

On Baptism of Blood and Desire

By Richard Joseph Michael Ibranyi

I believe in the allowable opinion that the *reception* of the sacrament of baptism is necessary to be saved and thus with no exceptions, and thus I do not believe in the allowable opinion of baptism of blood and baptism of desire.

The allowable opinion of baptism of blood and baptism of desire teaches that catechumens (that is, those who believe in the Catholic faith and are preparing to enter the Catholic Church) can be saved by baptism of blood or baptism of desire if they die before receiving the sacrament of baptism. They believe the sacrament of baptism is necessary for salvation but not the *reception* of it. They believe that baptism of blood or baptism of desire procures sanctifying grace that comes from the sacrament without having to receive the sacrament.

The heretical opinion of baptism of blood and baptism of desire believes that those who do not believe in the Catholic faith and thus are not preparing to enter the Catholic Church can be sanctified and saved by baptism of blood or baptism of desire. The worst of these heretics say that this also applies to those who do not even profess to be Christians, such as the apostate Jews and Moslems, and they call it baptism by implicit desire. This heresy denies the Salvation Dogma.

Whether or not the Council of Trent of the Roman Catechism, which is based on the Council of Trent, teaches baptism of blood and baptism of desire is of no consequence because they were promulgated or confirmed by apostate antipopes and thus are invalid. The second reason is because they contain several heresies.¹

(For in-depth evidence, see my book *The Baptism Controversy Revision*, which needs to be revised as I refer to the Council of Trent as a valid council and to some apostate antipopes as popes and to some anti-saints as saints. And it needs other revisions. But I kept it on my site because it contains much useful information regarding this controversy. I hope to revise this book soon.)

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

Original version: 7/2022; Current version: 7/2022

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¹ See RJMI article *The Invalid and Heretical Council of Trent's Heresies and Other Errors*, which contains a section of "Trent is willfully ambiguous regarding Baptism of Desire"