

Catechisms that Denied the Salvation Dogma

By Richard Joseph Michael Ibranyi

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Some Catechisms That Deny the Salvation Dogma

Catechisms are not infallible and hence can contain heresies and other errors. And catechisms promulgated by apostate or heretical bishops are null and void because non-Catholics cannot hold offices in the Catholic Church and thus all their acts are null and void.¹ To my knowledge, the first time the salvation heresy appeared in catechisms was the late 19th century.

Baltimore Catechism No. 3, 1885

The first heresy in catechisms in the USA taught that baptized non-Catholics can be in the way of salvation but not unbaptized non-Catholics:

Title: *The Baltimore Catechism No. 3*, A Catechism of Christian Doctrine prepared and enjoined by order of the Third Plenary Council of Baltimore

N.O.: Rev. Remigius LaFort, C.L., 1901; Arthur Scanlan, C.L., 1921

Imps.: + Archbishop John McCloskey, New York, 1885; + Archbishop Gibbons, Baltimore, 1885; + Archbishop Michael Augustine, New York, 1901; + Archbishop Patrick Hayes, New York, 1921

“Q. 510. Is it ever possible for one to be saved who does not know the Catholic Church to be the true Church? A. It is possible for one to be saved who does not know the Catholic Church to be the true Church, provided that person (1) has been validly baptized, (2) firmly believes the religion he professes and practices to be the true religion, and (3) dies without the guilt of mortal sin on his soul.”

“Q. 512. How are such persons said to belong to the Church? A. Such persons are said to belong to the ‘soul of the church’; that is, they are really members of the Church without knowing it. Those who share in its Sacraments and worship are said to belong to the body or visible part of the Church.”

An Explanation of the Baltimore Catechism of Christian Doctrine, 1892

The heresy that that baptized non-Catholics can be in the way of salvation but not unbaptized non-Catholics was also taught in this catechism:

Title: *An Explanation of the Baltimore Catechism of Christian Doctrine*, 1892

Author: Rev. Thomas L. Kinkead

N.O.: D. J. McMahan, C.L.

Imp.: +Michael Augustine, Archbishop of New York, New York, September 5, 1891

Approved by: Cardinal Gibbons, Most Rev. M. A. Corrigan, Most Rev. William Henry Elder, Most Rev. P. J. Ryan, Right Rev. Dennis M. Bradley, Right Rev. Thomas F. Brennan, Right Rev. H. Gabriels, Right Rev. Leo Haid, Right Rev. John J. Keane, Right Rev. Wm. Geo. McCloskey, Right Rev. Camillus P. Maes, Right Rev. Tobias Mullen, Right Rev. H.P. Northrop, Right Rev. Henry Joseph Richter, Right Rev. S. V. Ryan, Rev. H. A. Brann, Rev. Richard Brennan, Rev. Andrew J. Clancy, Rev. Chas H. Colton, Rev. M.J. Considine, Rev. J. Dougherty, Rev. John F. Kearney, Rev. Michael J. Lqvelle, Rev. F. McCarthy, Rev. Edward T. McGinley, Rev. Jos. H. McMahan, Rev. D.J. McMahan, Rev. Meister, Rev. J.F. Mendl, Rev. C.M. O’Keefe, Rev. Wm. J. O’Kelly, Rev. W. Pardow, Rev. John T. Power, Rev. F. Ryan, Rev. John J. Ward, Rev. Clarence E. Woodman, Brother Azarias

Pub.: Benzinger Brothers, 1892

¹ See RJMI book *Non-Catholic Cannot Hold Offices in the Catholic Church*.

“*121. Q. Are all bound to belong to the Church? A. All are bound to belong to the Church, and he who knows the Church to be the true Church, and remains out of it, cannot be saved. [The Explanation] ...If, then, we found a Protestant who never committed a mortal sin after Baptism, and who never had the slightest doubt about the truth of his religion, that person would be saved; because, being baptized, he is a member of the Church, and being free from mortal sin he is a friend of God and could not in justice be condemned to Hell... do not speak here of pagans who have never heard of Our Lord or His holy religion, but of those outside the Church who claim to be good Christians without being members of the Catholic Church.”
(Lesson Eleventh, On the Church, pp. 131-133)

A Compendium of Catechetical Instruction (Pius X Catechism), 1910

The following catechism teaches the heresy that not only baptized non-Catholics can be in the way of salvation but also unbaptized non-Catholics (such as pagan and Moslems).

Apostate Antipope Pius X commanded a catechism to be written for the Diocese of Rome. The catechism, completed around 1905, is called the *Compendium of Christian Doctrine*. Because Pius X gave his approval for this catechism to be written, it is also known as the *Catechism of Pope Pius X*. This catechism was first used in Rome and then in other parts of Italy and thus is not a universal catechism.

The English version of this catechism was made available in Ireland in 1910 by the Right Reverend Monsignor John Hagan and is titled *A Compendium of Catechetical Instruction*. Because he translated a French version of the catechism, the translation is not from the original. Hagan’s English version contains the salvation heresy, which teaches that certain men who die worshipping false gods or practicing false religions can be saved:

Title: *Compendium of Christian Doctrine (Catechism of Pope Pius X)*, 1910

Translator: Fr. John Hagan

N.O.: Not available

Imp.: Not available

Pub.: Angelus Press version

“Q. 132. Will a person outside the Church be saved? A. A person outside the Church by his own fault, and who dies without perfect contrition, will not be saved. But he who finds himself outside without fault of his own, and who lives a good life, can be saved by the love called charity, which unites unto God, and in a spiritual way also to the Church, that is, to the soul of the Church.”

Not even the salvation heretics would agree with this above answer. In order to not appear to be denying the dogma “No Salvation Outside the Catholic Church,” the salvation heretics promptly profess with their lips that there is no salvation outside the Catholic Church; whereas, the above answer in the Pius X catechism teaches that certain men *can* be saved outside the Catholic Church: “...he who finds himself outside... can be saved...” The salvation heretics would admit that this is heresy. In order to defend their heresy, they pretend allegiance to the dogma “No Salvation Outside the Catholic Church” while craftily denying it. Most would never say there is salvation outside the Church, as you read above. The salvation heretics teach that certain men who do not know Christ or his Catholic Church can be saved by the Catholic Church and be unknowingly inside her. Some even teach that certain men who know of Christ and his Catholic Church and explicitly deny them can be unknowingly inside the Catholic Church and saved by her. By craftily attempting to place these men inside the Church—by a door other than the one door mentioned by Christ (Jn. 10:1-2)—the salvation heretics can still profess there is no salvation outside the Catholic Church. Their heresy, then, is that they attempt to place men inside the Catholic Church who are in fact outside the Catholic Church. Whereas, the heresy in the above catechism teaches that certain men can be saved outside the Catholic Church.

Revised Baltimore Catechism No. 2, 1941

The following catechism teaches the heresy that both baptized and unbaptized non-Catholics can be in the way of salvation:

Title: *Revised Edition of the Baltimore Catechism No. 2*, Confraternity of Christian Doctrine, 1941

“168. How can persons who are not members of the Catholic Church be saved?

Persons who are not members of the Catholic Church can be saved if, through no fault of their own, they do not know that the Catholic Church is the true Church, but they love God and try to do His will, for in this way they are connected with the Church by desire.”

Below is a related heresy which teaches that men can be partially united to the Church. It teaches that some men are full members of the Catholic Church while others are not full members. For instance, a man can be a half member of the Catholic Church while his other half is not a member of the Catholic Church. One must then ask, “Where does this man go when he dies? Does half of him go to heaven and the other half go to hell?”

“169A. What conditions are necessary in order that a person be a member of the Mystical Body in the full sense? In order that a person be a member of the Mystical Body in the full sense, it is necessary that he be baptized, that he profess the Catholic faith, and that he neither separate himself from the Mystical Body nor be excluded by lawful authority. *And if he refuses to hear them, appeal to the Church, but if he refuses to hear even the Church, let him be to thee as the heathen and the publican.* (Matthew 18:17)”

My Catholic Faith, 1949

The following catechism teaches the heresy that both baptized and unbaptized non-Catholics can be in the way of salvation:

Title: *My Catholic Faith*, 1949

Author: Most Reverend Louis LaRavoire Morrow, S.T.D.

Imp.: +Most Reverend Louis LaRavoire Morrow, S.T.D., Bishop of Krishnagar, 1949, 1952, 1954

“[p. 141] **70.** Salvation and the Church - Can they be saved who remain outside the Catholic Church because they do not know it is the true Church? – They who remain outside the Catholic Church through no grave fault of their own, and do not know it is the true Church, can be saved by making use of the graces which God gives them.

“1. God condemns no man except for grave sin. Therefore, He will not condemn those who *through no fault of their own* are unaware of His command to belong to the True Church, provided they serve Him faithfully according to their own conscience, have a sincere desire to do His will in all things, and therefore *implicitly* wish to become members of His Church. These are members of the Church, in *desire*. A *baptized Protestant*, of Protestant parents, lives all his life a Protestant without ever having a doubt that he is in the wrong. Before death he makes an act of perfect contrition for the sins he committed. Such a man will be saved, for he dies in the state of grace.²

“2. It is possible for one that has never even heard of Jesus Christ to be saved, for God ‘wishes all men to be saved and to come to the knowledge of the truth’ (1Tim 2:4) and ‘Christ died for all’ (2 Cor. 5:15). In order that such a one may be saved it

² Protestants are outside the Catholic Church and “Outside the Church there is no salvation or remission of sins.” Bull *Unam Sanctum*, Pope Boniface VIII, 1302.

is required that he observe the *natural law*; with the help of God, everyone having the use of reason can do that...

“3. The fact that it is possible for those outside the Church to be saved should not make us lose sight of the *great disadvantages* they are under, as compared to Catholics...”

Salvation Heresy Enters Catechisms in USA

Introduction

The “salvation heresy” is the belief that certain men who die worshipping false gods or practicing false religions or are Atheists can be saved. “Salvation heretics” are those who believe in the salvation heresy. The salvation dogma (outside the Catholic Church there is no salvation) teaches that only members of the Catholic Church (the faithful) can be saved; hence all men who die worshipping false gods or practicing false religions or are Atheists go to hell.

To corrupt Catholics with the salvation heresy, it first entered bad books with imprimaturs that teach theologians (the teachers); then, it entered seminary books to corrupt the clerics (bishops and priests); then, it entered books that teach laymen.

The ultimate goal of the salvation heretics was not only to corrupt Catholics by placing them outside the Catholic Church as non-Catholic heretics, but also to leave in corruption all non-Catholics who were now told by so-called Catholics that they can be saved while worshipping false gods or practicing false religions or believing in no god at all. No longer would non-Catholics be truly evangelized, firmly called to conversion under pain of everlasting damnation. This instills a false confidence in non-Catholics; and thus, not only leaves them in corruption (damnation) but also fosters it. The Devil, then, swallows up all these souls. And the nominal Catholic heretics who teach this heresy and thus encourage them to stay in damnation go to hell also and even a deeper pit:

“Son of man, I have made thee a watchman to the house of Israel. And thou shalt hear the word out of my mouth, and shalt tell it them from me. If, when I say to the wicked [as are all non-Catholics] Thou shalt surely die, thou declare it not to him nor speak to him that he may be converted from his wicked way and live, the same wicked man shall die in his iniquity, but I will require his blood at thy hand. But if thou give warning to the wicked and he be not converted from his wickedness and from his evil way, he indeed shall die in his iniquity, but thou hast delivered thy soul.” (Ez. 3:17-19)

From the information I have, the salvation heresy entered catechisms in the United States, for the first time, in 1885, in the Original Baltimore Catechism No. 3. In 1884, the Third Plenary Council of Baltimore ordered a catechism to be made. It was completed in 1884, printed in 1885, and was named the Baltimore Catechism, which is divided into three books:

- 1) The Original Baltimore Catechism No. 1: For Elementary School, it contains 214 simpler questions and answers taken from the Original Baltimore Catechism No. 2. It does not contain the salvation heresy.
- 2) The Original Baltimore Catechism No. 2: For Junior High School, it contains 471 questions and answers. It does not contain the salvation heresy but does contain a wilfully ambiguous answer regarding the salvation dogma in the answer to question 121.
- 3) The Original Baltimore Catechism No. 3: For High School, it contains 1400 questions and answers, which are arranged and numbered differently from the Original Baltimore Catechism No. 2. It contains the salvation heresy in the answers to questions 510 to 512.

Since the Original Baltimore Catechisms, other versions of the Baltimore Catechisms' No. 1, 2, and 3 have been printed. They differ from the original ones and are generally titled revised editions and some are given secondary names.

In 1892, another book, *An Explanation of the Baltimore Catechism of Christian Doctrine*, for laymen (adults, converts, and college students), contains the salvation heresy. It is commonly referred to as the Baltimore Catechism No. 4. It is not actually a Baltimore Catechism, but a textbook that further explains the answers in the Original Baltimore Catechism No. 2. Its explanation of the wilfully ambiguous answer to question 121, in the No. 2 catechism, contains the salvation heresy. The explanation interprets it in the heretical sense. This chapter will only deal with the questions, answers, and explanations that relate to the salvation heresy and includes questions and answers on baptism as they apply.

Within their own lifetime, the salvation heretics changed the meaning of their own original heretical interpretation of the salvation dogma. They first opened up a way of salvation only for certain men who die as Protestants and Schismatics, the baptized. They then reinterpreted it (changed its meaning) to also include pagans, apostate Jews, and Moslems.

Also, within their own lifetime, the salvation heretics changed their original acceptable definition of baptism of desire to an heretical one. They needed to do this when they advanced their salvation heresy from salvation for those who die as Protestants to salvation for those who die as pagans. Protestants are already baptized but pagans are not and do not even wish to be baptised. The acceptable opinion of baptism of desire only applies to a catechumen, one who believes in the Catholic Church and faith and is preparing to get baptized into the Catholic Church.³ This, obviously, rules out pagans and all others who do not believe in Jesus Christ and the Most Holy Trinity and, therefore, also do not wish to be baptized. It will be noted that the salvation heretics changed their original definition of baptism of desire to a heretical one in order to accommodate their heresy of salvation for certain men who die as pagans, apostate Jews, and Moslems.

Original Baltimore Catechism No. 1

Title: *Original Baltimore Catechism No. 1*, 1885.

Imp. : New York, April 6, 1885. +John Cardinal McCloskey, *Archbishop of New York*. Baltimore, April 6, 1885. "The Catechism ordered by the Third Plenary Council of Baltimore, having been diligently compared and examined, is hereby approved." +James Gibbons, *Archbishop of Baltimore, Apostolic Delegate*.

Imp. For Word Meanings: New York, July 25, 1898. *Nihil obstat:* Remy Lafort, *Censor Librorum*. *Imprimatur:* + Michael Augustine, *Archbishop of New York*; New York, November 26, 1932. *Nihil obstat:* Arthur J. Scanlan, S. T. D., *Censor Librorum*. *Imprimatur:* Patrick Cardinal Hayes, *Archbishop of New York*.

Copyright: 1885, by J. L. Spalding; Words Meanings: Copyright, 1898 and 1933 by Benzinger Brothers. *Printed in the United States of America*

Publisher: Originally issued by the Third Plenary Council of Baltimore in 1885. This edition reprinted from the 1933 edition of Benzinger Brothers, Inc. by arrangement with Benzinger, Bruce, and Glencoe, Inc.

The Original Baltimore Catechism No. 1 does not contain the salvation heresy or any teachings on baptism of desire and blood. In the questions and answers on baptism (152 to 156), it teaches that baptism of water is absolutely necessary for salvation with no exceptions mentioned in other questions and answers for baptism of desire or blood.

LESSON TWELFTH ON BAPTISM

³ See RJMI book *Baptism Controversy Revision*.

152. Q. What is Baptism? A. Baptism is a Sacrament which cleanses us from original sin, makes us Christians, children of God, and heirs of heaven.

153. Q. Are actual sins ever remitted by Baptism? A. Actual sins and all the punishment due to them are remitted by Baptism, if the person baptized be guilty of any, and is rightly disposed.

154. Q. Is Baptism necessary to salvation? A. Baptism is necessary to salvation, because without it we cannot enter into the kingdom of heaven.

155. Q. Who can administer Baptism? A. The priest is the ordinary minister of Baptism; but in case of necessity any one who has the use of reason may baptize.

156. Q. How is Baptism given? A. Whoever baptizes should pour water on the head of the person to be baptized, and say, while pouring the water: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

Original Baltimore Catechism No. 2

Title: *Original Baltimore Catechism No. 2*, 1885.

Imp. : New York, April 6, 1885. +John Cardinal McCloskey, *Archbishop of New York*. Baltimore, April 6, 1885. "The Catechism ordered by the Third Plenary Council of Baltimore, having been diligently compared and examined, is hereby approved." +James Gibbons, *Archbishop of Baltimore, Apostolic Delegate*.

Imp. For Word Meanings: New York, July 25, 1898. *Nihil obstat:* Remy Lafort, *Censor Librorum*. *Imprimatur:* + Michael Augustine, *Archbishop of New York*; New York, November 26, 1932. *Nihil obstat:* Arthur J. Scanlan, S. T. D., *Censor Librorum*. *Imprimatur:* Patrick Cardinal Hayes, *Archbishop of New York*.

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Publisher: Originally issued by the Third Plenary Council of Baltimore in 1885. This edition reprinted from the 1933 edition of Benzinger Brothers, Inc. by arrangement with Benzinger, Bruce, and Glencoe, Inc.

On Salvation

The Original Baltimore Catechism No. 2 does not contain the salvation heresy, but it does contain a willfully ambiguous answer to question 121 that can imply the salvation heresy.

Original Baltimore Catechism No. 2: "**Q. 121.** Q. Are all bound to belong to the Church? **A.** All are bound to belong to the Church, and he who knows the Church to be the true Church and remains out of it cannot be saved."

This answer is true. However, the way it is worded can leave one with the impression that one who does not know the Church is the true Church can remain out of it and be saved. That is how the salvation heretics want it interpreted, as proven by their explicitly teaching it in the Original Baltimore Catechism No. 3 and An Explanation of the Baltimore Catechism of Christian Doctrine.

On Baptism

Because the Original Baltimore Catechism No. 2 does not teach the salvation heresy, its teaching on baptism of desire conforms to the acceptable (non-heretical) opinion.

Original Baltimore Catechism No. 2: "**Q. 159.** What is Baptism of desire? **A.** Baptism of desire is an ardent wish to receive Baptism, and to do all that God has ordained for our salvation."

We see that one of conditions for baptism of desire is that the candidate must have “an ardent wish to receive Baptism” and the “do all the God has ordained for salvation” and thus believe in the Catholic Church and Catholic faith and thus desire to be baptized into the Catholic Church.

Step one: Certain men that die as Protestants can be saved

It was easier for the salvation heretics to first get bad Catholics to believe that certain men who die as Protestants can be saved, because Protestants believe in Jesus Christ and the Most Holy Trinity and are baptized. The instant a Catholic believes this, he becomes an automatically excommunicated non-Catholic heretic because he contradicts the basic dogma “Outside the Catholic Church no one can be saved.” All Protestants are outside the Catholic Church.

Original Baltimore Catechism No. 3

Title: *Original Baltimore Catechism No. 3*, 1885.

Imp. : New York, April 6, 1885. +John Cardinal McCloskey, *Archbishop of New York*. Baltimore, April 6, 1885. “The Catechism ordered by the Third Plenary Council of Baltimore, having been diligently compared and examined, is hereby approved.” +James Gibbons, *Archbishop of Baltimore, Apostolic Delegate*.

Imp. For Word Meanings: New York, July 25, 1898. *Nihil obstat:* Remy Lafort, *Censor Librorum. Imprimatur:* + Michael Augustine, *Archbishop of New York*; New York, November 26, 1932. *Nihil obstat:* Arthur J. Scanlan, S. T. D., *Censor Librorum. Imprimatur:* Patrick Cardinal Hayes, *Archbishop of New York*.

Copyright: 1885, by J. L. Spalding; Words Meanings: Copyright, 1898 and 1933 by Benzinger Brothers. *Printed in the United States of America*

Publisher: Originally issued by the Third Plenary Council of Baltimore in 1885. This edition reprinted from the 1933 edition of Benzinger Brothers, Inc. by arrangement with Benzinger, Bruce, and Glencoe, Inc.

On Salvation

To ease the laymen into the salvation heresy, they were first taught, in the Original Baltimore Catechism No. 3, in 1885, the heresy that only certain baptized men who are Protestants or Schismatics, could be saved, specifically ruling out pagans, apostate Jews, and Moslems. Question and answer 509 is the same as the question and answer 121 in the Original Baltimore Catechism No. 2, with its willfully ambiguous answer.

The Original Baltimore Catechism No. 3: “**Q. 509. Are all bound to belong to the Church?** A. All are bound to belong to the Church, and he who knows the Church to be the true Church and remains out of it cannot be saved.”

Remember, this willfully ambiguous answer is meant to impress upon the mind that one who does not know the Church is the true Church can remain out of it and be saved. Indeed, unlike the No. 2 catechism, the No. 3 catechism contains this heretical interpretation in additional answers to questions that are not in the No. 2 catechism.

The Original Baltimore Catechism No. 3: “**Q. 510. Is it ever possible for one to be saved who does not know the Catholic Church to be the true Church?** A. It is possible for one to be saved who does not know the Catholic Church to be the true Church, provided that person: (1) Has been validly baptized; (2) Firmly believes the religion he professes and practices to be the true religion, and (3) Dies without the guilt of mortal sin on his soul.”

Q. 511. Why do we say it is only possible for a person to be saved who does not know the Catholic Church to be the true Church? A. We say it is only possible

for a person to be saved who does not know the Catholic Church to be the true Church, because the necessary conditions are not often found, especially that of dying in a state of grace without making use of the Sacrament of Penance.

Q. 512. How are such persons said to belong to the Church? A. Such persons are said to belong to the ‘soul of the church’; that is, they are really members of the Church without knowing it. Those who share in its Sacraments and worship are said to belong to the body or visible part of the Church.

Answers 511 and 512 could be taken to include the heresy of salvation for certain men who die as pagans, apostate Jews, or Moslems. But, answer 510 limits the heresy to salvation for certain men who die as baptized non-Catholics; thus, only includes Protestants and Schismatics. Answer 510, then, rules out the possibility of salvation for certain men who die as pagans, apostate Jews, and Moslem, the unbaptized who do not believe in Jesus Christ and the Most Holy Trinity. In order to later introduce this heresy, they must deny their own above heretical definition in the answer to question 510, which teaches that only non-Catholics who can be saved are certain men who die as baptized Protestants and Schismatics. In this, not only do the salvation heretics teach the heresy that dogmas can change their meaning from one century to the next, but have changed the meaning of them in their own lifetime. That is what Protestants do. They change the meaning of dogmas. Yet, it is worse when self-professed Catholics do it, because Protestants do not claim their Church is infallible, whereas, Catholics do. Thus, self-professed Catholics who change the meaning of a dogma, in practice, also deny the Catholic Church’s dogma of Papal infallibility.

On Baptism

The answer to Question 650, however, contradicts, the heresy contained in the answers to Questions 510-512. It teaches the allowable opinion of baptism of desire which thus only includes catechumens:

The Original Baltimore Catechism No. 3: **Q. 650. What is Baptism of desire?** A. Baptism of desire is an ardent wish to receive Baptism, and to do all that God has ordained for our salvation.

Only Catholics do all the things ordained by God for salvation and hence the baptism of desire mentioned here only applies to catechumens (those who believe in the Catholic Church and faith and are preparing to get baptized into the Catholic Church). Hence the answer to question 650 rules out salvation for all who die as non-Catholics.

An Explanation of the Baltimore Catechism of Christian Doctrine (Baltimore Catechism No. 4)

Title: *An Explanation of the Baltimore Catechism of Christian Doctrine* (a.k.a. *Baltimore Catechism No. 4*), 1892

Authors: Rev. Thomas L. Kinkead

Publisher: Benzinger Brothers, 1892

N. O.: D. J. McMahan, C.L.

Imp. : +Michael Augustine, Archbishop of New York, New York, September 5, 1891

Approved by: Cardinal Gibbons, Most Rev. M. A. Corrigan, Most Rev. William Henry Elder, Most Rev. P. J. Ryan, Right Rev. Dennis M. Bradley, Right Rev. Thomas F. Brennan, Right Rev. H. Gabriels, Right Rev. Leo Haid, Right Rev. John J. Keane, Right Rev. Wm. Geo. McCloskey, Right Rev. Camllus P. Maes, Right Rev. Tobias Mullen, Right Rev. H.P. Northrop, Right Rev. Henry Joseph Richter, Right Rev. S. V. Ryan, Rev. H. A. Brann, Rev. Richard Brennan, Rev. Andrew J. Clancy, Rev. Chas H. Colton, Rev. M.J. Considine, Rev. J. Dougherty, Rev. John F. Kearney, Rev. Michael J. Lqvelle, Rev. F. McCarthy, Rev. Edward T. McGinley,

Rev. Jos. H. McMahon, Rev. D.J. McMahon, Rev. Meister, Rev. J.F. Mendl, Rev. C.M. O’Keefe, Rev. Wm. J. O’Kelly, Rev. W. Pardow, Rev. John T. Power, Rev. F. Ryan, Rev. John J. Ward, Rev. Clarence E. Woodman, Brother Azarias.

In 1892, *An Explanation of the Baltimore Catechism of Christian Doctrine* (hereafter referred to as *An Explanation*), meant to teach laymen (adults, converts, and college students), contains the salvation heresy. It is commonly referred to as The Baltimore Catechism No. 4. It is not actually a Baltimore Catechism, but a textbook that further explains the answers in the Original Baltimore Catechism No. 2. Its explanation of the wilfully ambiguous answer to question 121 in the No. 2 catechism contains the salvation heresy. The explanation interprets it in the heretical sense.

On Salvation

An Explanation: “**121 Q. Are all bound to belong to the Church?** A. All are bound to belong to the Church, and he who knows the Church to be the true Church and remains out of it, cannot be saved.”

Again, we are presented with the wilfully ambiguous answer to Question 121 in the Original Baltimore Catechism No. 2. *An Explanation* interprets the answer in the heretical sense in its explanation of it:

An Explanation, Explanation of Answer 121: “If, then, we found a Protestant who never committed a mortal sin after Baptism, and who never had the slightest doubt about the truth of his religion, that person would be saved; because, being baptized, he is a member of the Church, and being free from mortal sin he is a friend of God and could not in justice be condemned to Hell. ...I do not speak here of pagans who have never heard of Our Lord or His holy religion, but of those outside the Church who claim to be good Christians without being members of the Catholic Church.” (Lesson Eleventh, On the Church, pp. 131-133)

This is the same salvation heresy taught in the Original Baltimore Catechism No. 3, which opens up salvation only for certain men who die as Protestants and Schismatics. My comments on it apply equally here.

On Baptism

While the answer to Question 159 is not heretical, the explanation given it in the *An Explanation* is heretical. The explanation includes not only catechism (those preparing to enter the Catholic Church), which is the allowable opinion, but also those preparing to enter non-Catholic Churches and sects, which is the heretical opinion of baptism of desire.

An Explanation: 159. Q. What is Baptism of desire? A. Baptism of desire is an ardent wish to receive Baptism, and to do all that God has ordained for our salvation.

An Explanation, Explanation of answer 159: "**Ardent wish**" by one who has no opportunity of being baptized-for no one can baptize himself. He must be sorry for his sins and have the desire of receiving the Baptism of water as soon as he can; just as a person in mortal sin and without a priest to absolve him may, when in danger of death, save his soul from Hell by an act of perfect contrition and the firm resolution of going to confession as soon as possible.

Note that the explanation does not say the candidate has to believe in the Catholic Church and faith and thus includes non-Catholics and thus contradicts the answer to Question 159 which says the candidate have to “do all that God has ordained,” which thus does not include non-Catholics but only those who believe in the Catholic Church and faith which God has ordained for the salvation of all men.

Step two: Certain men that die as Pagans, apostate Jews, and Moslems can be saved

The next step the salvation heretics took was to introduce the heresy that certain men who die as pagans, apostate Jews, and Moslems can also be saved, not just Protestants and Schismatics. To do this, they would have to deny their previous heretical teaching to now accommodate pagans, apostate Jews, and Moslems. They also had to deny the allowable opinion of baptism of desire and replace it with a heretical one, which teaches certain men can be sanctified by baptism of desire without believing the Catholic Church and faith and without having an ardent desire to get baptised into the Catholic Church. Hence enters the heresy that men can be sanctified by an implicit desire to be baptized.

I will only consider the Baltimore Catechisms that, to my knowledge, for the first time, in the 1940's, teach laymen the heresy that certain pagans, apostate Jews, and Moslems that die in their false religions can be saved. However, it is found in other catechisms and other books that teach laymen.

Revised Baltimore Catechisms No. 2

On Salvation

I will be referring to two versions of the Revised Baltimore Catechism No. 2, the Sadlier Edition and the Benzinger Brothers Edition. Both teach the salvation heresy as it applies not just to Protestants and Schismatics but also to pagans, apostate Jews, and Moslems.

Sadlier Edition

The Sadlier edition's answer to Question 167 contains the heresy that certain men who do not know about the Catholic Church can be in the way of salvation and thus be saved. But it does not say what kind of men:

Title: *The Official Illustrated Revised Baltimore Catechism Number Two*, 1945, 1962, 1965.

NO: Daniel V. Flynn, J.C.D., *Censor Librorum*.

Imp. : +Francis Cardinal Spellman, Archbishop of New York, N. Y., February 25, 1965.

Misc.: With Study Lessons by Ellamay Horan, Ph.D. Submitted to and approved by The Late Rt. Rev. Msgr. James W. O'Brien, S.T.D., J.C.L.

Publisher: Printed by William H. Sadlier, Copyright 1945, 1962, 1965.

“167. **What do we mean when we say, “Outside the Catholic Church there is no salvation”?** When we say, “Outside the Catholic Church there is no salvation,” we mean that those who through their own grave fault do not know that the Catholic Church is the true Church or, knowing it, refuse to join it, cannot be saved.” (Lesson 12, p. 66)

Benzinger Brothers Edition

The Benzinger edition's answer to Question 167 is different than the Sadlier edition. It sounds more orthodox but is willfully ambiguous and thus can be taken in a heretical way.

Title: *Fr. McGuire's The New Baltimore Catechism No. 2 Official Revised Edition*, 1941, 1949, 1953, 1960.

NO: Henry J. Zolzer, *Censor Librorum*.

Imp. for Catechism Text: +Thomas H. McLaughlin, Bishop of Paterson, Paterson, August 6, 1941.

Misc.: For other texts and pictures. New York, July 14, 1953 - NO: John M. A.

Fearn, S.T.D., *Censor Librorum*, Imp. +Francis Cardinal Spellman, Archbishop of New York, New York; New York, May 30, 1960, NO.: John A. Goodwine, J.C.D., *Censor Librorum*, Imp.: +Francis Cardinal Spellman, Archbishop of New York.
Publisher: Copyright, 1941, 1949, 1953, 1960, by Benzinger Brothers.

“167. **What do we mean when we say, “Outside the Catholic Church there is no salvation”?** When we say, “Outside the Catholic Church there is no salvation,” we mean that Christ made the Catholic Church a necessary means of salvation and commanded all to enter it, so that a person must be connected with the Church in some way to be saved.” (Lesson 12, p. 73.)

What does it mean when it says a person must be “connected” to the Church in “some way”? Anybody’s guess! It can mean anything anyone wants it to mean. In the orthodox sense it can mean only members of the Catholic Church (the faithful) or in the heretical sense it can mean Protestants, pagans, apostate Jews, and Moslems.

However, both the Sadlier and Benzinger editions contain an additional question and answer that heretically teach that certain men who die as non-Catholics, not just Protestants and Schismatics, but also pagans, apostate Jews, and Moslems, can be saved.

Sadlier Edition

“168. **Can they be saved who remain outside the Catholic Church because they do not know it is the true Church?** They who remain outside the Church through no grave fault of their own and do not know it is the true Church, can be saved by making use of the graces which God gives them.” (Lesson 12, p. 66)

Benzinger Brothers Edition

“168. **How can persons who are not members of the Catholic Church be saved?** Persons who are not members of the Catholic Church can be saved if, through no fault of their own, they do not know that the Catholic Church is the true Church, but they love God and try to do His will, for in this way they are connected with the Church by desire.” (Lesson 12, p. 73.)

The heretical answers to question 168, in both editions, apply not just to Protestants, but also pagans, apostate Jews, and Moslems, because it makes no distinction in its answer or any other answers, as did the Original Baltimore Catechism No. 3 and *An Explanation* regarding what type of men can be saved who remain outside the Church through no fault of their own. The later applied the salvation heresy only to Protestants and Schismatics:

The Original Baltimore Catechism No. 3: “**Q. 510. Is it ever possible for one to be saved who does not know the Catholic Church to be the true Church?** A. It is possible for one to be saved who does not know the Catholic Church to be the true Church, provided that person: (1) Has been validly baptized; (2) Firmly believes the religion he professes and practices to be the true religion, and (3) Dies without the guilt of mortal sin on his soul.”

An Explanation: “**121 Q. Are all bound to belong to the Church?** A. All are bound to belong to the Church, and he who knows the Church to be the true Church and remains out of it, cannot be saved.”

An Explanation, Explanation of answer 121: “If, then, we found a Protestant who never committed a mortal sin after Baptism, and who never had the slightest doubt about the truth of his religion, that person would be saved; because, being baptized, he is a member of the Church, and being free from mortal sin he is a friend of God and could not in justice be condemned to Hell. ...I do not speak here of pagans who have never heard of Our Lord or His holy religion, but of those outside the

Church who claim to be good Christians without being members of the Catholic Church.” (Lesson Eleventh, On the Church, pp. 131-133)

The Revised Baltimore Catechisms No. 2 does not make this distinction. Gone is the need to believe in Jesus Christ and the Most Holy Trinity and to be validly baptized, as are Protestants or Schismatics, in order to open a road to salvation for certain men who die as pagans, apostate Jews, and Moslems.

On Baptism

However, there is a wilful contradiction in the answer to Question 323 in both editions, which says that a desire to do all that is necessary to be saved is necessary for salvation. But it leaves out the desire to be baptized which was contained in the Original Baltimore Catechism No. 3 and *An Explanation*.

Sadlier Edition

323. How does an unbaptized person receive the baptism of desire? An unbaptized person receives the baptism of desire when he loves God above all things and desires to do all that is necessary for his salvation.” (Lesson 24, p. 124.)

Benzinger Edition

323. How does an unbaptized person receive the baptism of desire? An unbaptized person receives the baptism of desire when he loves God above all things and desires to do all that is necessary for his salvation.” (Lesson 24, p. 142.)

The plain meaning of the desire to *all* that is necessary for salvation has to include belief in the Catholic Church and faith. Yet, the answer to Question 168 in both editions teaches the heresy that certain men who do not believe in the Catholic Church and faith can be in the way of salvation and be saved and thus *without* desiring “to do *all* that is necessary for salvation”.

Salvation heretics reinterpreted their own heretical doctrine

Hence the salvation heresy (which is presented as dogma) as taught in catechisms changed its meaning from the late 19th century onward. At first it was a so-called dogma that only certain baptized non-Catholics (such as Protestants and Schismatics) can be in the way of salvation and be saved. It then included certain unbaptized non-Catholics, such as pagans, apostate Jews, and Moslems. Hence these salvation heretics were either dogma-changer heretics and thus believed dogmas can change their meaning or are deniers of the infallibility of the Catholic Church.

It must also be mentioned that some of the salvation heretics were and are infiltrators, self-professed enemies of the Catholic Church who pretended to be Catholic in order to subvert the teachings of the Church from within. This is proven when one examines their heretical teachings that appeared in theology books before they entered catechisms. In their theology books, they teach that not just certain men who die as Protestants and Schismatics can be saved, but also pagans, apostate Jews, and Moslems. But, when they first introduced the heresy into catechisms, they did not include pagans, apostate Jews, and Moslems. This proves willful deception. They did not want to shock the laymen. They wanted to corrupt them a step at a time. If they were not infiltrators, they would have right away introduced into catechisms their heretical belief that certain men who die as pagans, apostate Jews, and Moslems can be saved.

As the salvation heresy progressed, the useful idiot (non-infiltrator) salvation heretics swallowed the salvation heresy in order to remain in good standing. And most of these useful idiots wilfully and joyfully swallowed the salvation heresy because they loved men more than

God and thus wanted their non-Catholic family members and friends who died in heaven, in spite of God's decree that they are damned forever to the pains of hell.

Appeasement of those who believed the Salvation Dogma

Those who believed the salvation dogma in its true and only sense had the option of only using the Original Baltimore Catechisms No. 1 and No. 2, which do not contain the salvation heresy. To further appease those who were true to the dogma, other Revised Baltimore Catechisms were made that do not contain the salvation heresy and the baptism of desire heresy. They only contained willfully ambiguous answers regarding salvation that could be taken in the true or false sense, just as the Original Baltimore Catechism No. 2.

Revised Baltimore Catechism No. 1

Title: *Revised Edition of The Baltimore Catechism No 1*, 1941 and 1954.

NO: Francis J. Connell, C. SS. R., *Censor*.

Imp. +James A. McNulty, Bishop of Paterson, April 27, 1960.

Misc.: This word is a summary and revision of the Original Catechism No. 2.

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Publisher: St. Anthony Guild Press, Paterson, New Jersey.

On Baptism

In the answers to questions 147 to 150, it teaches, as does the Original Baltimore Catechism No. 1, the absolute necessity to be baptized with water without any mention of baptism of blood or desire.

On Salvation

Revised Baltimore Catechism No. 1: **75. Are all obliged to belong to the Catholic Church in order to be saved?** All are obliged to belong to the Catholic Church, in some way, in order to be saved. (Lesson 12, p. 13)

VI. How can we prove that Christ established a Church with which all must be connected, at least in desire, in order to be saved? We can prove that Christ established a Church with which all must be connected, at least in desire, in order to be saved ...*third*, He declared that all men must believe and be baptized, that is, connected with His Church in some way, in order to be saved." (Appendix, p.42-42.)

Because of the willfully ambiguous terms "connected... in some way" and "belong... in some way," one who believes the salvation heresy and one who believes the salvation dogma in its true and only sense could use this catechism to justify their different beliefs. The answers would simply be explained in different ways. But, the salvation heretics could attempt to justify their heresy by referring to other Baltimore Catechisms that contain the salvation heresy.

However, those who believe the salvation dogma in its true and only sense hold the trump card over the salvation heretics because they can refer to the infallible teachings of the ordinary magisterium (the unanimous consensus of the Church Fathers) and the solemn magisterium (infallible papal decrees), all of which condemn the salvation heresy and the salvation heretic. (See in this book "**Error! Reference source not found.**" p. **Error! Bookmark not defined.**)

However, those who do believe in the Salvation Dogma in its true and only sense would also be guilty of denying the dogma by sins of omission and association if they do not denounce those who taught the heresy as heretics and avoid them in religious matters. This applies to the apostate Fr. Feeney. While upholding the Salvation Dogma, Fr. Feeney did not condemn those who denied the dogma as heretics and he remained in religious communion with them.

“If he will not hear the [Catholic] Church,
let him be to thee as the heathen and publican.”
(Matthew 18:17)

“The holy Catholic Church universal proclaims
that God cannot be truly worshipped saving within herself,
asserting that all they that are without her shall never be saved.”⁴
(Pope St. Gregory the Great)

*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

⁴ *Moralia*, v. 2, b. 14, s. 5.