1930 consecrated Alberto Luis Rodriguez y Durand.
30. Alberto Luis Rodriguez y Durand, Bishop of Mexican National Catholic Church, in 1955
consecrated Emile Federico Rodriguez y Fairfield.
31. Emile Federico Rodriguez y Fairfield, Bishop of the Mexican National Catholic Church, in
1983 consecrated Patrick Joseph Callahan.
32. Patrick Joseph Callahan, Bishop of the Ecumenical Catholic Diocese of California, in 1984
consecrated Howard D. Van Orden.
33. Howard D. Van Orden on October 14, 1984.
On October 30 1988 he consecrated to Mar Kepa (Petros), Eric Tan Ong Veloso
34. Mar Kepa (Petros), Eric Tan Ong Veloso.
On January 6, 1991 he consecrated James (Mar+Yacob), Juan L. Baladad

35. James (Mar+Yacob), Juan L. Baladad (d.5/7/17)
 +Jürgen Bless, +Richard Bridges, +Thomas Silva, +Donald Jolly and Daniel McArthy as co-consecrators. Juan was originally consecrated as an “Bishop Abbot” by the Most Reverend Paul Schultz, the Most Reverend Baladad was the founding (presiding) Archbishop of the Catholic Church in America. His history includes Episcopal ties with the Philippine Independent Catholic Church and the Mexican National Catholic Church (thorough Archbishops Emil F. Rodriguez and Paul Schultz), and was the successor to Archbishop Jürgen Bless and the Inter-American Old Catholic Church.
36. On December 4, 2016 he consecrated
 Michael D. Callahan was consecrated to into apostolic succession by the Most Reverend Juan Baladad, assisted by bishops Jose Trejo and Jose Villena – at the Cathedral Parish of San Juan Los Angeles, in Lake Los Angeles California. Shortly after his consecration, +Callahan was appointed Coadjutor with right of succession for Archbishop Baladad and the Catholic Church in America. ++Michael was ordained into the holy order of the Priesthood on November 27th 1999 by the Most Reverend Jürgen Bless, at the Cathedral parish of St. Jude Thaddeus, in Huntington Beach, California – where he also met Auxiliary Bishop Baladad and partnered with him in ministry for a season. Then Father Callahan transferred amicably and with permission to the jurisdiction of the American Old Catholic Church, under the leadership of Bishop Dan Gincig, where he served for 15 years. After learning about ++Baladad’s illness and need for assistance, Father Callahan returned to ++Juan’s jurisdiction, and was instrumental in transitioning the church into becoming more nationally focused, rather than being ethnically driven.
 On October 20th, 2018 Archbishop Callahan laid hands on and consecrated
37. Banele Christopher Mente as the first Diocesan bishop for the Reformed Ethiopian Catholic Church in Southern Africa (RECCSA), and Apostolic Vicar to Southern Africa for the Catholic Church in America (CCIA)
 Archbishop Callahan was assisted by Archbishop Fagbohun and Bishop Peter Ulofu +Banele was ordained into holy order of the Priesthood on the 26th of October 2003 by the Rt. Reverend Thembekile Maru of the Church of Umzi Wase Tiyopiya of Southern Africa (CUWTSA), at Saint Michael and All Angels Church, in Motherwell, Port Elizabeth, South Africa. He was later regulated his orders on the 08th of March 2017 by the Rt. Reverend Glenn Lyons of the Reformed Evangelical Anglican Church of South Africa, at Emmanuel Church, Lorraine, Port Elizabeth, South Africa. Father Mente was an Archdeacon and a Dean of the Diocese for seven and two years respectively before formation of the Reformed Ethiopian Catholic Church of Southern Africa in 2017.

Roman Catholic Succession from Rebiba through Archbishop Bishop Jürgen Bless

38. The Roman Catholic Church Scipoin Cardinal Rebiba consecrated Cardinal Santinio March 12, 1566
39. Cardinal Santinio consecrated Cardinal Benninio September 7, 1586
40. Cardinal Benninio consecrated Cardinal San Vitale April 4, 1604
41. Cardinal San Vitale consecrated Cardinal Ludovisi May 7, 1621
42. Cardinal Ludovisi consecrated Cardinal Geatani June 12, 1622
43. Cardinal Geatani consecrated Cardinal Carpegna October 7, 1630

44. Cardinal Carpegna consecrated Cardinal Altieri May 2, 1666
45. Cardinal Altieri consecrated Cardinal Orsini February 3, 1675,
46. Bishop of Rome (Pope) as Benedict PP XIII (1724)
47. Cardinal Orsini consecrated Prospero Lorenzo Lambertini July 16, 1723,
48. Bishop of Rome (Pope) as Benedict PP XIV (1740)
49. Pope Benedict XIV consecrated Carol della Torre Rezzoni March 19, 1743,
50. Bishop of Rome (Pope) as Clement PP XIII (1758)
51. Pope Clement XIII, consecrated Bernadinus Giraud, April 26, 1767,
52. Cardinal (1771)
53. Cardinal Giraud consecrated Alexander Matthaeus February 23, 1777,
54. Cardinal (1779)
55. Cardinal Matthaeus consecrated Petrus Franciscus Galetti September 12, 1819, Cardinal (1803)
56. Cardinal Galetti consecrated Iacobus Phillipus Fransoni December 8, 1822,
57. Cardinal (1826)
58. Cardinal Fransoni consecrated Carolus Sacconi June 8, 1851, Cardinal (1861)
59. Cardinal Sacconi consecrated Eduard Howard June 30, 1872, Cardinal (1877)
60. Cardinal Howard consecrated Mariano Rampolla Marchese del Tindaro
61. December 8, 1882, Cardinal (1887)
62. Cardinal Rampolla del Tindaro consecrated Joaquin Arcoverde de Albuquerque- Cavalcanti October 26, 1890, Cardinal (1905)
63. Cardinal de Albuquerque-Cavalcanti consecrated Sebastião Leme de Silveira Cintra June 4, 1911, Archbishop (1921)
64. Archbishop de Silveira Cintra consecrated Carlos Duarte-Costa December 8, 1924.
65. Archbishop Carlos Duarte Costa consecrated on 08/15/1954
66. Emile Federico Fairfield Rodriguez y Durand.
On 05/18/1975 Emile Federico Fairfield Rodriguez y Durand consecrated
67. Paul Christian Gerald W. Schultz, Jr. (b. in 1931; d. in 1999). On January 4, 1986, assisted by Peter Paul Brennan and Emile Federico Fairfield Rodriguez y Durand, Bishop Schultz consecrated
68. Jürgen Bless, of St. Jude Old Catholic Church, Huntington Beach, California on 4 January 1986 by: Paul G. W. Schultz, Jr. assisted by Carroll Lowery, Howard van Orden, Arthur J. Garrow and Daniel Lawrence Schultz. On On January 6, 1991 Bishop Jürgen Bless laid hands on On January 6, 1991
69. Juan Baladad who later became Primate of the Catholic Church in America.
On December 4th, 2016 Archbishop Baladad consecrated
70. Michael Callahan as coadjutor bishop and successor.
On October 20th, 2018, Archbishop Callahan consecrated
71. Banele Christopher Mente as Diocesan bishop for the Reformed Ethiopian Catholic Church of Southern Africa

Apostolic Succession from the Order of Corporate Reunion

At the direction of the Roman Catholic Hierarchy at Milan, Italy, in the summer of 1877, a plan was initiated for the purpose of introducing Orders into a Pro-Uniate Movement within The Church of England which The Vatican would be compelled to recognize as valid. Roman

Catholic Archbishop Luigi Nazari di Calabiana of Milan (consecrated 12 April 1847; Archbishop of Milan from 1867 - 1893), joined near the city of Venice, Italy, by two unnamed Bishops (Greek and Coptic, their names being kept under the confessional seal but their validity guaranteed by The Vatican), did consecrate three bishops in the summer of 1877 to the sacred episcopacy:

1. Dr. Frederick George Lee (01/06/1832 - 01/22/02) as Bishop of Dorchester and Primate I of The Order of Corporate Reunion.
2. Thomas Wimberley Mossman (1826 - 06/06/1885) as Bishop of Selby.
3. Dr. John Thomas Seccombe (1835 - 1895) as Bishop of Caerleon.
4. Bp. Lee, Bp. Mossman and Bp. Seccombe, assisting Mar Pelagius I (Patriarch Richard Williams Morgan, First British Patriarch of the Patriarchate of Antioch for the Ancient British Church, consecrated in 1874 by Mar Julius {Raimond Ferrette}, Bishop of Iona and Patriarchal Legate for Western Europe; at some time Bp. Morgan was also consecrated by Bp. Seccombe), consecrated to the sacred episcopacy on 6 March 1879:
5. Charles Isaac Stevens (1935 - 02/02/17) as Mar Theophilus I for The Order of Corporate Reunion; later Hierarch of Caerleon-on-Usk and Second Patriarch of The Ancient British Church.
6. Mar Theophilus I, assisted by Bp. Alfred Spencer Richardson of The Reformed Episcopal Church, consecrated to the sacred episcopacy on 4 May 1890:
7. Leon Chechemian (1848 - 1920) as Mar Leon , Archbishop of Selsey for The Ancient British Church . Abp. Chechemian, assisted by Abp. James Martin, Bp. Frederick Boucher, and Bp. George W. L. Maaers, consecrated to the sacred episcopacy on 2 November 1897:
8. Andrew Charles Albert McLagen 1851 - 1928) as Colonial Missionary Bishop for Cape Colony and Titular Bishop of Claremont . In 1919 Bp. McLagen became the 4th Patriarch of The Ancient British Church. Ptr. McLagen consecrated to the sacred episcopacy on 4 June 1922:
9. Herbert James Monzani-Heard (1866 - 08/15/47) in St. Andrew's Church, Retreat Place , London , as Mar Jacobus II, Bishop of Selsey and Primate of The Ancient British Church and the United Armenian Catholic Church. Bp. Heard became the 5th Patriarch of The Ancient British Church/Free Protestant Episcopal Church in 1930. Ptr. Monzani-Heard consecrated to the sacred episcopacy on 13 June 1943:
10. William Bernard Crow (09/11/1895 - 06/28/76) as Mar Bernard, Bishop of Santa Sophia. On 17 October 1943 at "The Council of London," Bp. Crow was elected by representatives of The Ancient British Church, British Orthodox Catholic Church, Apostolic Episcopal Church, Old Catholic Orthodox Church, Order of the Holy Wisdom, and Order of Antioch to the Patriarchal See of Antioch with the title of Mar Basilius Abdullah III. On 23 March 1944 the Ancient British Church, British Orthodox Catholic Church and the Old Catholic Orthodox Church banded together to form The Western Orthodox Catholic Church. Ptr. Mar Basilius Abdullah II consecrated to the sacred episcopacy on 10 April 1944:
11. Hugh George de Willmott Newman 01/17/05 - 02/28/79) as Mar Georgius. On 29 January 1945 Mar Georgius became the 6th Patriarch of The Ancient British Church with the title Patriarch of Glastonbury . Ptr. Mar Georgius, assisted by Mar Joannes, Titular Bishop of St. Marylebone (William John Eaton Jeffrey), Mar Leofric, Archbishop of Suthronia in the Eparchy of all the Britons (Charles Leslie Saul), and Mar David, Bishop of Repton (Dr. Francis David Bacon), consecrated to the sacred episcopacy on 22 April 1946:

12. Richard Kenneth Hurgon (04/24/02 - ?) as Mar Benignus, Titular Bishop of Mere (Somerset). On 29 March 1981 Mar Benignus became Primus of The Reformed Catholic Church (Utrecht Confession). Bp. Hurgon consecrated to the sacred episcopacy on 7 December 1985:
13. Nils Bertil Alexander Persson, Archbishop of Europe & Asia, The Apostolic Episcopal Church. He was enthroned as Primate of the Apostolic Episcopal Church on 7 November 1986 and served as Primate VIII of The Order of Corporate Reunion .
14. Abp. Persson, assisted by Archbishop Emile Federico Rodrigues y Fairfield (Iglesia Ortodoxa Catolica Apostolica Mexicana), Abp. Howard D. van Orden (Philippine Independent Catholic Church in the Americas), Bishop Carroll T. Lowery (The Apostolic Episcopal Church), and Archbishop Arthur J. Garrow (The Archiepiscopate Ordinariate of Healing Arts Missionaries & Chaplains in America), each assisting, cooperating and co-consecrating by laying on hands and uttering all the words of consecration in unison, together with Archbishop Paul Christian Gerald W. Schultz (Archbishop of Los Angeles, Administrator of The Philippine Independent Catholic Church in The Americas, and Apostolic Administrator in the U.S.A. for The Apostolic Episcopal Church), Bishop Eric T. Ong Veloso (Orthodox Catholic Church in The Philippines), Bishop Christopher J. Rogers (Philippine Independent Catholic Church in The Americas), and Exarch Marciel (Michael Marshall, Orthodox Old Catholic Church), consecrated to the sacred episcopacy on January 4, 1986 Jürgen Bless

I do hereby certify that the lines of Apostolic succession contained herein are accurate and reflect a true record, diligently researched, and verified by both online research as well as personal knowledge via communicating directly with four generations of apostolic ancestry and other sources:

1. ++Howard Van Orden,
2. ++Eric Ong Veloso,
3. ++Jürgen Bless,
4. ++Juan Baladad, and
5. ++Mike Kline of the Order of Corporate Reunion

++Michael Callahan, DD. OCR. OCarm
 Presiding Archbishop
 The Catholic Church in America