

Catechism Excerpt 2: Confirmation and the Holy Eucharist

From *The Catholic Catechism*¹

By Richard Joseph Michael Ibranyi

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¹ This catechism is not yet completed. When it is, the excerpts will be removed since they will all be contained in the book titled *The Catholic Catechism*, which will serve as a Profession of Faith or abjuration.

The Sacrament of Confirmation

What is the sacrament of confirmation

1. Confirmation is a sacrament through which the faithful receive an indelible mark in their souls and permanent assisting graces (gifts) from the Holy Spirit which enable them to persevere and increase in the Catholic faith and the other supernatural virtues that are necessary for salvation and thus to become perfect Christians.
2. The sacrament of confirmation was instituted on Pentecost Day in AD 33. We read that right after the converts were baptized on that day, they received the sacrament of confirmation by the Apostles, the first bishops of the Catholic Church:

“Peter said to them: Repent and be baptized [sacrament of baptism], every one of you, in the name of Jesus Christ, for the remission of your sins; and you shall receive the gift of the Holy Spirit [the sacrament of confirmation].” (Acts 2:38)
3. If a bishop was not present when a convert was baptized, the convert had to wait until a bishop was available in order to receive the sacrament of confirmation. We read of this in the Book of Acts:

“Now when the apostles, who were in Jerusalem, had heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come, prayed for them that they might receive the Holy Spirit. For he was not as yet come upon any of them; but they were only baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Spirit.” (Acts 8:14-17)
4. The sevenfold spiritual gifts of the Holy Spirit given in confirmation are the supernatural gifts of 1) fear of God, 2) wisdom, 3) understanding, 4) counsel, 5) fortitude, 6) knowledge, and 7) piety (godliness):

The gifts of confirmation are mentioned by the Prophet Isaias: “And there shall come forth a rod out of the root of Jesse and a flower shall rise up out of his root. And the spirit of the Lord shall rest upon him: the spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and of godliness. And he shall be filled with the spirit of the fear of the Lord.” (Isa. 11:1-3)
5. The gift of piety (godliness) is loyalty and devotion to God and our religious duties and thus includes all the other supernatural gifts needed to be holy and perfect and thus to be saved. The “sevenfold gifts,” then, given in confirmation means “many gifts” and thus not literally seven:

The Bible contains examples where sevenfold means many and not literally seven, such as: “Sevenfold vengeance shall be taken for Cain (Gen. 4:24); Render to our neighbors sevenfold in their bosom (Ps. 78:12); Such things happen to all flesh, from man even to beast, and upon sinners are sevenfold more (Eccus. 40:8).”
6. The gifts of confirmation enable the faithful to be soldiers of Christ by giving them the gifts that enable them to be more wise, firm, and steadfast in whatever belongs to the Catholic faith, the other supernatural virtues, and their religious duties.
7. The faithful are called soldiers of Christ to indicate how they must resist the attacks of their spiritual and physical enemies and secure their victory over them by following and obeying our Lord. As soldiers of Christ, they must be willing not only to die for Christ but also to kill for Christ.

On the administration of confirmation

8. The ordinary minister of confirmation is a bishop.
9. The extraordinary minister of confirmation is a priest.

10. The bishop gives confirmation by extending his hands over those who are to be confirmed, prays that they may receive the Holy Spirit, anoints the forehead of each with holy chrism in the form of a cross, and gives them a slight slap on the cheek.
11. Holy chrism is a mixture of olive oil and balm consecrated by the bishop.
12. In anointing the person he confirms, the bishop says: *I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Spirit.*
13. By anointing the forehead with chrism in the form of a cross is meant that the Christian who is confirmed must learn the Catholic faith, live by it, profess it when required, never be ashamed of it, and rather die than deny it.
14. The bishop gives the person he confirms a slight slap on the cheek to put him in mind that he must be ready to suffer everything, even death, for the sake of Christ.

On the reception of confirmation

15. All Catholics, and thus Catholic infants included, must receive the sacrament of confirmation as soon as possible after they enter the Catholic Church either by baptism or abjuration.
16. Catholic infants must receive confirmation so that as soon as they attain the use of reason they will have the gifts of confirmation that will enable them to persevere and make progress in the Catholic faith and the other supernatural virtues that are necessary for salvation.
17. If possible, confirmation should be received before first Holy Communion. If not possible because of the lack of a bishop, then first Holy Communion must be given before confirmation, as first Holy Communion can be given by a priest.

The dogmatic practice of the Catholic Church for the first 1100 years was that when a bishop was available he administered the sacrament of confirmation after baptism; and first Holy Communion was administered right after confirmation or shortly after, such as within a week. In the 3rd century, Pope Urban I decreed that “All the faithful after baptism are to receive the Holy Spirit through the imposition of the bishop’s hands so that they may be found to be perfect Christians.”²

18. If no bishop is available within a short period of time after one enters the Catholic Church, a priest can administer the sacrament as an extraordinary minister.³
19. When no bishop or priest is available within a short period of time after a person enters the Catholic Church, God, by the law of epikeia, can bestow upon him, without having to receive the sacrament, all the gifts of confirmation except for the indelible mark, which can only be bestowed by the reception of the sacrament.
20. If God bestows upon the faithful the gifts of confirmation because no bishop or priest is available, the faithful must still receive the sacrament of confirmation from a bishop or priest as soon as possible to receive the indelible mark, but not to re-receive the confirmational gifts already bestowed upon them, and to avoid falling into mortal sin for disobeying the law that the faithful must receive the sacrament of confirmation from a bishop or priest if possible.
21. To receive confirmation worthily, the faithful must be in the state of grace.
22. The faithful who receive confirmation in mortal sin commit a mortal sin of sacrilege. And the only gift of confirmation they receive is the indelible mark, and thus they do not have to be re-confirmed. They receive the other gifts of confirmation when and if they enter the state of grace.

² b. 7, *Epistola ad omnes Christiano.*

³ If the priest has access to the pope within a short period of time, he needs permission from the pope to confirm. If access is not available, he can confirm by the law of epikeia (of exceptions) in which the papacy would supply him with the necessary jurisdiction.

23. The gifts (graces) given in confirmation can be resisted by the faithful if they do not use their freewill to cooperate with the gifts in order to produce the fruits of the gifts. Hence the gifts would lie dormant in their souls.
24. The faithful who refuse to receive confirmation commit mortal sin and lack the graces necessary to persevere and make progress in the Catholic faith and the other supernatural virtues that are necessary for salvation. Their refusal will eventually lead to mortal sin and the loss of the Catholic faith, and they also become suspect of the heresy that denies or doubts either the sacrament of confirmation itself or its necessity by necessity of precept.

The dogma that the reception of confirmation is necessary by necessity of precept

25. It is a dogma that the reception of the sacrament of confirmation is necessary for salvation by necessity of precept, which means that all the faithful, and thus Catholic infants included, must receive the sacrament if possible and as soon as possible after they enter the Catholic Church.
26. If the sacrament of confirmation is necessary only by necessity of precept and not also by necessity of means, then the faithful who never received it by no fault of their own can be saved. But they still need the gifts of confirmation that enable them to persevere and make progress in the Catholic faith and the other supernatural virtues necessary for salvation; therefore God will get them these gifts in another way.
27. But woe to the hinderers—the antipopes, anti-cardinals, and heretical bishops and theologians whose heretical teachings and practices deprived the faithful of the sacrament of confirmation when it was available to them.⁴

The allowable opinion that the reception of confirmation is necessary by necessity of means

28. It is an allowable opinion (one that RJMI holds) that the reception of the sacrament of confirmation by all the faithful is necessary for salvation by necessity of means, which means that all the faithful must receive it to be saved. (AO)⁵
29. Hence God will see to it that the faithful who did not receive the sacrament of confirmation by no fault of their own and are in a state of grace will receive the sacrament before they die and go to their particular judgment, even if by a miracle he has them confirmed before their soul leaves their body or he resurrects their body long enough to have them confirmed. (AO)
30. It is certain that God will not let ultimately good-willed members of the Catholic Church, especially if they are of the elect, who have attained the use of reason but have not received the sacrament of confirmation by no fault of their own, live for many years without the gifts of confirmation that they need to persevere and increase in the Catholic faith and the other supernatural virtues necessary for salvation. Hence God will grant them these gifts outside of the sacrament.
31. Proof that all the gifts of confirmation except for the indelible mark can be received without having to receive the sacrament of confirmation is that the Old Testament Elect were perfect and holy within their lifetime when the sacrament of confirmation did not exist. The same is true during the New Covenant era in places where the faithful do not have access to Catholic bishops or priests for many years, and even within their lifetime, and yet some of them can be of the elect and thus perfect and holy.

⁴ See in this book “The heresy that one must have the use of reason to be confirmed unless in danger of death,” [p. 5](#).

⁵ See RJMI book *Some Dogmas and Heresies regarding Confirmation and the Holy Eucharist*: It is an allowable opinion that confirmation is necessary for salvation by necessity of means.

Heresies regarding confirmation

The heresy that one must have the use of reason to be confirmed unless in danger of death

32. It is heresy to believe that Catholic infants must not receive confirmation until they attain the use of reason unless they are in danger of death or, even worse, not until sometime after they attain the use of reason. This heresy denies the dogma stated in Point [25](#).

This heresy is based on the heresy that men must not be baptized until they attain the use of reason

33. This heresy is based upon the heresy that the faithful must *always* have a personal faith in a sacrament and personally desire to receive it in order for their reception of the sacrament to be valid. This is heresy because it denies the dogma that infants get their faith in and desire to receive the sacrament of confirmation from their parents' or guardians' or sponsors' manifest intention for them to believe in and desire to receive the sacrament of confirmation, just as when their infants were baptized. Hence if a bishop was available, infants, as well as adults, were confirmed right after they were baptized.

This heresy is also based on the Pelagian heresy that good works can be done without grace

34. This heresy is also the Pelagian heresy that teaches that one can desire and do good things without God's grace. This heresy teaches that the faithful must have the use of reason in order to learn the secondary and deeper dogmas before they can be confirmed and thus without the gifts of confirmation that enable them to learn and live by the secondary and deeper dogmas. The graces men get from God to learn and live by the basic dogmas are sufficient for them to get baptized. But to learn the secondary and deeper dogmas with true wisdom and understanding and to live by them and thus grow in virtue, the confirmational gifts of supernatural wisdom, understanding, and the other supernatural gifts that come with confirmation are necessary. Hence without the gifts (the graces) of confirmation, the faithful cannot properly and effectively learn the secondary dogmas and deeper dogmas and live by them. These graces must come *before* this learning and living and not after or else their rote learning of the secondary and deeper dogmas is dead and not alive and they will not be able to truly live by these dogmas; that is, if God does not miraculously intervene and give them these gifts of confirmation outside of the sacrament.

Not until they attain the use of reason, which they put at 7 years old

35. The heresy that Catholic infants must not be confirmed until they attain the use of reason unless they are in danger of death was first taught in the 13th century.
36. This heresy greatly endangers Catholic infants because no one knows for sure when an infant will attain the use of reason, which most put at 7 years old. Hence if a Catholic infant attains the use of reason when 3 years old, then he must live for 4 years with the use of reason without the gifts of confirmation he needs to persevere and increase in the Catholic faith and the other supernatural virtues that are necessary for salvation; that is, if God does not miraculously intervene and give him these gifts outside of the sacrament.

Not until several years after having attained the use of reason

37. And even worse is the heresy that Catholic infants must not be confirmed until they are children and thus after some years of having attained the use of reason (such as when they are 10 or 13 years old). From the information I have, this heresy was first taught in the 19th or 20th century.
38. This is a worse heresy than waiting to confirm infants until they attain the use of reason because by its own law children with the use of reason are left without the confirmational gifts for several years before they are confirmed. Hence if the child attains the use of reason when 7 but is not confirmed until 11, he must live for 4 years with the use of reason without the gifts of confirmation he needs to persevere and increase in the Catholic faith and the other supernatural virtues that are necessary for salvation; that is, if God does not miraculously intervene and give him these gifts outside of the sacrament.

For an in-depth teaching, see RJMI book *Some Dogmas and Heresies regarding Confirmation and the Holy Eucharist*.

The Sacrament of the Holy Eucharist

What is the Holy Eucharist

39. The Holy Eucharist is the sacrament which is the body, blood, and divinity of our Lord Jesus Christ under the appearances of bread and wine.
40. Christ instituted the Holy Eucharist at the Last Supper, the night before he died. This day is known as Maundy Day.
41. When our Lord instituted the Holy Eucharist, the twelve Apostles were present.
42. Our Lord instituted the Holy Eucharist at the Last Supper when *“Jesus took bread and blessed and broke and gave to his disciples and said: Take ye and eat. This is my body. And taking the chalice, he gave thanks and gave to them, saying: Drink ye all of this. For this is my blood of the new testament which shall be shed for many unto remission of sins.”* (Mt. 26:26-28)

Obeying Christ’s decree, St. Paul says: “For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said: Take ye and eat: this is my body, which shall be delivered for you: this do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread and drink the chalice, you shall show the death of the Lord until he come. Therefore whosoever shall eat this bread or drink the chalice of the Lord unworthily shall be guilty of the body and of the blood of the Lord.” (1 Cor. 11:23-27)
43. When our Lord said *“For this is my body,”* the substance of the bread was changed into the substance of his body. When he said *“For this is my blood,”* the substance of the wine was changed into the substance of his blood.
44. After the substance of the bread and wine had been changed into the substance of the body and blood of Jesus, the bread and wine no longer existed but only the appearances of bread and wine.
45. The change of the bread and wine into the body and blood of Jesus is called Transubstantiation.
46. The substance of the bread and wine is changed into the substance of the body and blood of Christ by God’s almighty power.
47. The change of bread and wine into the body and blood of Christ continues to be made in the Church by Jesus Christ through the ministry of his priests, as only valid priests can change bread and wine into Christ’s body and blood. Christ gave his priests the power to change bread and wine into his body and blood when he said to the Apostles *“Do this in commemoration of me.”* (Lk. 22:19) The priests exercise this power of changing bread and wine into the body and blood of Christ through the words of consecration in the Mass (known as the form), which are the words of Christ: *“For this is my body; ...for this is my blood.”* (Mt. 26:26-28)
48. Other names for the Holy Eucharist are Holy Communion, the Sacrament of the Altar, the Blessed Sacrament, and Viaticum.

The Holy Eucharist is above human understanding and thus above human science

49. The dogma of the Holy Eucharist must be believed by faith alone because it is above human reason and thus above human science; just as when the burning bush did not burn (Ex. 3:2); when fire burned in hail and the hail did not melt (Ex. 9:23-24; Wis. 16:22); when St. Peter walked on water (Mt. 14:29); when Jesus multiplied bread and fish (Mt. 14:19-21); when Jesus turned water into wine (Jn. 2:7-9); and when the Archangel Raphael appeared as a human to Tobias (Tob. 5).

50. God allows the Holy Eucharist to appear as bread and wine as an ultimate test of faith. While human science says that the Holy Eucharist is bread and wine because it tastes and acts like bread and wine, faith says that it is not. God simulates the effects of bread and wine to perpetuate the illusion as an ultimate test of faith, to see if we put God and his divine science above human science. Hence if a priest drinks too much of Christ's blood, God allows the priest to get drunk in order to perpetuate the illusion that it is wine from a mere human scientific perspective. Speaking for God, the Prophet Isaias says that God will make men drunk with their own blood: "*I will feed thy enemies with their own flesh: and they shall be made drunk with their own blood, as with new wine.*" (Isa. 49:26) Regarding the Holy Eucharist, God makes the priest drunk with Christ's blood if he drinks too much. Where would the test of faith be if any one of these things that bread and wine are is absent? If the bread or wine did *not* look, taste, or act like bread and wine, then there would be no test of faith because men would know for sure by human science that a miracle took place. St. Paul says, "*Now faith is the substance of things to be hoped for, the evidence of things that appear not.*" (Heb. 11:1)

The effects of the Holy Eucharist

51. The effects of the worthy reception of the Holy Eucharist by the faithful are as follows:
1. The Holy Eucharist plants the seed of incorruption in their corrupted bodies (AO);
 2. It remits their venial sins;
 3. It remits some of the punishment due to their sins;
 4. It protects them from falling into sin;
 5. It protects them against temptations and the Devil;
 6. It helps them to maintain and increase in virtue;
 7. It can give health to their body and mind.
52. The unique gift of the Holy Eucharist that thus cannot be obtained in any other way is the planting of the seed of incorruption in corrupted bodies, which includes the body's corrupted blood. (AO)
53. The purpose of the seed of incorruption in corrupted bodies is to make it possible for the corrupted bodies of the elect to be glorified when resurrected before the General Judgment. (AO)
54. The seed of incorruption can be lost in the corrupted bodies of the faithful when they become guilty of mortal sin and thus are no longer in a state of grace. (AO)
55. The faithful who lose the seed of incorruption by mortal sin regain the seed of incorruption by sincere confession and then by the reception of the Holy Eucharist when in a state of grace. (AO)
56. Proof that the effects of the Holy Eucharist, other than the seed of incorruption, can be obtained in ways other than by the Holy Eucharist is that the Old Testament elect were holy and perfect and thus were protected from falling into sin, protected against temptations and the Devil, and maintained and increased in virtue. Even though their sins and the punishment due to their sins were not remitted, they were forgiven and covered. At times Catholics were deprived of the Holy Eucharist by no fault of their own and had these other gifts. And Catholics can also obtain these other gifts by other means, such as by the sacrament of confirmation, the sacrament of confession, prayer, penance, alms, and other good deeds.

On the reception of the Holy Eucharist

57. To worthily receive Holy Communion it is necessary to be of the faithful, to be in a state of grace, and to obey the laws of fasting before receiving Holy Communion.
58. He who receives Holy Communion in mortal sin receives the body and blood of Christ but does not receive the grace and thus the effects of the Holy Eucharist but instead commits a great mortal sin of sacrilege:

St. Paul says, “Whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord.” (1 Cor. 11:27)

59. The fast necessary for Holy Communion is to abstain from all food, beverages, and alcoholic drinks from three hours before Holy Communion until fifteen minutes after. Water may be taken at any time. Anyone whose sickness bans him from fasting or who is in danger of death, or when it is necessary to save the Blessed Sacrament from insult or injury, is allowed to receive Holy Communion when not fasting.
60. All Catholics, and thus Catholic infants included, are bound to receive first Holy Communion as soon as possible after they enter the Catholic Church either by baptism or abjuration.
61. The sacrament of confirmation should be received before first Holy Communion if possible. If not possible, first Holy Communion can be received before the sacrament of confirmation.
62. After their first Holy Communion, the faithful are bound to receive Holy Communion under pain of mortal sin during the Resurrection Season and when in danger of death provided a Catholic priest is available and provided they are not banned from receiving because they are under a minor or major excommunication or because they are pre-absolution penitents or because of any other legitimate reason.
63. Laymen should receive the Holy Eucharist at least monthly if possible.
64. Priests and other religious should receive Holy Communion daily if possible.
65. The faithful who sincerely confess their mortal sins *must* receive Holy Communion as soon as possible. (See Point [55](#).)
66. After receiving Holy Communion, the faithful should spend some time in adoring the Lord, thanking him for the graces and other helps they have received, and asking him for the blessings and non-sinful things they need or want.

The dogma that the reception of the Holy Eucharist is necessary by necessity of precept

67. It is a dogma that the reception of the Holy Eucharist by all the faithful is necessary for salvation by necessity of precept. The necessity of precept means that the faithful must receive the Holy Eucharist within their lifetime if possible.

The allowable opinion that the reception of the Holy Eucharist is necessary by necessity of means

68. It is an allowable opinion (one that RJMI holds) that the reception of the Holy Eucharist by all the faithful is necessary for salvation by necessity of means, which means that all the faithful must receive the Holy Eucharist in order to be saved. (AO) ⁶
69. This allowable opinion is based upon the allowable opinion that the one unique gift of the Holy Eucharist, which hence cannot be obtained in any other way, is the seed of incorruption which the Holy Eucharist plants in the corrupted bodies of the faithful who are in a state of grace. (AO)
70. The purpose of this seed of incorruption is to give the corrupted bodies of the faithful what they need to become glorified if they are saved and when they are resurrected just before the General Judgment. (AO)
71. The difference between baptism and the Holy Eucharist is that baptism gives the souls of the faithful everlasting life (Dogma) and the Holy Eucharist gives the bodies of the faithful everlasting life when the bodies of the elect are resurrected just before the General Judgment (AO).

⁶ See RJMI book *Some Dogmas and Heresies regarding Confirmation and the Holy Eucharist: The Allowable Opinion That the Holy Eucharist Is Necessary for Salvation by Necessity of Means*.

72. God will see to it that the faithful who never received the Holy Eucharist by no fault of their own and who are in a state of grace will receive the Holy Eucharist before they die and go to their particular judgment, even if by a miracle he feeds them the Holy Eucharist before their soul leaves their body or he resurrects their body long enough to receive the Holy Eucharist. (AO)

Jesus' body, blood, and divinity but not his soul are in the Holy Eucharist

73. The Holy Eucharist is Jesus' dead body, dead blood, and living divine nature, which is united to his dead body and dead blood. Hence the Holy Eucharist does not contain Jesus' human soul.
74. The Holy Eucharist is the sacrificed and dead body and blood of Christ and thus not his living body and blood. Therefore the Holy Eucharist does not contain the human soul of Jesus. The definition of death is the separation of the soul from the body. When Jesus died, his soul separated from his body and went to the Limbo of the Fathers, his dead blood was poured out on the ground and elsewhere, and his dead body was taken down from the Cross and buried in the tomb. But Jesus' divine nature was united to his soul in the Limbo of the Fathers, to his dead poured-out blood, and to his dead body. Hence Jesus' divine nature is in his dead body and dead blood in the Holy Eucharist. Therefore the Holy Eucharist is living by way of Jesus' divine nature but dead by way of his human nature.
75. Christ does not die again every time a priest changes the bread and wine into Christ's dead body and dead blood because it is a dogma that Christ died once for our sins and will die no more:

St. Paul says: "Knowing that Christ rising again from the dead, dieth now no more, death shall no more have dominion over him. For in that he died for sin, he died once; but in that he liveth, he liveth unto God." (Rom. 6:9-10)

76. The priest brings Christ's dead body and blood upon the altar without having Christ die again because the Holy Sacrifice of the Mass relives the crucifixion and death of Jesus Christ and thus goes back in time to the crucifixion and death of Christ and brings forward his dead body and dead blood upon the altar.
77. When the Apostles received the Holy Eucharist on Maundy Day at the Last Supper before Christ died, Jesus went forward and brought back his dead body and dead blood that would be crucified the following day:

This is similar to the doctrine of the Immaculate Conception in which the Blessed Virgin Mary was prevented from inheriting original sin by the foreseen merits that Christ would earn when he died on the cross several years later. God went forward to when Christ was dead and brought back those merits to prevent Mary from inheriting original sin. (AO)⁷

The heresy that Jesus' soul is in the Holy Eucharist

78. The heresy that Jesus' soul is in the Holy Eucharist was first taught in the 12th century by the apostate Peter Lombard. The most influential apostate who taught it was Thomas Aquinas in the 13th century. And it was then taught in the 15th century onward by apostate antipopes.

79. The consequences if Christ's soul were in the Holy Eucharist are as follows:

1. The Holy Eucharist would have to be the living body and living blood of Christ who now lives in heaven and thus he would have to be killed (sacrificed) during every Mass in order to eat his body and drink his blood, which is heresy because Jesus died only once and to redeem men. Hence the Holy Mass does not call down the living body and blood of Jesus from heaven or else Jesus would have to be sacrificed and die again every time

⁷ Because Pius IX was an apostate antipope, his attempted infallible definition on the Immaculate Conception, in 1854 in his encyclical *Ineffabilis Deus*, was null and void. However, I firmly believe that the next pope will infallibly define the Immaculate Conception and thus make it a dogma.

Mass is offered. The Holy Mass relives the one sacrificial death of Christ and thus goes back to that time and brings forward the sacrificed victim, the dead body and dead blood of Christ, which died then and died only once.

2. If the Holy Eucharist were the living body and blood of Christ, which thus contains his soul, he would feel pain by being suffocated and chewed when received by the faithful.
3. The worst consequence is that the Holy Eucharist would not benefit men at all because the dead body and dead blood of Christ is what remits sins, not his living body and blood, and thus no one would be able to have their sins remitted and be saved. The blood that redeemed men was not the blood that Jesus shed before he died (such as when he was circumcised or scourged) nor the blood that remained in his body after he died. The blood that redeemed men was the blood Jesus shed at and after his death. Hence it was the blood that flowed from his side.

Must eat Jesus' body and drink his blood

80. The faithful must eat Jesus' body under the appearance of bread and drink his blood under the appearance of wine in the Holy Eucharist because Jesus said *"Except you eat the flesh of the son of man and drink his blood you shall not have life in you."* (Jn. 6:54)

Following Christ's teaching, St. Paul says: "The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?" (1 Cor. 10:16)

The heresy that the reception of only one species is required (the one-species heresy)

81. Hence it is heresy to teach that the faithful only need to receive one species within their lifetime to have life in them and thus only need to receive Jesus' body under the appearance of bread or his blood under the appearance of wine. This heresy is called the one-species heresy.
82. The one-species heresy was first taught in the 13th century by apostate Thomas Aquinas. And it was first taught by apostate antipopes in the 15th century onward.
83. While only one species (Jesus' body under the appearance of bread) was sometimes given to the sick in their homes, both species were received during Mass; and many times Jesus' blood under the appearance of wine was also given to the sick. Hence at least at one time or another in their lifetime, all of the faithful received both species.
84. God will see to it that the faithful who received only one species of the Holy Eucharist by no fault of their own and who are in a state of grace will receive the species they lack before they die and go to their particular judgment, even if by a miracle he feeds them the species before their soul leaves their body or he resurrects their body long enough to receive the species. (AO) But woe to the antipopes, anti-cardinals, and heretical bishops and theologians who taught the heresy that the faithful only need to receive one species and thus took away the ordinary means of salvation from them and compelled God to act in an extraordinary manner on a regular basis to save the elect.

The heresy that Jesus' body and blood are in each species (the two-in-one-species heresy)

85. The two-in-one-species heresy teaches that Jesus' body and blood are under the appearance of bread, and his body and blood are under the appearance of wine.
86. The two-in-one-species heresy was first taught in the 12th century by the apostate Peter Lombard. The most influential apostate who taught it was Thomas Aquinas in the 13th century. And it was then taught in the 15th century onward by apostate antipopes.

87. The two-in-one-species heresy was taught before the one-species heresy and was used to justify the one-species heresy because the faithful would only need to receive one species if Christ's body and blood were in each species and in so doing they would receive Christ's body and blood.
88. The dogma that the two-in-one-species heresy denies is that only the body of Jesus and hence not his blood is under the appearance of bread, and only the blood of Jesus and hence not his body is under the appearance of wine. Jesus said to eat his body *and* drink his blood; he did not say to eat his body and blood *or* drink his body and blood.

The heresy that infants must not receive the Holy Eucharist unless in danger of death

89. It is heresy to teach that infants must not receive the Holy Eucharist unless they are in danger of death because it denies the dogma that Catholic infants must receive the Holy Eucharist as soon as possible after they are baptized.
90. This heresy was first taught in the 12th century; until then infants received the Holy Eucharist as soon as possible after they were baptized.
91. This heresy is similar to the heresy that infants must not be baptized until they attain the use of reason so that they can make a personal act of faith in and personally desire to receive baptism.

For example, in the 11th and 12th centuries, the Petroburians rejected infant baptism; and many subsequent medieval heretics (Henricians, Waldenses, Albigenses, and Bohemian Brethren) held views resembling in some respects the tenets of Anabaptists. The Anabaptists denied the validity of infant baptism and became prominent during the great Protestant rebellion in the sixteenth century. The Anabaptists were likewise the spawn of Lutheranism. The chief doctrine of those heretics was that children should not be baptized in infancy, as not having come to the use of reason they were incapable of real belief and salvation.

92. This heresy denies the dogma that infants get their faith in and desire to receive the sacrament of baptism from their parents' or guardians' manifest intention for them to believe in and receive the sacrament of baptism. To be consistent and not hypocritical, the same must apply to the sacraments of confirmation and the Holy Eucharist. Indeed, that is why it is a dogma, and was the practice of the Catholic Church for the first 1100 years, that infants were baptized as soon as possible after they were born; and as soon as possible after they were baptized, they received confirmation and the Holy Eucharist.

For more information regarding the topics in this section on the Holy Eucharist, see RJMI book *Some Dogmas and Heresies regarding Confirmation and the Holy Eucharist*.

For the glory of God; in honor of the Blessed Virgin Mary, St. Michael, St. Joseph, Ss. Joachim and Anne, St. John the Baptist, the other angels and saints; and for the salvation of men

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Mary's Little Remnant

302 East Joffre St.

Truth or Consequences, New Mexico 87901-2878, USA

Website: www.JohnTheBaptist.us

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