

Sacraments without a Priest



R. J. M. I.

By

The Precious Blood of Jesus Christ;
The Grace of the God of the Holy Catholic Church;
The Mediation of the Blessed Virgin Mary,
Our Lady of Good Counsel and Crusher of Heretics;
The Protection of Saint Joseph,
Patriarch of the Holy Family and Patron of the Holy Catholic Church;
The Guidance of the Good Saint Anne,
Mother of Mary and Grandmother of God;
The Intercession of the Archangels Michael, Gabriel, and Raphael;
The Intercession of All the Other Angels and Saints;
and the Cooperation of

Richard Joseph Michael Ibranyi

To Jesus through Mary

*Júdica me, Deus, et discérne causam meam de gente non sancta:
ab hómine iníquo, et dolóso érue me*

Ad Majorem Dei Gloriam

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TorC, NM 87901-2878

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Introduction

Warning regarding quotes from heretics

I quote from heretical works and invalid laws (such as the *1917 Code Canon Law*, the *Catholic Encyclopedia*, and other heretical nominal Catholic sources) for one of the following reasons: Because they teach the truth in regard to the specific topic, to refute them, or for some other reason.

Catholics are banned from receiving sacraments and sacramentals from heretics and schismatics

It is an ordinary magisterium and solemn magisterium dogma that Catholics are forbidden to be in any kind of religious communion with all heretics and schismatics, which includes material heretics and material schismatics. Therefore, Catholics are only allowed to receive the sacraments and sacramentals from Catholic priests who are not material heretics or material schismatics. If they are formal heretics or formal schismatics, then they are not Catholic priests; they are automatically excommunicated non-Catholic priests.

Men who do not have access to Catholic priests can nevertheless be saved

There have been times in the history of the Catholic Church when Catholics did not have access to Catholic priests for extended periods of time, such as in Japan when Catholics had no Catholic priests for over 200 years. During these periods of time when Catholics do not have access to Catholic priests, men can still come into the Catholic Church and Catholics can still be in a state of grace and be saved. This book explains how it is possible for men to receive the sacraments and be saved when they do not have access to Catholic bishops and Catholic priests in the foreseeable future.

Even though Fr. Demaris (a Missionary of St. Joseph and professor of theology in Lyon, France) was an apostate, he teaches the truth in this regard. During the upheaval caused by the French Revolution, he did not join the French Constitutional Church. And he gave good counsel to Catholics who did not have access to Catholic priests for the sacraments. In 1801 he wrote a consoling letter titled “They Have Taken Away My Lord,” addressed to the Catholics who, obeying the dogmatic law that Catholics are forbidden to be in religious communion with non-Catholics and thus refused to be in any kind of religious communion with these non-Catholic schismatic priests. Fr. Demaris speaks to these Catholics of how God will remit their sins if they make a sincere confession to God. He speaks of making a good confession, just as they would if a Catholic priest were available:

Apostate Fr. Demaris: “Removed from the resources of the sanctuary and deprived of all exercise of the Priesthood, there remains no mediator for us save Jesus Christ. It is to him we must go for our needs. Before his supreme Majesty we must bluntly tear the veil off our consciences and in search of the good and bad we have done, thank him for his graces, confess our sins and ask pardon and to show us the direction of his Holy Will, having in our hearts the sincere desire to confess to his minister whenever we are able to do so. There, my children, is what I call confessing to God! In such a confession well made, God himself will absolve us. It is thus in all painful situations that deprive us of the sacraments. The carrying of the Cross like a Christian is the source of the remission of our sins... What the world

does to drive us away from God only brings us closer... We are now to repair those faults which came from too great a trust in absolution and not examining one's weaknesses thoroughly enough. Obligated to wail now before God, the faithful should consider all its deformities... Let this confession to God be for you a short daily practice, but fervent... The first fruit that you will draw from it apart from the remission of your sins, will be to learn to know yourself and to know God, and the second will be to be ever ready to present yourself to a priest if you are able, enriched in character by the mercy of the Lord.

"...Console yourselves, my children, in the trust you have in God. This tender Father will pour on you his graces, his blessings and his mercies in these awful moments that you fear, in more abundance than if you were being assisted by his ministers, of whom you have been deprived only because you wouldn't abandon him. The abandonment and forsakenness that we fear for ourselves resembles that of the Savior on the Cross when he said to his Father, 'My God, my God, why hast thou forsaken me?'... Your pains and abandonment lead you to your glorious destiny in ending your life like Jesus ended his! ...Don't be surprised at the great number who quit! Truth wins, no matter how small the number of those who love and remain attached to God. God watches over us, our hope is justified. It tells us that either the persecution stops or the persecution will be our crown. In the alternative of one or the other, I see the accomplishment of our destiny. Let God's will be done, since in whatever manner he delivers us, his eternal mercies pour into us."

The same applies to the sacrament of baptism that men need to enter the Catholic Church and the sacrament of matrimony that Catholics need to get married. And the same applies to abjurations that non-Catholics must make to enter the Catholic Church. And, in my opinion, God sees to it that the faithful who are of the elect will miraculously receive the sacraments of confirmation and the Holy Eucharist some time before they die and go to the particular judgment.

The Sacrament of Baptism without a Priest

Private baptism

What follows is a quote from an imprimatured book:

Imprimatured Book, 1948: “Private Baptism is given in danger of death, or when an adult convert is re-baptized conditionally (Canon 759). It requires only true and natural water, though the water should be as clean and decent as possible, and baptismal or blessed water is preferable; generally the simple form without other rite suffices; sponsors are not necessary, unless they can be had without difficulty, but if possible at least one or two witnesses should be present; the Baptism may be given in the private home or the hospital or other place where the candidate is staying; anyone who has the use of reason and is able to perform the rite may act as minister. When several persons suitable to minister private Baptism are present, the order of preference to be followed is: priest, deacon, subdeacon, cleric, layman, woman; but a woman should be preferred to a man if modesty calls for this, or if the woman is better acquainted with the manner of baptizing. It is considered a serious sin needlessly to prefer a non-priest to a worthy priest, a non-Catholic to a Catholic, an outsider to the parish-priest. If possible, parents should not baptize their own children, since it is more becoming that the spiritual parent and the carnal parent be different persons.”

Private baptism must also be administered outside the danger of death when there are no Catholic priests in the foreseeable future.

When the candidates must be baptized

Infants

Canon 770: “Infants shall be baptized as soon as possible. Pastors and preachers shall often remind the faithful of this grave obligation.”

The private baptism of the infant should take place within eight days of the infant’s birth. If the Catholic parents or guardians wait more than a month to baptize the infant, they commit a mortal sin:¹

A Practical Commentary on the Code of Canon Law, by apostates Woywod and Smith: “In an instruction of the Sacred Congregation of the Propaganda, July 31, 1902, to the missionaries among the Nestorians, it states that baptism shall be conferred on the infants at least within eight days after birth, and if necessary Private Baptism should be given rather than wait longer for Solemn Baptism.² ...If there is no particular law limiting the time and no special danger of death from the condition of the child or other circumstances, one may hold ...that one cannot delay Baptism over a month without sinning gravely against the law. If circumstances are

¹ There is an exception for non-practicing Catholic parents. A Catholic minister will not baptize these parents’ infant unless at least one of them promises to practice the Catholic faith and raise the child in the Catholic faith. It is a far better thing for this infant who has no hope of being raised in the Catholic faith to not get baptized. If he does get baptized, his sins would be more grievous. In this case it is better for the infant to reach the age of reason and choose to get baptized into the Catholic Church. If the infant is of good will, which God knows, God will keep him alive long enough to get baptized and enter the Catholic Church.

² *Collectanea de Prop. Fide*, II, n, 2149.

such... that the priest cannot be had within a month, some layperson should be asked by the parents to baptize the child, rather than delay the baptism.”³

Adults

Adult catechumens (those with the use of reason) are not to be hastily baptized unless in danger of death. They are not to be baptized until they are properly instructed in the Catholic faith, sorry for their sins, living a moral life, and have done sufficient penance. This separates the wheat from the chaff, those who are sincere from those who are not. The time period can vary depending on the preparedness of the catechumen but should not be conferred in less than six months. The average time period is one year unless the catechumen is in danger of death, in which case baptism is to be conferred immediately. If the catechumen is not prepared, then the baptism must be postponed until he is worthy, no matter how long it takes. It is worse to baptize a catechumen who has not been tested and is not worthy because if he falls into mortal sin after baptism it is a much worse thing than if he sinned while he was unbaptized. In Luke chapter 8 we read of men who first hear the word and are very zealous but fall away once persecution and temptation come or fall away by being choked off by worldly things. But the sincere catechumen hears the word with joy and does not fall away:

“Now they upon the rock, are they who when they hear, receive the word with joy: and these have no roots; for they believe for a while, and in time of temptation, they fall away. And that which fell among thorns, are they who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit. But that on the good ground, are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.” (Lk. 8:13-15)

Hence a catechumen must be tested before he is baptized to see if he is sincere. And if he is not worthy, it is a far better thing to put off baptism until he is worthy rather than having him fall into mortal sin shortly after he is baptized⁴:

Canon 752: “An adult shall not be baptized except with his own knowledge and consent and after due instruction. He is, moreover, to be admonished to repent of his sins. In danger of death, if he cannot be more thoroughly instructed in the principal mysteries of faith, it suffices for the conferring of baptism that he manifest in some way his assent to these mysteries, and promise solemnly that he will keep the commandments of the Christian religion. If he cannot even ask for baptism, but has either before or in his present condition given some probable manifestation of an intention of receiving it, he should be baptized conditionally. If afterwards he gets well, and there remains doubt as to the validity of the Baptism, he shall be baptized again conditionally.”

Nominal *Catholic Encyclopedia*, Catechumens, 1907: “It was rather the danger of apostasy, or even betrayal in time of persecution which gave rise to special precautions as to admission into the Church. To avert this danger a careful intellectual and moral preparation was needed: intellectual, to guard against the arguments of the pagan philosophers; moral, to give strength against the torments of the persecutors. This is the ‘trial of faith more precious than gold which is tried by the fire’ of which St. Peter speaks (I Pet., i, 7)... II. The catechumens were divided into mere inquirers (*audientes, akromeni*) and catechumens properly so-called; and in each stage there was a three-fold preparation—catechetical, ascetical, and

³ *A Practical Commentary on the Code of Canon Law*, by apostate Rev. Stanislaus Woywod, O.F.M., LL.B. Revised by apostate Rev. Callistus Smith, O.F.M., J.C.L. *Nihil Obstat*: Fr. Felician Berkery, O.F.M. *Imprimi Potest*: Fr. Thomas Plassmann, O.F.M., Minister Provincialis. *Nihil Obstat*: John Goodwine, J.C.D., *Censor Librorum*. Imprimatur: + Francis Cardinal Spellman, D.D., Archbishop of New York, Nov. 14, 1957.

⁴ See RJMI article *Worthy and Unworthy Candidates for Baptism*.

liturgical. (1) If a pagan wished to become a Christian he was given some elementary instruction in the fundamental doctrines and practices of the Church. He had to show by his conduct that he was in earnest about the step he was about to take... The instruction which they received is described in the article Doctrine, Christian. As to their standard of living they had to abstain from all immoral and pagan practices, and give proof by their virtue and works of penance that they were worthy to begin a more immediate preparation for baptism. The duration of this stage was not fixed. In general it lasted long enough to test the dispositions of the catechumen. The Council of Elvira alludes to the custom of making it last two years and the civil law fixed it at this (Justinian, Novel. cxliv)... But the causes which ultimately led to the abolition of the catechumenate (see above) tended also to shorten it. Thus the Council of Agde (506) allowed even Jews (with regard to whom special caution was required) to receive baptism after eight months' preparation; and later on St. Gregory reduced the term to forty days. On the other hand the duration of the catechumenate might be extended, and the catechumen might be reduced to the rank of the *audientes*, if he was guilty of grave crimes (fifth canon of Neocaesarea, fourteenth canon of Nicaea)... Lent was the time when the three-fold preparation—instructive, ascetical, and liturgical—was carried on. The ascetical preparation was severe. Prayer and fasting naturally formed part of it; but the *competentes* were also exhorted to keep silence as far as possible and, if they were married, to observe continence. (St. Justin, 'Apol.', lxi, P.G., VI, 420; St. Cyril of Jerusalem, Cat., I, sub fin., P.G., XXXIII, col. 376; St. August., 'De Fide et Op.', ix, P.L. XL, 205)."

A Christian name must be chosen

Before baptism the candidate must choose a Christian name. If the candidate is an infant, then the parents or guardians must choose the name:

Canon 761: "The pastors shall endeavor to see that the person baptized receives a Christian name; if they cannot accomplish this, they shall add to the name given by the parents the name of some saint, and enter both names in the baptismal record."

Minister

Canon 742: "Private Baptism, as spoken of in Canon 759, may be given by any one who uses the proper matter and form and has the right intention. In so far as possible, two witnesses, or at least one, should be present, by whom the conferring of Baptism can be proved. A priest who happens to be present, shall be preferred to a deacon; a deacon to a subdeacon; a cleric to a lay person, and a man to a woman, unless decency demand that a woman be preferred, or the woman is more conversant with the form and manner of baptizing. The father or mother are not allowed to baptize their own child except in danger of death when there is no one else at hand who can baptize."

A Practical Commentary on the Code of Canon Law, by apostates Woywod and Smith, Commentary on Canon 742: "An heretical or schismatic minister may not be called even in a case of danger of death to baptize, unless there is nobody else who knows how to baptize and is willing to do so. A Catholic lay person is to be preferred to a priest who is suspended, personally interdicted, or excommunicated..."⁵

⁵ PCC, on Canon 742, Vol. I, p. 372-3.

Minster and candidate must fast before the baptism

Canon 753: “The Code desires that the priest who baptizes an adult be fasting, and that the adult baptized be also fasting, if he is in good health.”

Sponsors

The sponsors must be members of the Catholic Church in good standing. Two are preferred, but one is acceptable. However, sponsors are not needed if none are available. Hence if no Catholic sponsors can be accessed, then there must be no sponsors. A parent cannot act as sponsor to his child nor can the minister of baptism:

Canon 765: “In order that a person may act *validly* as sponsor, the following rules apply: (1) He must be baptized, have attained the use of reason and have the intention of discharging that office; (2) He must not belong to an heretical or schismatic sect, nor have been excommunicated by a condemnatory or declaratory sentence, nor suffer from infamy of law, nor be excluded from legal acts, nor (if a cleric) have been deposed or degraded from the clerical rank; (3) The father or mother or spouse of the person to be baptized cannot be sponsor; (4) He must be designated either by the person to be baptized or by the parents or guardians, or in their default by the minister of baptism.”

Sponsors must touch the candidate

Either during or immediately following baptism, the sponsors must touch the candidate:

Canon 765, n. 5: “In order that a person may act *validly* as sponsor, the following rules apply: (5) The sponsor must, either in person or through proxy, physically hold or touch the one baptized, or receive him immediately after baptism from the sacred font or from the hands of the minister.”

Questions, Renunciation of Satan, Profession of Faith, and Baptismal Vow

Before the candidate is baptized, he must answer the questions correctly, pray the Apostles’ Creed and Our Father, make his baptismal vow, renounce Satan, and make a profession of faith. If the candidate is an infant, then the sponsors respond.

Questions

- | | |
|--|-----------------------------|
| Q. N., what dost thou ask of the Church of God? | A. Faith. |
| Q. What doth faith bring thee to? | A. Life everlasting. |

Minister: “If then thou desirest to enter into life, keep the commandments. Thou shalt love the Lord Thy God with thy whole heart and with thy whole soul and with thy whole mind and thy neighbor as thyself.”

The candidate recites the Apostles’ Creed and the Our Father:

Apostles' Creed

I believe in God, the Father Almighty and in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell; the third day he rose again from the dead; He ascended into Heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

The Our Father

Our Father, who art in Heaven, hallowed be thy name; Thy kingdom come; Thy will be done on earth as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

Renunciation of Satan, Profession of Faith, and Baptismal Vow

- | | |
|---|-------------------------------|
| Q. N., dost thou renounce Satan? | A. I do renounce him. |
| Q. And all his works? | A. I do renounce them. |
| Q. And all his pomps? | A. I do renounce them. |
| Q. N., dost thou believe in God the Father Almighty, Creator of Heaven and earth? | A. I do believe. |
| Q. Dost thou believe in Jesus Christ, His only Son our Lord, who was born and who suffered? | A. I do believe. |
| Q. Dost thou believe in the Holy Spirit, the Holy Catholic Church, the communion of saints, the remission of sins, the resurrection of the body, and life everlasting? | A. I do believe. |
| Q. N., wilt thou be baptized? | A. I will. |

The baptism is now performed.

The baptismal rite

Form

The form (words) for baptism are as follows:

“I baptize thee in the name of the Father and of the Son and of the Holy Spirit.”

The first name of the candidate can be added in the beginning of the form. For example, “Joseph, I baptize thee...”

Matter

The matter (substance) is real and natural water that must be poured, preferably over the forehead, while pronouncing the form (words). The water must touch the flesh and must be poured while the words are being pronounced. The same person, the minister of baptism, must pronounce the words (form) and pour the water (matter).

Intention

The minister who baptizes must intend to do what the Church intends for valid baptism. The minister’s intention is proved when he uses the proper form and matter and acts seriously. Hence even a pagan who has no faith in the sacrament of baptism can validly baptize if he intends to baptize according to the Church’s rules by using the proper form and matter and by acting seriously.⁶

Also, the candidates who are of the age of reason must desire to get baptized, even if for a bad motive, or else the baptism is invalid. Hence if the candidate is forcibly baptized, he does not get validly baptized. Whereas, a Talmudic Jew who gets baptized with the intention to infiltrate the Catholic Church gets validly baptized because he does desire to get baptized even though his motive is evil and he does not believe in the Catholic faith; however, he only gets the indelible mark and thus does not get membership in the Catholic Church and the remission of his sins. He can only get these things if he converts and enters the Catholic Church by abjuration.⁷

Baptismal records

Canon 777: “The pastor shall carefully and without delay enter in the baptismal records the names of the persons baptized, the minister, the parents and sponsors, the date and place of baptism.”

The lay minister of a private baptism should keep the same records, along with the names of at least two witnesses if there were any. At the first opportunity the records should be handed over to proper Church authorities:

Canon 778: “If baptism was not given by the proper pastor, or in his presence, the minister shall as soon as possible inform the pastor of the domicile of the person baptized about the baptism.”

Conditional baptism

To repeat the sacrament of baptism when it is known that it has already been validly administered is a sin of sacrilege. When a previous baptism is doubtful, the person must be conditionally baptized, which prevents the sacrilegious reception of the sacrament. If the doubtful baptism was invalid, then the conditional baptism administers the sacrament and gives its gifts. However, if the doubtful baptism was valid, then the conditional baptism is of no effect. This is indicated in the following form (words) used for conditional baptism:

⁶ See RJMI book *The Minister’s Sacramental Intention*.

⁷ See RJMI book *Baptism Controversy Revision*: The Catholic faith, a moral life, and the desire to get baptized are necessary pre-conditions for baptism.

Minister (form): “If thou art not baptized, I baptize thee in the name of the Father and of the Son and of the Holy Spirit.”

The same rules apply to the administering of conditional baptism as with absolute baptism with the one exception of the additional words for the form of conditional baptism.

What constitutes a doubtful baptism

Baptism is invalid when an improper form or matter is used or when the minister has an improper intention by not acting seriously during the baptism. For example, baptism that does not invoke the proper form by baptizing only in the name of Jesus or only in the name of God is invalid because it does not use the necessary form of “I baptize thee in the name of the Father and of the Son and of the Holy Spirit.” And baptism in which water is not flowing over the skin when the form is being recited is invalid baptism. And baptism in which a liquid other than water is used is invalid baptism. Hence doubtful baptisms are those in which the candidates are not sure of the form or matter or intention that was present when they were baptized and there are no records or insufficient records of their baptisms to verify the form or matter or intention. Hence they must be conditionally baptized because their baptisms are doubtfully valid:

Imprimatured Book, 1907: “VII. CONDITIONAL BAPTISM - The question becomes a practical one when converts to the Faith have to be dealt with. If there were one authorized mode of baptizing among the sects, and if the necessity and true significance of the sacrament were uniformly taught and put in practice among them, there would be little difficulty as to the status of converts from the sects. But there is no such unity of teaching and practice among them, and consequently the particular case of each convert must be examined into when there is question of his reception into the Church. For not only are there religious denominations in which baptism is in all probability not validly administered, but there are those also which have a ritual sufficient indeed for validity, but in practice the likelihood of their members having received baptism validly is more than doubtful. As a consequence converts must be dealt with differently. If it be certain that a convert was validly baptized in heresy, the sacrament is not repeated, but the ceremonies which had been omitted in such baptism are to be supplied, unless the bishop, for sufficient reasons, judges that they can be dispensed with. (For the United States, see Conc. Prov. Balt., I.) If it be uncertain whether the convert’s baptism was valid or not, then he is to be baptized conditionally. In such cases the ritual is: ‘If thou art not yet baptized, then I baptize thee in the name’, etc. The First Synod of Westminster, England, directs that adult converts are to be baptized not publicly but privately with holy water (i.e. not the consecrated baptismal water) and without the usual ceremonies (Decr. xvi).

“Practically, converts in the United States are almost invariably baptized either absolutely or conditionally, not because the baptism administered by heretics is held to be invalid, but because it is generally impossible to discover whether they had ever been properly baptized... Each case must be examined into (S. C. Inquis., 20 Nov., 1878) lest the sacrament be sacrilegiously repeated.

“As to the baptism of the various sects, Sabetti (no. 662) states that the Oriental Churches and the ‘Old Catholics’ generally administer baptism accurately; the Socinians and Quakers do not baptize at all; the Baptists use the rite only for adults, and the efficacy of their baptism has been called in question owing to the separation of the matter and the form, for the latter is pronounced before the immersion takes place; the Congregationalists, Unitarians and Universalists deny the necessity of baptism, and hence the presumption is that they do not administer it accurately; the

Methodists and Presbyterians baptize by aspersion or sprinkling, and it may be reasonably doubted whether the water has touched the body and flowed upon it; among the Episcopalians many consider baptism to have no true efficacy and to be merely an empty ceremony, and consequently there is a well-grounded fear that they are not sufficiently careful in its administration. To this may be added, that Episcopalians often baptize by aspersion, and though such a method is undoubtedly valid if properly employed, yet in practice it is quite possible that the sprinkled water may not touch the skin. Sabetti also notes that ministers of the same sect do not everywhere follow a uniform method of baptizing.”

Converts from the Jehovah Witnesses and Mormons

The Jehovah Witnesses and the Mormons do not believe in the Most Holy Trinity and hence do not use the proper form when baptizing. Therefore their baptisms are invalid. Converts from these sects must be absolutely baptized. They do not need to make an abjuration but must make a profession of faith before baptism.

Conciliar (Vatican II) Church Converts

The new rite of baptism by the Conciliar or Vatican II Church is valid.⁸ But the second form of administering the water on the top of the head can lead to invalid baptisms because the water may touch the hair only and not the flesh. Also, many Vatican II ministers do not use the rite or change it. Hence to be safe, conditional baptism should be given to those who were baptized in the Vatican II Church unless there are credible witnesses to testify that the proper form and matter were used and the water flowed on the flesh during the baptism. In cases of doubt, one must be conditionally baptized. These must first take the abjuration and profession of faith and then be conditionally baptized.

If not sure the infant is alive

If a woman gives birth to an infant showing no signs of life, then the form (words) for baptism is as follows:

“If thou art alive, I baptize thee in the name of the Father and of the Son and of the Holy Spirit.”

Insane persons

Canon 754: “Insane and frenzied persons shall not be baptized unless they have been such from birth, or became afflicted before they had obtained the use of reason, in which case they should be baptized like infants. If they have lucid intervals, they should be baptized during such a moment if they manifest a desire for baptism. They should also be baptized in imminent danger of death, if before they became insane, they showed a desire for baptism. Those suffering from lethargy or phrenesis shall be baptized only while they are conscious and desirous of baptism; if the danger of death is imminent and they have shown a desire for baptism before they lost control of their minds, they should be baptized.”

⁸ See RJMI book *Validity of Paul VI's Diminished Rites: Baptism*.

The Sacrament of Confirmation without a Priest

It is an allowable opinion (one that I hold) that the reception of the sacrament of confirmation is necessary for salvation by necessity of means, which means that all the faithful must receive it to be saved.

Hence God will not let anyone who is in a state of grace die and go to his particular judgment without receiving it, even if by a miracle. God will have him miraculously confirmed either by having him confirmed before his soul leaves his body or by resurrecting his body long enough to have him confirmed. If God had already miraculously bestowed the special gifts of confirmation upon him when he was alive, then he would only need the indelible mark of confirmation.

It is also certain that God will not let good-willed members of the Catholic Church, especially if they are of the elect, who did not receive the sacrament of confirmation by no fault of their own, live many years after they attain the use of reason without receiving the gifts of confirmation that they need to be perfect and holy (except for the indelible mark, which can only be bestowed by receiving the sacrament). And God will see to it that they receive the sacrament of confirmation before they die and go to their particular judgment in order to get the indelible mark of confirmation, even if by a miracle. (For more details, see RJMI book *Some Dogmas and Heresies regarding Confirmation and the Holy Eucharist*)

The Sacrament of the Holy Eucharist without a Priest

It is an allowable opinion 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. Hence God will see to it that the elect who were baptized into the Catholic Church and received the sacrament of confirmation but did not receive the Holy Eucharist and are about to die, or died, will miraculously receive the Holy Eucharist either by feeding them the Holy Eucharist before their souls leave their bodies or by resurrecting them by placing their souls back into their bodies before they go to their particular judgment and feeding them the Holy Eucharist. All it takes is a bit of Jesus' body under the appearance of bread dipped in his blood under the appearance of wine to be placed in the mouth. Remember, "*With God all things are possible.*" (Mt. 19:26) (For more details, see RJMI book *Some Dogmas and Heresies regarding Confirmation and the Holy Eucharist*)

The Sacrament of Matrimony without a Priest

The following instructions deal only with the actual administration of the sacrament of matrimony and assume the candidates are able and prepared to receive the sacrament.

According to the pre-1130 laws of the Catholic Church, all that is necessary for a valid marriage is the two spouses, which is the matter, and their consent to presently get married, which is the form:.

Common Law Marriage, by apostate Robert E. Dillon, A.B., J.C.L., 1942: "Despite what civil law might demand, the Church declared that consent and consent alone constituted a valid marriage, that neither consummation nor formal ceremonies were necessary... In another decision, Pope Alexander III decreed that if a man and woman promise that from henceforth they will have each other as man and wife, the

contract is one of matrimony *de praesenti*.⁹ Pope Innocent III (1198-1216) likewise held, in 1198, that marriage was lawfully contracted by words of present tense.^{10b}

However, for the marriage of Catholic spouses to be legal, a Catholic priest must preside over it if one is available. And one or two witnesses should also be present if possible. If no Catholic priest is available, then Catholics can get married legally without a priest being present.

Beware, then, of the heresy, which was first taught at the Council of Trent's *Tametsi* decree that teaches that a priest and two witnesses must be present for the marriage to be valid. This is heresy because the Church does not have the authority to change the form or matter of the sacraments:

Common Law Marriage, by apostate Robert E. Dillon, A.B., J.C.L., 1942: "On January 4, 1564, the Council of Trent reassembled after a long interruption. The legislation concerning clandestine marriages was one of the major problems with which the assembled prelates had to cope. The first proposed draft for laws against such unions declared that all marriages in the future which were contracted without three witnesses should be invalid and null."¹¹

"During a heated debate which lasted for three months, the original draft was altered three times. Four drafts in all were considered before the Fathers of the Council finally agreed; even in reaching a final decision in favor of a decree against the validity of clandestine marriages, the opposition was still strong."¹²

"The twenty-fourth session of the Council, on November 11, 1563, finally adopted a decree which was approved by the reigning Pope Pius IV, in a Bull '*Benedictus Deus*,' which confirmed the decrees of the Council."¹³ This decree [is] known from its opening word as the *Tametsi*... By this decree clandestine marriages of Christians in the future would be rendered invalid."¹⁴

Christian Marriage: An Historical and Doctrinal Study, by apostate Rev. George Hayward Joyce, S. J., 1933. "The question will, doubtless, be asked, why the Church did not apply the very simple remedy of declaring clandestine marriages invalid, and so render it impossible for persons to involve themselves in life-long difficulties by a momentary act of folly? The answer is that it was widely believed that she lacked the power to take such a step. The greater number of theologians held that the matter and form of each sacrament had been determined once for all by Christ Himself: that the Church had authority only as regards their administration, but could not make any law affecting the validity of the sacred sign itself. Thus [Anti-] St. Thomas Aquinas says: 'All that is essential to the celebration of a sacrament was instituted by Christ Himself, who is both God and man. And though not all these things are told us in Scripture, the Church has received them by a domestic tradition descending from the Apostles.'¹⁵ From this it seemed to follow that if two persons, whose union was not hindered by a diriment impediment, chose to give to each other the mutual pledge which was commonly held to furnish the matter and form of the sacrament of Matrimony, not even the Church herself could prevent the sacrament from being efficaciously conferred. All that could be done was to forbid such marriages under pain of mortal sin, and impose the gravest

⁹ Footnote 43: "c. 9, *de sponsa duorum*, IV, 4: JL, 13872."

¹⁰ Footnote 44: *Ep. Brixienis*—c. 25. X, *de sponsalibus cl matrimonio*, IV; Potthast, *Regesta Pontificum* (2 vols., Berolini, 1874), n. 24.

¹¹ Footnote 1: " 'Sacrosancta Dei Ecclesia statuit et decernit ea matrimonia quae in posterum elam non adhihitis testibus coutrahuntur irrita fore et nulla...' —*Concilii Tridentini Diariorum, Actorum, Epistolarum Tractatum Nova Collectio* (ed. Societas Gorresiana, 13 vols., Friburgi Brisgoviae: IS Herder, 1901-1938), IX, 939."

¹² Footnote 2: "For a complete history of the debate in the Council, cf. *Cone. Trident. Diariorum . . . Nova Collectio*, IX, 640-1152; also Carberry, *The Juridical form of Marriage*, The Catholic University of America Canon Law Studies, n. 84 (Washington: The Catholic Univ. of America, 1934), pp. 20-23."

¹³ Footnote 3: "*Canones et Decreta Sacrosancti Oecumenici Concilii Tridentini sub Paulo III, Iulio III, et Pio IV Pontificibus Maximis, editio Stereotypa (Ratisbonae, 1903), 205.*"

¹⁴ c. 4, art. 1 (*FROM THE DECREE TAMETSI, TO HIE DECREE NE TEMERE*), pp. 35-36.

¹⁵ Footnote 1: "*Summa Theol.*, 3a, q. 64, art. 2, ad 1."

ecclesiastical censure on all who should violate the command. We shall see later in the chapter how strongly this difficulty was felt by the fathers at the council of Trent, and what a formidable obstacle it was in the path of reform.”¹⁶

The ministers and the matter (substance)

The ministers of matrimony are the spouses themselves. The spouses are also the matter of the sacrament. When a Catholic minister is available, he must preside over the marriage; and when he does, it is only as a witness to the marriage.

The form (words)

The form (words) of the sacrament are the consent that the spouses give that expresses their present intention to marry one another. An example follows:

Groom: Mary, I take thee as my lawful wife.
Bride: Joseph, I take thee as my lawful husband.

That is all it takes for a valid marriage, assuming the candidates are able to get married. However, if a Catholic priest is available, he must preside over the marriage or else the marriage is illegal even though it is valid.

The intention

Those who get married must exteriorly intend to get married and cannot be forced to marry against their will. Even though Peter Lombard was an apostate, he teaches the truth in this regard:

Apostate Peter Lombard, *Sentences*, 1150: “On the consent which makes the marriage. The efficient cause of marriage is consent, and not just any kind, but one expressed in words, and not of future, but of present effect.—For if they consent as to the future, saying: I shall take you as my husband, and I you as my wife, this is not a consent which effects marriage. Also, if they consent in the mind, and do not express it in words or by other certain signs, such a consent does not make a marriage. But if they express in words what they do not wilt in their hearts, then, if there is no coercion or fraud, that obligation of words by which they consent, saying: ‘I take you as my husband, and I you as my wife,’ makes a marriage.”¹⁷

And if spouses are Catholics and thus get married into the Catholic Church, they are subject to all the laws of the Catholic Church regarding marriage, regardless if they know all the rules or not.

The witnesses

Witnesses should also be present to testify that the marriage actually took place. Two Catholic witnesses are preferable, but if none are available non-Catholics will do. The witnesses must have the use of reason.

¹⁶ c. iii, sec. ii, pp. 114-115.

¹⁷ b. 4, dist. 27, c. 3, art. 1.

Record keeping

A record must be kept of the Catholic marriage. List the date, time, and place the marriage took place, the names of the spouses, the names of their fathers, the maiden names of their mothers, the spouses' baptismal dates and places, and the witnesses.

Civil “marriage”

If necessary, shortly after your true marriage in the Catholic Church the spouses can go through the motions of getting married before the State to appease the civil law if the law does not recognize their private marriage. This marriage before the State is only to appease civil law and for the common good and is not a true marriage in the eyes of God:

Invalid and heretical *1917 Code of Canon Law*: Canon 1063: “...If the civil law demands it, the Church does not censure parties for appearing even before a non-Catholic minister who is acting merely as an official of the government, provided that their purpose is solely to comply with the civil law and to get civil recognition of their marriage.”

The Sacrament of Penance without a Priest

While the venial sins of the faithful can be remitted without having to confess them to a priest, their mortal sins, generally, can only be remitted by confession to a Catholic priest, by the reception of the sacrament of penance. The two exceptions when mortal sins can be remitted without confessing them to a priest are when a Catholic priest is not available in the foreseeable future or when one is available but the penitent dies before he has a chance to confess to a priest.

If a Catholic priest will not be available in the foreseeable future, the faithful must worthily confess their sins directly to God and he will remit their sins, which thus includes mortal sins. Their contrition can be either perfect or imperfect. When a Catholic priest becomes available, they must then confess to him the mortal sins they commit from that point forward for them to be remitted. Hence the sins they confessed directly to God must not be re-confessed because they were already remitted. Once God remits sins, either through a priest or directly, they can never be re-incurred. The faithful can become guilty of new sins but never re-incur the guilt of sins that have been remitted.

However, when a Catholic priest becomes available, the faithful can mention their sins that have been directly remitted by God to a priest in the confessional for the purpose of spiritual direction but not with the purpose that their remitted sins be remitted again.

God, then, does not punish penitent Catholics by making it impossible for their mortal sins to be remitted for want of a Catholic priest to confess to. For example, a commentary of Canon 903 of the invalid and heretical 1917 Code of Canon law teaches this truth. It allows the faithful who only have access to a Catholic priest who does not understand their language to confess to this priest through an interpreter, but they are not obliged to confess to this priest. If they do not want to use an interpreter to confess to the priest, their obligation to confess to a priest is suspended until they have access to a Catholic priest who understands their language. In the mean time, they can confess to God and their sins will be directly remitted by God:

Invalid and heretical *1917 Code of Canon Law*: Canon 903: “Persons who cannot confess in any other way may, if they do desire, confess through an interpreter, provided abuse and scandal are avoided and the interpreter understands that he is bound by the seal of confession.”

A Practical Commentary on the Code of Canon Law, by apostates Woywod and Smith, 1957, Commentary on Canon 903: “It is a general principle that one’s obligations are to be fulfilled by the use of the ordinary means, so that fulfillment is not considered possible whenever one cannot comply with a duty imposed by law without adopting extraordinary means... The obligation of confessing their sins is suspended, until they have occasion to confess to a priest who understands their language. It is entirely optional with such penitents to confess through an interpreter, but the Code warns against any abuse that might come from such a manner of confessing. The case will rarely occur that a penitent wants to make use of this extraordinary means of making his confession. The Code makes it clear that there is never an obligation to confess in this manner. The penitent can by other external acts show good disposition and sorrow for sin which would be sufficient under the circumstances to secure him absolution. In countries like the United States, where often there are in one and the same place people from all parts of the world, it happens quite frequently that Catholics cannot easily go to a priest who understands their language.¹⁸”

So we see that the just and merciful God does not punish penitent Catholics by making it impossible for their mortal sins to be remitted when they do not have access to a Catholic priest in the foreseeable future, or, in this case, to a Catholic priest who understands their language.

Even though Fr. Demaris (a Missionary of St. Joseph and professor of theology in Lyon, France) was an apostate, he teaches the truth in this regard. During the upheaval caused by the French Revolution, he did not join the French Constitutional Church. And he gave good counsel to Catholics who did not have access to Catholic priests for the sacraments. In 1801 he wrote a consoling letter titled “They Have Taken Away My Lord,” addressed to the Catholics who, obeying the dogmatic law that Catholics are forbidden to be in religious communion with non-Catholics and thus refused to be in any kind of religious communion with these non-Catholic schismatic priests. Fr. Demaris speaks to these Catholics of how God will remit their sins if they make a sincere confession to God. He speaks of making a good confession, just as they would if a Catholic priest were available:

Apostate Fr. Demaris: “Removed from the resources of the sanctuary and deprived of all exercise of the Priesthood, there remains no mediator for us save Jesus Christ. It is to him we must go for our needs. Before his supreme Majesty we must bluntly tear the veil off our consciences and in search of the good and bad we have done, thank him for his graces, confess our sins and ask pardon and to show us the direction of his Holy Will, having in our hearts the sincere desire to confess to his minister whenever we are able to do so. There, my children, is what I call confessing to God! In such a confession well made, God himself will absolve us. It is thus in all painful situations that deprive us of the sacraments. The carrying of the Cross like a Christian is the source of the remission of our sins... What the world does to drive us away from God only brings us closer... We are now to repair those faults which came from too great a trust in absolution and not examining one’s weaknesses thoroughly enough. Obligated to wail now before God, the faithful should consider all its deformities... Let this confession to God be for you a short daily practice, but fervent... The first fruit that you will draw from it apart from the remission of your sins, will be to learn to know yourself and to know God, and the second will be to be ever ready to present yourself to a priest if you are able, enriched in character by the mercy of the Lord.

“...Console yourselves, my children, in the trust you have in God. This tender Father will pour on you his graces, his blessings and his mercies in these awful

¹⁸ However, the last part of the quote teaches the error that the sins that were remitted directly by God must be re-confessed to a priest as if they were not remitted by God or as if they would be re-incurred if not re-confessed: “They are not for this reason to be deprived of the Sacrament of Penance, but, when they have an opportunity to confess to a priest who understands them, they must confess all the mortal sins which they have not yet declared to a confessor who understood their language.”

moments that you fear, in more abundance than if you were being assisted by his ministers, of whom you have been deprived only because you wouldn't abandon him. The abandonment and forsakenness that we fear for ourselves resembles that of the Savior on the Cross when he said to his Father, 'My God, my God, why hast thou forsaken me?' ...Your pains and abandonment lead you to your glorious destiny in ending your life like Jesus ended his! ...Don't be surprised at the great number who quit! Truth wins, no matter how small the number of those who love and remain attached to God. God watches over us, our hope is justified. It tells us that either the persecution stops or the persecution will be our crown. In the alternative of one or the other, I see the accomplishment of our destiny. Let God's will be done, since in whatever manner he delivers us, his eternal mercies pour into us."

And there was a period of time in which Japanese Catholics did not have a Catholic priest in Japan for 200 years. Yet God saw to it that they were baptized into the Catholic Church and the mortal sins of the faithful were remitted directly by God when they worthily confessed to him.

Abjuration without a Catholic Bishop or Catholic Priest

Baptized non-Catholics, which includes baptized self-professed non-Catholics (such as Protestants) and nominal Catholics (such as those who adhere to the Vatican II Church), who want to convert and become members of the Catholic Church must abjure from their heresies and/or schisms and any non-Catholic sect they may have belonged to and its leaders by condemning and denouncing them, which can be included in a profession of the Catholic faith:

Nominal *Catholic Encyclopedia*, Abjuration: "A denial, disavowal, or renunciation under oath. In common ecclesiastical language this term is restricted to the renunciation of heresy made by the penitent heretic on the occasion of his reconciliation with the Church. The Church has always demanded such renunciation, accompanied by appropriate penance... after the birth of Nestorianism and Eutychianism, the abjuration of heresy was added a solemn profession of faith... In all cases there was demanded the presentation of a *libellus*, or form of abjuration, in which the convert renounced and anathematized his former tenets. After declaring his abjuration to be free from compulsion, fear, or other unworthy motive, he proceeded to anathematize all heresies in general and in particular that sect to which he had belonged, together with its heresiarchs, past, present, and future. He then enumerated the tenets accepted by said sect, and, having repudiated them singly and generally, he ended with a profession of his belief in the true Faith."

Normally a Catholic bishop must accept the abjuration and profession of faith, after which the bishop lays his hands upon the convert at which point he then enters the Catholic Church and thus becomes a member of the Catholic Church:

First Council of Constantinople, 381: "Canon 7. Those who embrace orthodoxy and join the number of those who are being saved from the heretics, we receive in the following regular and customary manner: Arians, Macedonians, Sabbatians, Novatians, those who call themselves Cathars and Aristae, Quartodeciman or Tetradites, Apollinarians—these we receive when they hand in statements and anathematise every heresy which is not of the same mind as the holy, catholic and apostolic church of God. They are first sealed or anointed with holy chrism on the forehead, eyes, nostrils, mouth and ears. As we seal them we say: 'Seal of the gift of the holy Spirit'."

Pope St. Siricius, Epistle *Directa ad Decessorem* to Himerius, Bishop of Terracina, 385: "(1, 1) And so on the first page of your letter you have indicated that very

many baptized by the impious Arians are hastening to the Catholic faith and that certain of our brothers wish to baptize these same ones again. This is not allowed since the Apostle forbids it to be done and the canons oppose it, and after the cessation of the Council of Ariminum general decrees sent to the provinces by my predecessor Liberius of venerable memory prohibit it. These together with the Novatians and other heretics we join to the company of the Catholics through the sole invocation of the sevenfold Spirit by the imposition of a bishop's hands, just as it was determined in the Synod, which, too, the whole East and West observe. It is proper that you also do not deviate from this course henceforth if you do not wish to be separated from our company by synodal decision.”¹⁹

Pope St. Leo the Great, *Letter 166*, to Neon, Bishop of Ravenna, 458 AD: “Baptism by heretics must not be invalidated by second baptism. But if it can be proved that any such person has been baptized, though by heretics, let the sacrament of regeneration be by no means reiterated on him; but let that only which was wanting there be now added, that he have the imposition of hands by the bishop for the obtaining the grace of the Holy Spirit...”

If it is the first time the convert entered the Catholic Church, he does not have to confess to a Catholic priest the sins he committed previous to entering the Catholic Church because the sanctifying grace of baptism remits all of his sins and all the punishment due to his sins the instant he entered the Catholic Church.²⁰

A convert who re-enters the Catholic Church and thus was a member of the Catholic Church before he fell away must confess to a Catholic priest the mortal sins he committed when he was outside the Catholic Church to have them remitted. If a Catholic priest not available in the foreseeable future, then he must confess his sins to God and God will remit them.

When a Catholic bishop is not available in the foreseeable future, then the convert must abjure before a Catholic priest:

The Delict of Heresy, by the apostate Rev. Eric F. MacKenzie, 1932: “Absolution from Heresy - ... The penitent must abjure his erroneous tenets in the presence of the Bishop or the priest who absolves him. ... The essential necessity is that the delinquent abjure his particular error, and profess full belief in the opposite Catholic dogma, together with a sincere acceptance of the doctrinal authority of God and of the Church.”²¹

If no Catholic bishop or Catholic priest is available in the foreseeable future, then the convert must abjure before a Catholic layman. And if a Catholic layman is not available in the foreseeable future, he must abjure before a non-Catholic to witness his abjuration. And if there is no one willing to witness his abjuration in the foreseeable future, he can abjure and make a profession of faith by himself.

Until I complete a through profession of faith, contact me at Support@JohnTheBaptist.us to know what you must abjure from and what profession of faith you must take.

If the baptism of a non-Catholic convert was doubtful and thus possibly invalid, he must first make a conditional abjuration and then be conditionally baptized.²² If his previous baptism was

¹⁹ D. 88.

²⁰ Men who are baptized but do not believe in the Catholic faith only get the indelible mark and thus do not get membership in the Catholic Church and the remission of their sins and the punishment due to their sins. They do not get the other gifts of baptism until they enter the Catholic Church by abjuration or a profession of the Catholic faith and thus become members of the Catholic Church. They will then get the sanctifying grace of baptism, which will remit all their sins and punishment due to their sins previous to their membership in the Catholic Church. (See RJMI article *Worthy and Unworthy Candidates for Baptism*.)

²¹ *The Delict of Heresy* (hereafter: DOH), In its Commission, Penalization, and Absolution, A Dissertation, by the apostate Rev. Eric F. MacKenzie, A.M., S.T.L., J.C.L., of the Archdiocese of Boston, Nihil Obstat: Patrick J. Waters, Ph.D. Censor Deputatus, Imprimatur: +William Cardinal O’Connell, Archbishop of Boston, Boston, June 3, 1932, Catholic University of America Canon Law Series, Chap. 8, pp. 108, 114.

²² See in this book “Conditional baptism,” p. [13](#).

invalid, then he enters the Catholic Church by his conditional abjuration. If his previous baptism was valid, then he enters the Catholic Church by his conditional abjuration:

Imprimatured Book, 1907: "Conditional Baptism - ...The practical method of reconciling heretics with the Church is as follows: If baptism be conferred absolutely, the convert is to make no abjuration because the sacrament of regeneration washes away his past offences. If his baptism is to be conditional, he must first make an abjuration and then receive the conditional baptism. If the convert's former baptism was judged to be certainly valid, he is only to make the abjuration or the profession of faith and receive absolution from the censures he may have incurred by the bishop laying hands on him.."

Do Not Fall for the Temptation to Receive a Sacrament from a Non-Catholic Priest

Dear reader, do not be tempted to commit several mortal sins by receiving sacraments from non-Catholic priests. If you do, the just God will severely curse and punish you for putting the sacraments before the Catholic faith. If you were Catholic, you would no longer be Catholic because you would be an automatically excommunicated formal heretic for being in religious communion with a non-Catholic priest. And you would commit mortal sins of sacrilege and scandal.

Beware of the traps and snares the Devil lays by making you think you need to go to Mass or confession at all costs even if you must attend Mass at a non-Catholic church or go to confession to a non-Catholic priest. He may tell you that if you did not attend such a Mass or go to confession to a non-Catholic priest you would be committing more mortal sins. When, in fact, you will never be able to stop committing mortal sins; even if you overcome one, another will arise. Not until I stopped attending the Masses of non-Catholic priests and going to them for confession did I truly overcome my mortal sins; and then, for the first time in my life, I began to become more holy and more enlightened.

Beware also of false consolations, which hence come from the Devil, that make you feel good or inspired when you receive sacraments from a non-Catholic priest or attend their Masses. God consoles non-Catholics and bad Catholics when they move away from falsehoods and other sins and toward truth and holiness, and the Devil consoles for the opposite reasons. But the consolations feel the same! The only sure way to distinguish true consolations (which are thus from God) from false consolations (which are thus from the Devil) is by the Catholic faith. Judge all things by the faith of the priest whom you receive sacraments from. And do not let the Devil make you feel guilty for not attending the Masses of non-Catholic priests or for not going to them for confession.

Appendix

Baptismal Certificate

CATHOLIC BAPTISMAL CERTIFICATE



On this day of _____,
N. _____ was
baptized (*circle one*: unconditionally – conditionally) in the name of the Father, and of the Son,
and of the Holy Spirit, into the One, Holy, Catholic, and Apostolic and Church in the city, state,
and country of _____
_____.

RECIPIENT:

Name (signature): _____

Print name: _____

Home Address: _____

City, State, Country _____

Date & Place of Birth: _____

MINISTER: (*Circle one*: Catholic Cleric, Catholic Layman, or non-Catholic)

Name (signature): _____

Print name: _____

Home Address: _____

City, State, Country _____

GODPARENTS: (Must be Catholic)

Name (signature): _____

Print name: _____

Home Address: _____

City, State, Country _____

Name (signature): _____

Print name: _____

Home Address: _____

City, State, Country _____

WITNESSES:

Name (signature): _____

Print name: _____

Home Address: _____

City, State, Country _____

(Circle one: Catholic or non-Catholic)

Name (signature): _____

Print name: _____

Home Address: _____

City, State, Country _____

(Circle one: Catholic or non-Catholic)

RECORD:

Inscribed in the records of:

Place and Date: _____

Address: _____

City, State, Country _____

Marriage Certificate

CATHOLIC MARRIAGE CERTIFICATE



On this day of _____,
N. _____ and
N. _____ were joined
in marriage in the city, state, and country of _____
_____.

Spouses:

Husband:

Name: (signature) _____
(print name) _____
Home Address: _____
City, State, Country _____
Date and Place of Birth: _____

Father's Name _____

Mother's Maiden name: _____

Baptismal Record:

Place and Date: _____
Minister: _____
Address: _____
City, State, Country _____

Confirmation Record:

Place and Date: _____
Minister: _____
Address: _____
City, State, Country _____

Wife:

Name: (signature) _____
(print name) _____

Home Address: _____

City, State, Country _____

Date & Place of Birth: _____

Father's Name _____

Mother's Maiden name: _____

Baptismal Record:

Place and Date: _____

Minister: _____

Address: _____

City, State, Country _____

Confirmation Record:

Place and Date: _____

Minister: _____

Address: _____

City, State, Country _____

Minister: (Catholic Cleric, Catholic Layman, Other)

Name: (signature) _____
(print name) _____

Home Address: _____

City, State, Country _____

Witnesses:

Name (signature): _____
(Catholic or Other) (print name: _____)

Home Address: _____

City, State, Country _____

Name (signature): _____
(Catholic or Other) (print name: _____)

Home Address: _____

City, State, Country _____

Record: Inscribed in the records of:

Date and Place: _____

Address: _____

City, State, Country _____

