

Baptism Controversy Revision



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,
The Intercession of Saint Michael the Archangel,
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



“Then cometh Jesus from Galilee to the Jordan, unto John, to be baptized by him.
But John stayed him, saying: I ought to be baptized by thee, and comest thou to me?
And Jesus answering, said to him: Suffer it to be so now.
For so it becometh us to fulfil all justice. Then he suffered him.
And Jesus being baptized, forthwith came out of the water.”
(Saint Matthew 3:13-16)

“Holy baptism, which is the gateway to the spiritual life, holds the first place among all the sacraments; through it we are made members of Christ and of the body of the Church. And since death entered into the universe through the first man, ‘unless we are born of water and the Spirit, we cannot,’ as the Truth says, ‘enter into the kingdom of heaven.’
The matter of this sacrament is real and natural water.”
(The Council of Florence, 1439)

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INTRODUCTION

Warning

Do not trust the vast majority of imprimatured books written by so-called Catholic theologians from the 13th century onward because most if not all of these books contain heresy, contradictions, or willfully ambiguous teachings that are meant to be taken in the heretical sense. Most of the theology books I refer to from this time period (such as *The Catholic University Canon Law Series* and *Catholic Encyclopedia* of 1913) are infected with heresy, contradictions, and willful ambiguity. For lack of other sources, I use these books to quote the truthful points and to get their sources that concur with the truthful points. I also use these books to expose their heresies and other errors. Pope Pius X said that there were so many heretical imprimatured books in his day that it was impossible for the Holy See to inspect all of them:

Pope Pius X, *Pacendi Dominici Gregis*, 1907: “51. We bid you do everything in your power to drive out of your dioceses, even by solemn interdict, any pernicious books that may be in circulation there. The Holy See neglects no means to put down writings of this kind, but the number of them has now grown to such an extent that it is impossible to censure them all. Hence it happens that the medicine sometimes arrives too late, for the disease has taken root during the delay... Let no Bishop think that he fulfils this duty by denouncing to us one or two books, while a great many others of the same kind are being published and circulated. Nor are you to be deterred by the fact that a book has obtained the Imprimatur elsewhere, both because this may be merely simulated, and because it may have been granted through carelessness or easiness or excessive confidence in the author as may sometimes happen in religious Orders.”

(See *Catholic Topic Index*: Books: Imprimatured books: Imprimatured books are fallible.) Even though popes from the 14th century onward said and did some good things, they also said and did some very evil things. Almost every pope, if not every pope, from 1305 onward was evil for several reasons: 1) their resurrecting, promoting, or allowing the glorification of philosophy and merging it with theology, known as Scholasticism, which I call Theophilosophy; 2) their resurrecting, promoting, or allowing the reading and glorification of the pagan classics and thus of false gods and false religions; 3) their desecration of Catholic places by promoting or allowing naked art or art that glorifies philosophers or pagan gods and mythological creatures in these places; 4) their participating in or allowing massive immorality or not doing enough to condemn, punish, and stop it because they themselves were under the Roman’s One Curse of massive immorality for their sins against the faith; and 5) their progressive lack of vigilance in condemning heresy and denouncing and weeding out notorious heretics and their heretical books either because these wicked popes loved men and the world more than God or because they themselves were heretics. A pope only loses his office if he is a public formal heretic. Hence a pope who is an occult heretic or is a public heretic for doubting or denying a deeper dogma but whose obstinacy is not certain is still the pope. Consequently, it is possible to have a heretic pope who is thus not inside the Catholic Church and hence not Catholic. (See *Catholic Topic Index*: “Offices: Public formal heretics cannot hold offices” and “Sinful Popes: All popes from the 14th century onward were evil popes.”)

Abbreviations

- D. *The Sources of Catholic Dogma*, by Henry Denzinger. The translation was made by Roy J. Deferrari from the Thirtieth Edition of Henry Denzinger's *Enchiridion Symbolorum*. *Nihil Obstat*: Dominic Hughes, O.P., *Censor Deputatus*. Imprimatur: +Patrick A. O'Boyle, Archbishop of Washington, April 25, 1955. Published by B. Herder Book Co., 1957.
- Du. *Enchiridion Symbolorum*, by Henr. Denzinger et Clem. Bannwart, S.J. Definitionum et declarationum de rebus fidei et morum. Editio decima quarta et qunita, quam paravit, Joannes Bapt. Umberg, S.J. Publisher: Friburgi Brisgoviae, Herder & Co., Typographi Editores Pontificii (Beronlini, Carolsruhae, Coloniae, Monachii, Vindobonae, Londini, S. Ludioivici Mo.). Imprimi potest: Bern Bley, S.J., Praep. Prov. Germ. Inf., Coloniae, die 4 Ianuarii 1922. Imprimatur: Dr. Mutz, Vic. Gen., Fribugi Brisgoviae, die 1 Februarii 1922.
- FCNT *The Fathers of the Church, A New Translation*, founded by Ludwig Schopp; Editorial Director: Roy Joseph Deferrari, The Catholic University of America; "Funeral Orations by Saint Gregory of Nazianzus and Saint Ambrose," translated by Leo P. McCauley, S. J., John J. Sullivan, C. S. Sp., Martin R. P. Mcguire, Roy J. Deferrari; New York, Fathers of the Church, Inc., 1953; *Nihil Obstat*: John M. A. Fearn, S.T.D., *Censor Librorum*; Imprimatur: +Francis Cardinal Spellman, Archbishop of New York, August 15, 1953.
- PCC *A Practical Commentary on the Code of Canon Law*, by Rev. Stanislaus Woywod, O.F.M., LL.B. Revised by 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.

Revisions and Corrections to the Previous Version

I still firmly hold the opinion that the only way men can be sanctified and saved is by the reception of the sacrament of baptism. And I firmly hold that the opinions that catechumens can be sanctified by baptism of blood and by baptism of desire are allowable opinions. This version better defends the allowable opinions of baptism of blood and of desire.

In the previous version of this book, *Baptism Controversy*, I believed that the allowable opinions of baptism of blood and baptism of desire were non-addressed exceptions to the Council of Trent's Session 6, Chapter 4, which teaches that the laver of regeneration and the desire to be baptized are necessary for justification. Although that opinion has some merit because there are non-addressed exceptions to certain infallible decrees, the better opinion, which is presented in this new version, is that baptism of blood or desire is contained within the sacrament of baptism because without the sacrament of baptism and its water, baptism of blood or desire has no effect and cannot exist. Hence according to those who hold the allowable opinion of baptism of blood or desire, the sacrament of baptism and its water or the laver of regeneration is necessary for justification even though the *reception* of the sacrament of baptism is not necessary for justification. The necessity of the sacrament of baptism, then, is not the same as the necessity of receiving the sacrament of baptism. I compare baptism of desire and the necessity of the sacrament of baptism and its water to penance of desire and the necessity of the sacrament of penance and its absolution. In the Council of Trent and councils previous to Trent, infallible decrees teach that the sacrament of penance and its absolution are necessary for Catholics to have their mortal sins remitted. They do not

mention any exceptions. Yet the Council of Trent infallibly defined for the first time that penance of desire remits a Catholic's mortal sins before he receives the sacrament of penance and its absolution if he has perfect contrition and the desire to receive the sacrament of penance. There can be no contradiction between these dogmas, the necessity of the sacrament of penance and its absolution and penance of desire. The explanation is that penance of desire is contained within the sacrament of penance and its absolution because it gets its power and effect from the sacrament so that without the sacrament of penance and its absolution, penance of desire cannot exist. Hence the sacrament of penance and its absolution are necessary for Catholics to have their mortal sins remitted even for those who have them remitted by penance of desire. But the *reception* of the sacrament of penance and its absolution is not always necessary to have mortal sins remitted. The same, then, applies to the allowable opinions of baptism of blood and of desire and the sacrament of baptism and its water.

I no longer hold my previous opinion, which had some merit, that the "or" in the Council of Trent's Session 6, Chapter 4, means "and" for those with the use of reason and "or" for those who do not have the use of reason. The most probable opinion is that the "or" means "or." And because it is used with the word "without," "or" means that if either thing is lacking, the laver of regeneration or the desire to receive the laver, then justification does not occur. Hence without either of these two things, justification does not occur. If one has the laver of regeneration but is without the desire for it, he does not get justified. And if one has the desire to be baptized but is without the laver of regeneration, he does not get justified. He only has to be without one of the two things and not without both of them for justification to not occur. Therefore, to be justified one must not be lacking either thing and thus *both* are necessary—the laver of regeneration and the desire for it. And this applies not only to adults (those with the use of reason) but also to infants (those without the use of reason) because infants get the desire to be baptized into the true Catholic Church from their guardians.

This version also corrects the previous version in which I said it was a dogma that one can become a member of the Catholic Church only by the reception of the sacrament of baptism. This is not a dogma. Infallible decrees that teach that men are made members of the Catholic Church by the reception of the sacrament of baptism do not say this is the only way to become members of the Catholic Church. The only pope that taught this was Pope Pius XII in his fallible capacity in his encyclical *Mystici Corporis*. Hence it is an allowable opinion that baptism of blood or desire places catechumens inside the Catholic Church either as members or non-members. However, as stated in the previous version, it is a heretical opinion to say that baptism of blood or desire does not place catechumens inside the Catholic Church because it is a dogma that there is no remission of sins outside the Catholic Church.

In the previous version of this book, I taught that it is a dogma that the indelible mark is only given by the reception of the sacrament of baptism. But I could find no infallible papal decree that teaches this. Infallible decrees which teach that the reception of the sacrament of baptism bestows the indelible mark do not say this is the only way. Hence it is an allowable opinion that baptism of blood or desire does or does not bestow the indelible mark.

In the previous version of this book, I taught that it was a dogma that the sacrament of baptism is necessary as a necessity of means. However, no pope has infallibly defined

this one way or the other. Hence it is an allowable opinion that the sacrament of baptism is or is not necessary as a necessity of means.

In the previous version of this book, it was my opinion that catechumens cannot have perfect contrition. My current position is that they can have perfect contrition but this is not enough to sanctify them, not even if they desire to receive the sacrament of baptism. I prove that perfect contrition can exist in men while their sins are not remitted but only covered, such as in the Old Testament elect during the Old Testament era.

In this version I do not attempt to explain what the censures of Michael du Bay's errors mean regarding perfect charity and the remission of sins. Instead, I thoroughly discredit Pope Pius V's encyclical *Ex Omnibus Afflictionibus*, which consists of the censures of du Bay's errors, as a fallible, incompetent, bumbling piece of junk. And worse of all it is heretical.

In the earlier version of this book, I taught that the first time dead catechumens were allowed to be buried in the Catholic Church and prayed for was in 1917, according to the *1917 Code of Canon Law*. However, the first pope to allow catechumens to be buried in the Catholic Church and to be prayed for was Pope Innocent III in the 12th century. But the principle still applies that either the previous law on not burying dead catechumens in the Catholic Church and not praying for them was evil and harmful or the current law of Pope Innocent III and the *1917 Code of Canon Law* that allows them to be buried in the Catholic Church and to be prayed for is evil and harmful.

The Baptism Controversy and the Salvation Dogma

Some confuse the Salvation Dogma of “outside the Catholic Church there is no salvation” with the allowable opinion that catechumens can be sanctified by baptism of blood or desire. The former is a dogma and the latter is an allowable opinion. Although the two topics are related, they are not identical. The Catholic Church interprets the dogma “outside the Catholic Church there is no salvation” to mean that only those who profess belief in the Catholic Church and faith and enter the Catholic Church can be saved; hence anyone who dies worshipping a false god, practicing a false religion, adhering to a non-Catholic church, or as an atheist goes to hell. Those who hold the allowable opinion that baptism of blood or desire can sanctify Catholic catechumens do not deny the Salvation Dogma. They believe that these sanctified catechumens are inside the Catholic Church. And these catechumens do believe in the Catholic God, Catholic Church, Catholic faith, and adhere to a Catholic Church and hence do not worship false gods or practice false religions or adhere to non-Catholic Churches.

However, the heretical opinion of baptism of desire, also known as baptism by implicit desire, teaches that men can be sanctified while believing in false gods or no God or practicing false religions (such as Talmudic Jews and Moslems). This heresy denies the Salvation Dogma. To deny the Salvation Dogma, the salvation heretics had to formulate the heretical opinion of baptism by implicit desire because many unbelievers, such as Talmudic Jews and Moslems, do not believe in baptism and thus would never even think of getting baptized. Hence the salvation heretics waved their magic wand and got Talmudic Jews and Moslems, etc., inside the Catholic Church by baptism of implicit desire—contrary to the explicit desire of these unbelievers to remain unbelievers. Well, no magic wand or excuse or deceptive theology can place these men inside the Catholic

Church but instead brings down curse upon those who pretend it can. And it prevents unbelievers from truly entering the Catholic Church by giving them a false confidence that they can be saved while worshipping their false gods or practicing their false religions. (See RJMI book *The Salvation Dogma: Salvation Heresy Enters Catechisms in U.S.A.*)

Allowable Opinions Do Not Belong to the Magisterium

Non-magisterial teachings are fallible and thus cannot end the dispute

Opinions on faith or morals that have not been defined or condemned by the solemn magisterium or the ordinary magisterium or the natural law (which can be called the natural magisterium) are allowable opinions and thus can be held by Catholics. If the allowable opinion happens to be wrong, then Catholics who hold it are only in error but not in heresy.

The solemn magisterium consists of the infallible teachings of the popes on faith and morals. The ordinary magisterium consists of the infallible teachings of the unanimous consensus of the Church Fathers on faith and morals. The natural magisterium (the natural law) consists of dogmas on faith and morals that God writes upon the hearts of all men. Catholics are bound to believe all of the dogmas that belong to the solemn, the ordinary magisterium, and the natural magisterium. Hence a Catholic is not bound to believe or disbelieve non-dogmatic opinions on faith or morals because such opinions are fallible. Some non-dogmatic and thus fallible teachings are as follows:

1. Fallible papal teachings and laws
2. A Church Father's individual opinion
3. Canon laws
4. Sacred congregation decrees
5. Catechisms not declared as infallible by a pope
6. Saints' teachings
7. Theologians' teachings

Only the unanimous consensus of the Church Fathers on faith or morals, and not the individual teachings of a Church Father, makes a doctrine a dogma and part of the ordinary magisterium. Fallible papal teachings, canon laws, sacred congregation decrees, fallible catechisms, saints' teachings, and theologians' teachings are fallible and thus can contain sinful and harmful laws, heresy, and other errors. Fallible sources can contain infallible teachings, not because these sources can make these teachings infallible, but because these teachings were previously made infallible either by the solemn magisterium or the ordinary magisterium or belong to the natural magisterium. Hence none of these fallible sources, or any other fallible source, can be used to settle an allowable dispute concerning a doctrine of faith or morals. (See RJMI book *The Magisterium of the Catholic Church.*)

Papal promulgation is not infallible in and of itself

Papal promulgation is not infallible in and of itself. Popes have promulgated works that contained heresy and other errors, such as heretical and erroneous Bible translations. (See RJMI book *Public Formal Heretics Cannot Hold Offices*: Papal promulgation of heretical works done by others does not cause a pope to lose his office.)

Erroneous allowable opinions are defended by erroneous theologies

Many Church Fathers and other saints defended doctrines that were later infallibly condemned. Hence they held an erroneous theology to defend their erroneous doctrines. In the eyes of God, all erroneous theologies are indefensible and illogical. Yet this did not make the Church Fathers and other saints heretics no matter how illogical or indefensible their theology was because the erroneous doctrines they defended were not yet infallibly condemned in their day.

For instance, before the Immaculate Conception was infallibly defined, it was an allowable opinion to believe that the Blessed Virgin Mary was stained with original sin. All who at that time held this erroneous opinion defended it with an erroneous theology which, in the eyes of God and others who saw it as God does, was indefensible and illogical. But this did not make them heretics no matter how illogical and indefensible their theology was because no pope had yet infallibly defined that Mary was conceived without original sin. However, if they had not honestly addressed all the credible evidence, they would have been guilty of the mortal sin of lying even though they would not have been guilty of heresy.

It is easy to look back on past disputes over non-infallibly defined doctrines that have since been infallibly resolved and make judgments against those who held the erroneous doctrines. But one must be careful not to make rash judgments. Until these allowable disputes are infallibly resolved, there are many legitimate concerns about correctly explaining the doctrine so as not to deny related dogmas. In many cases erroneous theologies led to the final resolution by which the correct theology was eventually formulated so that the doctrine could be infallibly defined with confidence and without threatening related dogmas. This is all part of the normal process by which allowable opinions on faith or morals become dogmas.

Hence when I point out the many erroneous and illogical and indefensible theologies of those who hold the allowable opinion that catechumens can be sanctified by baptism of blood or desire, I am not condemning their opinion as heretical but showing how false it is in preparation for a future pope's infallible definition in which all the related dogmas will not be endangered.

Erroneous theologies can be taken to heretical conclusions

All erroneous theologies eventually end up defending a heresy, which is when a true Catholic rejects the heresy and abandons the erroneous theology and tries another theology to defend his allowable opinion. And in cases where he cannot come up with a credible theology, he will abandon his allowable opinion for an opposing one that can be defended with a credible theology. A Catholic who believes in an erroneous theology

does not become a heretic unless he takes the erroneous theology to its heretical conclusion and thus doubts or denies a dogma.

The Three Allowable Opinions on Baptism, Justification, and Salvation

Sanctification by baptism of water, blood, or desire applies only to catechumens

Regarding doctrines or opinions that do not belong to the solemn magisterium or the ordinary magisterium or the natural magisterium, the Catholic Church allows opposing opinions and thus debate. This is the case with the allowable opinions regarding the ongoing baptism controversy. The allowable opinions of baptism of blood and baptism of desire apply only to catechumens and thus not to infants or non-catechumens. A catechumen is a man who believes in the Catholic faith and is preparing to enter the Catholic Church by receiving the sacrament of baptism or by abjuration if he is already baptized. In this book catechumen is used to mean an unbaptized catechumen; that is, a person who is preparing to enter the Catholic Church by receiving the sacrament of baptism. The first pope to teach that catechumens can be sanctified by baptism of desire was Pope Innocent III in the 12th century. And he did so in his fallible capacity and thus his teaching is not binding on Catholics. However, he lays out the just-mentioned conditions for the allowable opinion of baptism of desire:

The Privation of Christian Burial, by Rev. Charles A. Kernin, Chapter 3, Article 1, The Exclusion of Catechumens, p. 29: “By the time of Innocent III (1198-1216) catechumens were granted Christian burial, but only under certain conditions. They must have had the use of reason, have been instructed in the truths of [Catholic] faith necessary for salvation, have signified their intention and resolve to receive Baptism, and thereupon have died so suddenly that they could not previously receive Baptism. [Footnote 1] This benign legislation was occasioned by the sudden death of a priest, who, it was only then discovered, had never been baptized. The privilege seems to have been already generally conceded and it continued to be granted in the cases of those who, though properly prepared for Baptism, died suddenly before having received it, through no fault of their own. [Footnote 2]”¹

Footnote 1: “*Codex Iustinianus* (Justinian Code), 2, X, de presbytero non-baptizato, III, 43, in VI.”

Footnote 2: “*Hostiensis Summa Aurea* (Lugduni, 1503), lib. III, de presbytero non-baptizato, n. 2; Many, *De Locis Sacris*, 217.”

Hence an unallowable opinion is the heresy which teaches that non-catechumens (that is, men with the use of reason who do not believe in the Catholic faith and are not preparing to enter the Catholic Church) can be justified and saved by baptism of blood or desire.

¹ *The Privation of Christian Burial*, by Rev. Charles A. Kernin, M.A., S.T.B., J.C.L. *Nihil Obstat*: Hieronymus D. Hannan, S.T.D., J.C.D., *Censor Deputatus*, Washingtonii, D. C., die XXVIII Maii, 1941. Imprimatur: +Matthaeus F. Grady, D.D., Episcopus Burlingtonensis, Burlingtonii, die XXX Maii, 1941. Catholic University of America Canon Law Studies, No. 136. Published by The Catholic University of America Press, 1941.

Baptism of water, blood, and desire place the recipients inside the Catholic Church

The allowable opinions of baptism of water, blood, and desire teach that the recipients are united to the body of the Catholic Church and thus inside the Catholic Church. However, the opinion that the recipients are not inside the Catholic Church is unallowable and thus heretical because it is a dogma that there is no remission of sins outside the Catholic Church:

Pope Boniface VIII, Bull *Unam Sanctum*, 1302: “Outside the Church there is no salvation nor remission of sins.”

What follows are the three allowable opinions regarding the legitimate Baptism Controversy.

1. Baptism of water is the only way to sanctify and save catechumens

The term “baptism of water” applies to the reception of the sacrament of baptism. The only way catechumens can be sanctified, enter the Catholic Church, and be in the way of salvation is by baptism of water, by receiving the sacrament of baptism. This is my opinion.

2. Baptism of water, blood, or desire sanctifies and saves catechumens

Catechumens can be sanctified, enter the Catholic Church, and be in the way of salvation by baptism of water, baptism of blood, or baptism of desire.

3. Baptism of blood or desire sanctifies but does not save catechumens

Catechumens can be sanctified and enter the Catholic Church by baptism of blood or desire but cannot be in the way of salvation unless baptized by water, unless they also receive the sacrament of baptism, which then places them in the way of salvation. This is Fr. Leonard Feeney and the Saint Benedict Center’s opinion.

Anyone who holds any of the above three opinions cannot be rightly accused of teaching heresy. Therefore, the opponents must not denounce one another for teaching heresy but only for teaching a non-condemned error. And all must be willing to submit to a future pope’s infallible definition. I, Richard Joseph Michael Ibranyi, vow to submit to a future pope’s infallible decision regarding this legitimate baptism controversy.

This baptism controversy can be compared to the disputes in the thirteenth century over the Immaculate Conception. Some theologians believed that Mary had the stain of original sin, and others did not. But none could rightly be accused of teaching heresy but only a non-condemned error because the doctrine of the Immaculate Conception is not part of the ordinary magisterium and was not part of the solemn magisterium until it was infallibly defined by Pope Pius XI in 1854. (See RJMI book *The Magisterium of the Catholic Church*: Immaculate Conception doctrine proves the need of papal intervention.)

A Future Pope's Infallible Decree Will End the Baptism Controversy

Only a future pope can settle this legitimate baptism dispute by infallibly defining one of the allowable opinions or infallibly condemning two of the opinions. Expect a future pope's infallible definition to say the following:

We declare, define, and decree as a dogma of the Catholic Church that catechumens can only be sanctified by the reception of the sacrament of baptism. Hence we decree that the previously held opinions that catechumens can be sanctified without receiving the sacrament of baptism by believing in the Catholic faith, desiring to be baptized, and having perfect contrition (known as baptism of desire) or by dying as a martyr (known as baptism of blood) are false; therefore, from this point forward, We infallibly condemn these doctrines as heretical. We also infallibly declare as dogma that all good-willed catechumens who were presumed to have been sanctified by any of these two means were actually sanctified by receiving the sacrament of baptism sometime before they died and went to their particular judgment even if God had to raise them from the dead to have them baptized by water. Anyone who denies or even doubts any one of these dogmas, let him be anathema!

**1. BAPTISM OF WATER IS THE ONLY WAY TO
SANCTIFY AND SAVE CATECHUMENS**

Water Is Readily Available and Anyone Can Baptize

One proof that the reception of the sacrament of baptism is necessary for sanctification and salvation is that God made it very easy for anyone to receive the sacrament of baptism no matter where he may be.

1. Water, the matter of the sacrament, is readily available. Wherever men live there is water.
2. God allows anyone to administer the sacrament of baptism, even pagans and other unbelievers, when no Catholics are available.

Hence there is no need for baptism of blood or desire because God has made the sacrament of baptism readily available under all circumstances. This is not true with the sacrament of penance, which God has made more difficult to receive because only a Catholic priest can administer the sacrament of penance. There have been many times in the history of the Catholic Church when Catholic priests were not available to Catholics and thus God allows penance by desire for these stranded Catholics. (See in this book [Baptism of desire and the necessity of the sacrament of baptism compared to penance of desire and the necessity of the sacrament of penance](#), p. 99.)

God Gets the Water of Baptism to All Good-Willed Men

God is all knowing and all powerful and keeps His promises

Because God is all knowing, all powerful, and keeps all His promises, He will never let any ultimately good-willed person die without getting baptized by water and entering the Catholic Church. If you believe this is impossible for God, then you are a heretic for believing that God is not all powerful and all knowing: *“With God all things are possible.”* (Mt. 19:26)

Jesus said that all men must be baptized by water to be saved; and in my opinion, He meant it literally. Jesus also promised that other good sheep (that is, good-willed unbelievers) would hear His voice and enter the Catholic Church before they die: *“And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.”* (Jn. 10:16) Because God keeps His promises, He sees to it that all these other good sheep will hear His voice, believe in Him, and receive the sacrament of baptism and enter the Catholic Church sometime before they die.

Because God is all knowing, He knew all of the good sheep, the elect, even before the earth was created: *“For all things were known to the Lord God, before they were created.”* (Eccus. 23:29) And because God is all powerful, He creates the elect in a time and place in which they can get baptized by water and enter the Catholic Church sometime before they die: *“The works of God are done in judgment from the beginning, and from the making of them he distinguished their parts, and their beginnings in their generations.”* (Eccus. 16:26) *“[God] hath made of one, all mankind, to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation.”* (Acts 17:26) And because God is all powerful, He clears all obstacles that would prevent

His elect from being baptized by water and entering the Catholic Church: *“No word shall be impossible with God.”* (Lk. 1:37)

“Behold I am the Lord the God of all flesh: shall any thing be hard for me? ...Alas, alas, alas, O Lord God, behold thou hast made heaven and earth by thy great power, and thy stretched out arm: no word shall be hard to thee... O most mighty, great, and powerful, the Lord of hosts is thy name. Great in counsel and incomprehensible in thought: whose eyes are open upon all the ways of the children of Adam, to render unto every one according to his ways, and according to the fruit of his devices.” (Jer. 32:27, 17-19)

Jesus said, *“If you have faith as a grain of mustard seed, you shall say to this mountain, Remove from hence hither, and it shall remove; and nothing shall be impossible to you.”* (Mt. 17:19) St. Gregory the Wonder Worker, also known as Thaumaturgus, proved he had this faith in God. Thus God moved a great stone for him:

Butler’s Lives of the Saints, St. Gregory Thaumaturgus, Nov. 17: “[An idolatrous] priest hereupon pointing to a great stone, desired the saint to command that it should change its place to another, which he named. St. Gregory did so, and the stone obeyed, by the power of him who promised his disciples that by faith they should be able to remove mountains. The priest was converted by this miracle, and, forsaking his house, friends, and relations, resigned himself up to the instructions of divine wisdom.” (v. 4, p. 222, c. 1)

Since God moves great stones and even mountains because of a man’s faith, then God certainly gets baptismal water to a man because of his faith. Without God’s help, no one can be saved. Jesus said, *“No man can come to me, except the Father, who hath sent me, draw him.”* (Jn. 6:44) The Father draws men to Jesus by giving them His grace, then by drawing them to His gospel, then by their believing, and then by drawing them to the baptismal waters: *“But by the **grace** of the Lord Jesus Christ, we believe to be saved.”* (Acts 15:11) *“**Faith** then cometh by **hearing**; and hearing by the word of Christ.”* (Rom. 10:17) *“He that **believeth** and is **baptized**, shall be saved.”* (Mk. 16:16) Good-willed men have nothing to fear because God is all merciful, all just, all knowing, all powerful, and all honest and hence keeps His promise to draw all the good sheep to Jesus: *“All that the Father giveth to me shall come to me; and him that cometh to me, I will not cast out.”* (Jn. 6:37) Therefore, the Father draws all the good sheep to Jesus by sending them the gospel, giving them the grace to believe, getting them baptized by water, and hence drawing them into His Catholic Church. We will now see how God has drawn men to the baptismal font and into the Catholic Church. We will see how God has arranged and manipulated things in order that His elect get baptized by water and enter the Catholic Church.

God drew Saul to the baptismal font

Jesus knocked Saul off his horse, blinded him, and spoke to him. He told Saul where he must go and what he must do. God then commanded a disciple to restore Saul’s sight and baptize him with water. Saul then took the name Paul. And all these events were ordained and governed by God:

“And as he [Saul] went on his journey, it came to pass that he drew nigh to Damascus; and suddenly a light from heaven shined round about him. And falling on the ground, he heard a voice saying to him: Saul, Saul, why persecutest thou me?”

Who said: Who art thou, Lord? And he: I am Jesus whom thou persecutest. It is hard for thee to kick against the goad. And he trembling and astonished, said: Lord, what wilt thou have me to do? And the Lord said to him: Arise, and go into the city, and there it shall be told thee what thou must do. ... And Saul arose from the ground; and when his eyes were opened, he saw nothing. But they leading him by the hands, brought him to Damascus. And he was there three days, without sight, and he did neither eat nor drink. Now there was a certain disciple at Damascus, named Ananias. And the Lord said to him in a vision: Ananias. And he said: Behold I am here, Lord. And the Lord said to him: Arise, and go into the street that is called Strait, and seek in the house of Judas, one named Saul of Tarsus. For behold he prayeth. (And he saw a man named Ananias coming in, and putting his hands upon him, that he might receive his sight.) But Ananias answered: Lord, I have heard by many of this man, how much evil he hath done to thy saints in Jerusalem. And here he hath authority from the chief priests to bind all that invoke thy name. And the Lord said to him: Go thy way; for this man is to me a vessel of election, to carry my name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house. And laying his hands upon him, he said: Brother Saul, the Lord Jesus hath sent me, he that appeared to thee in the way as thou camest; that thou mayest receive thy sight, and be filled with the Holy Spirit. And immediately there fell from his eyes as it were scales, and he received his sight; and rising up, he was baptized." (Acts 9:3-18)

God drew Cornelius and his companions to the baptismal font

God gave a dream to Cornelius in which He told him to send his servants to St. Peter. God told him where Peter was staying. God also gave a dream to St. Peter to prepare him for the coming of the servants. And when they arrived, St. Peter listened to the servants and went with them to Cornelius' house. When Peter met Cornelius and his family and companions, Peter preached the word to them and the Holy Spirit dropped upon them as a sign to Peter that they were worthy to be baptized by water. And St. Peter then commanded that they be baptized by water, at which point their souls were sanctified and they entered the Catholic Church:

“And there was a certain man in Caesarea, named Cornelius, a centurion of that which is called the Italian band; a religious man, and fearing God with all his house, giving much alms to the people, and always praying to God. This man saw in a vision manifestly, about the ninth hour of the day, an angel of God coming in unto him, and saying to him: Cornelius. And he, beholding him, being seized with fear, said: What is it, Lord? And he said to him: Thy prayers and thy alms are ascended for a memorial in the sight of God. And now send men to Joppe, and call hither one Simon, who is surnamed Peter: He lodgeth with one Simon a tanner, whose house is by the sea side. He will tell thee what thou must do. And when the angel who spoke to him was departed, he called two of his household servants, and a soldier who feared the Lord, of them that were under him. To whom when he had related all, he sent them to Joppe. And on the next day, whilst they were going on their journey, and drawing nigh to the city, Peter went up to the higher parts of the house to pray, about the sixth hour. And being hungry, he was desirous to taste somewhat. And as they were preparing, there came upon him an ecstasy of mind. And he saw the heaven opened, and a certain vessel descending, as it were a great linen sheet let down by the four corners from heaven to the earth: Wherein were all manner of four-footed beasts, and creeping things of the earth, and fowls of the air. And there came a voice to him: Arise, Peter; kill and eat... Now, whilst Peter was doubting within himself, what the vision that he had seen should mean, behold the men who

were sent from Cornelius, inquiring for Simon's house, stood at the gate. And when they had called, they asked, if Simon, who is surnamed Peter, were lodged there. And as Peter was thinking of the vision, the Spirit said to him: Behold three men seek thee. Arise, therefore, get thee down and go with them, doubting nothing: for I have sent them. Then Peter, going down to the men, said: Behold, I am he whom you seek; what is the cause for which you are come? Who said: Cornelius, a centurion, a just man, and one that feareth God, and having good testimony from all the nation of the Jews, received an answer of an holy angel, to send for thee into his house, and to hear words of thee. ...And it came to pass, that when Peter was come in, Cornelius came to meet him... Now therefore all we are present in thy sight, to hear all things whatsoever are commanded thee by the Lord. And Peter opening his mouth, said: ... You know the word which hath been published through all Judea... He [Jesus] commanded us to preach to the people, and to testify that it is he who was appointed by God, to be judge of the living and of the dead. To him all the prophets give testimony, that by his name all receive remission of sins, who believe in him. ... And he [Peter] commanded them [Cornelius and his companions] to be baptized in the name of the Lord Jesus Christ. Then they desired him to tarry with them some days." (Acts 10:1-48)

God drew an Ethiopian eunuch to the baptismal font

God sent St. Philip the deacon to a good-willed Ethiopian eunuch who was a convert to Judaism and hence knew, believed, worshipped, and obeyed the one true God, the God of Israel. However, now that it was the New Covenant era, this Ethiopian needed also to believe in Jesus Christ and the Most Holy Trinity and get baptized by water in order to enter the Catholic Church and have a hope to be saved. Hence God sent St. Philip to the Ethiopian to preach the gospel to him and to baptize him with water so that he could enter the Catholic Church. Just before Philip arrived, God's grace prepared the heart of the Ethiopian by having him read the messianic prophecy of Isaias Chapter 53. When Philip arrived, he enlightened the Ethiopian with the gospel by telling him what Isaias' prophecy means, who the Messiah is, and what he must do to be saved. The Ethiopian believed with all his heart and asked to be baptized. Hence St. Philip forthwith baptized him with water:

"Now an angel of the Lord spoke to Philip, saying: Arise, go towards the south, to the way that goeth down from Jerusalem into Gaza: this is desert. And rising up, he went. And behold a man of Ethiopia, an eunuch, of great authority under Candace the queen of the Ethiopians, who had charge over all her treasures, had come to Jerusalem to adore. And he was returning, sitting in his chariot, and reading Isaias the prophet. And the Spirit said to Philip: Go near, and join thyself to this chariot. And Philip running thither, heard him reading the prophet Isaias. And he said: Thinkest thou that thou understandest what thou readest? Who said: And how can I, unless some man shew me? And he desired Philip that he would come up and sit with him. And the place of the scripture which he was reading was this: He was led as a sheep to the slaughter; and like a lamb without voice before his shearer, so openeth he not his mouth. In humility his judgment was taken away. His generation who shall declare, for his life shall be taken from the earth? And the eunuch answering Philip, said: I beseech thee, of whom doth the prophet speak this? of himself, or of some other man? Then Philip, opening his mouth, and beginning at this scripture, preached unto him Jesus. And as they went on their way, they came to a certain water; and the eunuch said: See, here is water: what doth hinder me from being baptized? And Philip said: If thou believest with all thy heart, thou mayest. And he answering, said: I believe that Jesus Christ is the Son of God. And he

commanded the chariot to stand still; and they went down into the water, both Philip and the eunuch: and he baptized him.” (Acts 8:26-38)

God drew an Irish chieftain to the baptismal font

The Catechist, Rev. Canon Howe: “[St. Columbanus (543-615) said]: ‘My sons, today you will see an ancient Pictish chief, who has faithfully kept the precepts of the Natural Law all his life, arrive on this island; he comes to be baptized and to die.’ Immediately, a boat was seen to approach with a feeble old man seated in the prow who was recognized as chief of one of the neighboring tribes. Two of his companions brought him before the missionary, to whose words he listened attentively. The old man asked to be baptized, and immediately thereafter breathed out his last breath and was buried on the very spot.”²

God draws dead men to the baptismal font by raising them from the dead

(See in this book [Miraculous Baptisms Prove the Necessity of Baptism of Water](#), p. 33.)

God got water to one monk and let another die of thirst

There were two monks dying from thirst in the desert. God let one monk live long enough to get water brought by monks sent by St. Antony of the Desert. However, God allowed the other monk to die of thirst before the water arrived:

Life of St. Antony, by St. Athanasius, between 356 and 362 AD: “59. But when two brethren were coming to him, the water failed on the way, and one died and the other was at the point of death, for he had no strength to go on, but lay upon the ground expecting to die. But Antony sitting in the mountain called two monks, who chanced to be there, and urged them, saying, ‘Take a pitcher of water and run on the road towards Egypt. For of two men who were coming, one is already dead and the other will die unless you hasten. For this has been revealed to me as I was praying.’ The monks therefore went, and found one lying dead, whom they buried, and the other they restored with water and led him to the old man. For it was a day’s journey. But if any one asks, why he did not speak before the other died, the question ought not to be asked. For the punishment of death was not Antony’s but God’s, who also judged the one and revealed the condition of the other. But the marvel here was only in the case of Antony: that he sitting in the mountain had his heart watchful, and had the Lord to show him things afar off.”

The question is, Could God have warned St. Antony sooner in order to get water to that monk before he died? Certainly! The fact that God did not is proof that the monk was not worthy, and hence God punished him with death. St. Antony proves his unshakable faith that God is all just, all merciful, all powerful, and all knowing by not even questioning God’s justice in this matter. In this case St. Antony may not have known the exact reason that this monk was not worthy but knew with all certainty that this monk was not worthy because God punished the monk by letting him die of thirst. If the monk had been worthy, God would have gotten him water as He did for the worthy monk. In this case you can clearly see that God willed and hence arranged for the one monk to get water and the other to not get water. The same applies to baptismal water. God wills and

² *The Catechist*, by Rev. Canon Howe, cf. 9th ed., London: Burns, Oates, and Washbourne, 1922, vol. 1, p. 63.

arranges for some infants and catechumens to get baptismal water and others to not get baptismal water. If God allows an infant or catechumen to die without getting the water of baptism, Catholics must say as Tobias and King David said and St. Antony would have said:

“Thou art just, O Lord, and all thy judgments are just, and all thy ways mercy, and truth, and judgment.” (Tob. 3:2) “Thou art just, O Lord, and thy judgment is right.” (Ps. 118:137)

Indeed, thou are just, O Lord, and thy judgment is right because thou hast seen that the heart of this infant or catechumen was ultimately of bad will and thus thou hast let him die without the water of baptism and sent him to hell for all eternity. All praise, all power, all knowledge, and all glory be to the Lord our God, the Catholic God, who is all just and all merciful!

God made water flow from a rock as a sign to a martyr

Roman Martyrology, October 20: “At Agen in France, St. Caprasius, martyr. He was hiding in a cavern to avoid the violence of the persecution when the report of the blessed virgin Faith’s courage in suffering for Christ roused him to endure the torments. He prayed to God that, if he were deemed worthy of the glory of martyrdom, clear water might flow from the rock of his cave. God granted his prayer, and he went with confidence to the scene of the trial where, after a valiant struggle, he merited the palm of martyrdom under Maximian.”

If God can miraculously make water come out of a rock for a mere sign to a martyr, He certainly can miraculously make water come out of a rock or anything so that a catechumen who is about to die as a martyr can be baptized by water.

God can transport a missionary in an instant to preach and baptize

It is a dogma that God is all powerful. Therefore it is a dogma that God can transport a man from one side of the earth to the other in an instant.

The Prophet Habacuc

In the Bible we read that God transported the Prophet Habacuc from Judea to Babylon to feed the Prophet Daniel who was in the lions’ den:

“And the king saw that they pressed upon him violently: and being constrained by necessity he delivered Daniel to them. And they cast him into the den of lions, and he was there six days... Now there was in Judea a prophet called Habacuc, and he had boiled pottage, and had broken bread in a bowl: and was going into the field, to carry it to the reapers. And the angel of the Lord said to Habacuc: Carry the dinner which thou hast into Babylon to Daniel, who is in the lions’ den. And Habacuc said: Lord, I never saw Babylon, nor do I know the den. And the angel of the Lord took him by the top of his head, and carried him by the hair of his head, and set him in Babylon over the den in the force of his spirit. And Habacuc cried, saying: O Daniel, thou servant of God, take the dinner that God hath sent thee.” (Dan. 14:29-36)

If God can miraculously transport a man from one place to a far place to feed someone, then God certainly can miraculously transport a man from one place to a far place to sanctify a catechumen by baptizing him with water.

Venerable Mary of Agreda

God miraculously transported Sr. Mary of Agreda (1602-1665) to preach the Catholic faith to some North American Indians to prepare them for baptism when Catholic missionaries would arrive. This below picture and its caption are from Sr. Mary of Agreda's book *Mystical City of God*.³



MARY OF AGREDA IS KNOWN TO HAVE BEEN FAVORED WITH THE MIRACLE OF BILOCATION: ALWAYS REMAINING IN HER CONVENT AT AGREDA, SHE WAS FOR A NUMBER OF YEARS THE FIRST MESSENGER OF THE TRUE FAITH SENT BY GOD TO THE INDIANS IN ARIZONA AND NEW MEXICO, U. S.

“Mary of Agreda is known to have been favored with the miracle of bilocation: always remaining in her convent at Agreda, she was for a number of years the first messenger of the true faith sent by God to the Indians in Arizona and New Mexico, U.S.”

Fr. Michael Muller, *The Catholic Dogma*, 1888: “Among the holy souls of past centuries who have been loaded with signal favors and privileges by Almighty God, we must place, in the first rank, Mary of Jesus, often styled of Agreda, from the

³ *Mystical City of God*, by Sister Mary of Jesus (of Agreda). Translated from the original authorized Spanish edition by Fiscar Marison, begun on the Feast of the Assumption, 1902. Imprimatur: + Archbishop H. J. Alerding, Bishop of Fort Wayne, 1902. Imprimatur: + Archbishop Edwin V. Byrne, D.D., Archbishop of Santa Fe, NM, USA. Book One (The Conception), page next to the Table of Contents.

name of the place in Spain where she passed her life. The celebrated J. Goerres, in his grand work, 'Mysticism,' does not hesitate to cite as an example the life of Mary of Agreda, in a chapter entitled, 'The Culminating Point of Christian Mysticism.' Indeed, there could not be found a more perfect model of the highest mystic ways. This holy virgin burned with a most ardent love for God and for the salvation of souls. One day, she beheld in a vision all the nations of the world. She saw the greater part of men were deprived of God's grace, and running headlong to everlasting perdition. She saw how the Indians of Mexico put fewer obstacles to the grace of conversion than any other nation who were out of the Catholic Church, and how God, on this account, was ready to show mercy to them. Hence she redoubled her prayers and penances to obtain for them the grace of conversion. God heard her prayers. He commanded her to teach the Catholic religion to those Mexican Indians. From that time, she appeared, by way of bilocation, to the savages, not less than five hundred times, instructing them in all the truths of our holy religion, and performing miracles in confirmation of these truths. When all were converted to the faith, she told them that religious priests would be sent by God to receive them into the Church by baptism. As she had told, so it happened. God, in his mercy, sent to these good Indians several Franciscan fathers, who were greatly astonished when they found those savages fully instructed in the Catholic doctrine. When they asked the Indians who had instructed them, they were told that a holy virgin appeared among them many times, and taught them the Catholic religion and confirmed it by miracles. (*Life of the Venerable Mary of Jesus of Agreda*, § xii.) Thus those good Indians were brought miraculously to the knowledge of the true religion in the Catholic Church, because they followed their conscience in observing the natural law."⁴

If God can miraculously transport a Catholic from one place to a far place to feed men with the Catholic faith, then God certainly can miraculously transport a man from one place to a far place to sanctify a catechumen by baptizing him with water.

St. Raymund of Pennafort

God miraculously transported St. Raymund of Pennafort over the sea on his cloak, from the Island of Majorca to Barcelona, a distance of 60 leagues (180 miles):

Butler's Lives of the Saints, Rev. Alban Butler: "January 23, St. Raymund of Pennafort - ... King James took him into the island of Majorca. The saint embraced that opportunity of cultivating that infant church. This prince was an accomplished soldier and statesman, and a sincere lover of religion, but his great qualities were sullied by a base passion for women. He received the admonitions of the saint with respect, and promised amendment of life, and a faithful compliance with the saint's injunctions in every particular; but without effect. St. Raymund upon discovering that he entertained a lady at his court, with whom he was suspected to have criminal conversation, made the strongest instances to have her dismissed, which the king promised should be done, but postponed the execution. The saint, dissatisfied with the delay, begged leave to retire to his convent at Barcelona. The king not only refused him leave, but threatened to punish with death any person that should undertake to convey him out of the island. The saint, full of confidence in God, said to his companion, 'A king of the earth endeavours to deprive us of the means of retiring; but the king of heaven will supply them.' He then walked boldly to the waters, spread his cloak upon them, tied up one corner of it to a staff for a sail, and

⁴ **Warning:** Fr. Michael Muller was a heretic. His book *The Catholic Dogma* contains heresy. (See RJMI refutation *A Brief Denunciation of Father Michael Muller*.)

having made the sign of the cross, stepped upon it without fear, whilst his timorous companion stood trembling and wondering on the shore. On this new kind of vessel the saint was wafted with such rapidity, that in six hours he reached the harbour of Barcelona, sixty leagues distant from Majorca. Those who saw him arrive in this manner met him with acclamations. But he gathering up his cloak dry, put it on, stole through the crowd, and entered his monastery. A chapel and a tower, built on the place where he landed, have transmitted the memory of this miracle to posterity. This relation is taken from the bull of his canonization, and the earliest historians of his life. The king became a sincere convert, and governed his conscience, and even his kingdoms, by the advice of St. Raymund from that time till the death of the saint.” (vol. 1, p. 95)

If God can miraculously transport a Catholic from one place to a far place to escape persecution, then God certainly can miraculously transport a man from one place to a far place to sanctify a catechumen by baptizing him with water.

Miraculous Baptisms Prove the Necessity of Baptism of Water

The fact that many infants and catechumens have been miraculously baptized by water proves that baptism of desire and baptism of blood are false doctrines. God even gets baptismal water to good-willed men who die without having received the sacrament of baptism by raising them from the dead so that they can get baptized by water. If baptism of water is not always necessary for salvation and thus baptism of blood or desire could suffice, then there would be no need for miraculous baptisms.

St. Peter, 1st century

Pope Linus was born at Volterra in Tuscany and was the first to succeed St. Peter in the government of the Church. His faith and holiness were so great that he not only cast out devils but even raised the dead to life. He wrote the acts of blessed Peter and, in particular, what Peter had done against Simon Magus. According to the *Acts of Linus*, Ss. Processus and Martinian were two soldiers who guarded St. Peter when he was in prison. He converted them in the prison. In order to baptize them, Peter made the sign of the cross that caused a fountain miraculously to spring from the rock. Peter then baptized them with the water from this fountain. This fountain is still shown in the Mamertine Prison.



Rick Steves' Europe: Mamertine Prison: "This 2,500-year-old, cistern-like prison, which once held the bodies of Saints Peter and Paul, is worth a look... at the foot of Capitol Hill, near Forum's Arch of Septimius Severus. When you step into the room, you'll hit a modern floor. Ignore that and look up at the hole in the ceiling, from which prisoners were lowered. Then take the stairs down to the level of the actual prison floor. Downstairs, you'll see the column to which Peter was chained. It's said that a miraculous fountain sprang up in this room so that Peter could convert and baptize his jailers, who were also subsequently martyred."





The plaque reads as follows: "This is the column to which the Apostles Peter and Paul were chained. They converted the martyrs Ss. Processus and Martinian, who were custodians of this prison, and 47 others to the faith of Christ who were miraculously baptized with water from this fount."



If baptism of blood sanctifies souls, then there would have been no need to baptize these soldiers with the water that sprang miraculously from this well because they were martyred shortly after their conversion and their martyrdom would have sufficed to

sanctify their souls. One must ask, What, then, was the purpose of this miracle if not to prove that there is no other way for men to be sanctified than by being baptized by water?

St. Martin of Tours, 4th century

St. Martin raised a man from the dead who was then baptized

Life of St. Martin, by Sulpitius Severus (363-420): “Chapter VII. Martin Restores a Catechumen to Life: ...After the lapse only of a few days, the catechumen, seized with a languor, began to suffer from a violent fever. It happened that Martin had then left home, and having remained away three days, he found on his return that life had departed from the catechumen; and so suddenly had death occurred, that he had left this world without receiving baptism. The body being laid out in public was being honored by the last sad offices on the part of the mourning brethren, when Martin hurries up to them with tears and lamentations. But, then laying hold, as it were, of the Holy Spirit, with the whole powers of his mind, he orders the others to quit the cell in which the body was lying; and bolting the door, he stretches himself at full length on the dead limbs of the departed brother... he then rose up for little, and gazing on the countenance of the deceased, he waited without misgiving for the result of his prayer and of the mercy of the Lord. And scarcely had the space of two hours elapsed, when he saw the dead man begin to move a little in all his members, and to tremble with his eyes opened for the practice of sight... Those who had been standing at the door immediately rush inside. And truly a marvelous spectacle met them, for they beheld the man alive whom they had formerly left dead. Thus being restored to life, and having immediately obtained baptism, he lived for many years afterwards... The same man was wont to relate that, when he left the body, he was brought before the tribunal of the Judge, and being assigned to gloomy regions and vulgar crowds, he received a severe [Footnote 4 by translator below] sentence. Then, however, he added, it was suggested by two angels of the Judge that he was the man for whom Martin was praying; and that, on this account, he was ordered to be led back by the same angels, and given up to Martin, and restored to his former life.”

Some very important lessons are learned in the above facts. The catechumen who died without receiving the sacrament of baptism was ready to be damned to hell. But because of St. Martin’s prayers, God suspended the catechumen’s particular judgment and allowed him to be restored to life in order to be baptized by water. The question is, If perfect contrition and the desire to be baptized could have sufficed to justify the catechumen—as it was obviously God’s will to sanctify this catechumen—then why the need to raise him from the dead so that he could be baptized with water? Why would not God give this good-willed catechumen the grace for perfect contrition before he died so that he would have received baptism of desire before he died?

The below commentary by the translator regarding the damning sentence awaiting the dead catechumen proves that in the days of St. Martin there was not the faintest idea of baptism of desire. However, the commentator himself questions the absolute need of the sacrament of baptism by his use of the word “supposed” in Footnote 4 and questions the damning sentence of this catechumen:

Life of St. Martin, translator’s comment, Footnote 4: “Here again it is to be noted what fatal consequences were supposed to flow from dying without receiving baptism.”

The commentator admits that Catholics during the time of St. Martin believed that catechumens who died without receiving the sacrament of baptism were damned. This proves that in the 5th century the average priest and layman had no concept of baptism of desire and of blood.

St. Martin of Tours had perfect contrition and yet his sins were not remitted

We read that Sulpitius did not believe that St. Martin could become a new creature until he was baptized by water:

Life of St. Martin, by Sulpitius Severus, Chapter 2, p. 5: “During nearly three years before his baptism [St. Martin’s], he was engaged in the profession of arms, but he kept completely free from those vices in which that class of men become too frequently involved... the whole body of comrades... loved him. Although not yet made a new creature [Footnote 5 by translator].”

Surely, if any catechumen had perfect contrition, it was St. Martin, who performed many miracles as a catechumen. And we know he had the desire to be baptized. Yet Sulpitius says that St. Martin was “not yet made a new creature.” Thus Sulpitius, Martin’s close friend, did not believe in baptism of desire, along with most other Catholics in his day. Beware of those who use Pope Pius V’s fallible and incompetent censures of the teachings of Michael du Bay to try to prove that perfect contrition cannot exist without the remission of sins. (See in this book [Censure of Michael du Bay’s errors regarding baptism of desire and perfect contrition](#), p. 119.)

Commenting on this above passage, the translator teaches that Sulpitius was wrong for believing that the only baptism that can save a soul is baptism of water, as if Catholics from that era were not as enlightened as he. The translator also acknowledges that some early Church Fathers believed the same way as Sulpitius and the laymen of that day, that catechumens could not be sanctified by baptism of blood or desire:

Footnote 5: “Sulpitius manifestly refers to baptism in these words. However mistakenly, several others of the early Fathers held that regeneration does not take place before baptism, and that baptism is, in fact, absolutely necessary to regeneration.”

This is one proof that baptism of desire and baptism of blood were not held by the unanimous consensus of the Church Fathers. This account also proves that the Church Fathers who did believe in baptism of blood or desire did not make their opinions widely known to laymen or the average priest because the laymen and the average priest of the 5th century did not know about baptism of blood or desire. They believed that a catechumen who dies without being baptized by water is damned to hell.

St. Patrick, 5th century

The Only-Begotten, Michael Malone, p. 384: “In all, St. Patrick brought to life some forty infidels in Ireland, one of whom was King Echu... On raising him from the dead, St. Patrick instructed and baptized him, asking what he had seen of the other world. King Echu told how he had actually beheld the throne prepared for him in Heaven because of his life of being open to the grace of Almighty God, but that he was not allowed to enter precisely because he was as yet unbaptized. After receiving the sacraments... (he) died instantly and went to his reward.”

St. Joan of Arc, 15th century

Raised from the Dead, Fr. Albert J. Herbert, 1986: “One of the most unique saints of all time was Joan of Arc (1412-1431)... In early March, 1430, St. Joan arrived at the village of Lagny-sur-Marn, in the direction of Paris. Here she learned of a woman who was greatly distressed because she had given birth to a stillborn son. Some villagers approached Joan and asked for her intercession. The mother prayed only that the child might be brought to life long enough to be baptized and so gain Heaven. Joan went to the church where the dead child had been laid at the feet of the statue of the Blessed Mother. Young girls of the village were praying by the small corpse. Joan then added her own prayers. The baby came to life and yawned three times. Baptism was hurriedly administered. The baby boy died again, and his beautiful spotless baptized soul went straight to Heaven.”⁵

St. Peter Claver, 17th century

The Only-Begotten, Michael Malone, p. 386: “When Father Claver arrived at her deathbed, Augustina lay cold to the touch, her body already being prepared for burial. He prayed at her bedside for one hour, when suddenly the woman sat up, vomited a pool of blood, and declared upon being questioned by those in attendance: ‘I have come from journeying along a long road. After I had gone a long way down it, I met a white man of great beauty who stood before me and said: Stop! You can go no further.’... On hearing this, Father Claver cleared the room and prepared to hear her Confession, thinking she was in need of absolution for some sin she may have forgotten. But in the course of the ritual, St. Peter Claver was inspired to realize that she had never been baptized. He cut short her confession and declined to give her absolution, calling instead for water with which to baptize her. Augustina’s master insisted that she could not possibly need baptism since she had been in his employ for twenty years and had never failed to go to Mass, Confession, and Communion all that time. Nevertheless, Father Claver insisted on baptizing her, after which Augustina died again joyfully and peacefully in the presence of the whole family.”

There are many other historical accounts of miraculous baptisms. These few accounts are sufficient proof that God is telling us that baptism of water, the reception of the sacrament of baptism, is the only way men can be sanctified and saved.

Baptism of Blood and of Desire Does Not Exclude Miraculous Baptisms by Water

The main and correct concern of those who hold the allowable opinion of baptism of blood or desire is that worthy catechumens who died before receiving the sacrament of baptism were justified and saved even though they did not explain it the right way. They did not consider that it is an easy thing for God to raise worthy dead catechumens to life long enough to be baptized by water. One can say that a catechumen’s perfect contrition and desire to be baptized before he died earned him the merit to be raised from the dead and miraculously baptized by water. Some of the Church Fathers who held the allowable opinion of baptism of blood or desire hint at this. For example, in one place St. Ambrose

⁵ *Raised from the Dead*, Fr. Albert J. Herbert, S.M. Imprimatur: + Joseph V. Sullivan, S.T.D., Bishop of Baton Rouge, Louisiana, 1986. P. 93.

teaches that Valentinian II was baptized by desire, but in another place he seems to teach that Christ baptized him and thus he received the sacrament of baptism:

St. Ambrose, “On the Death of Valentinian,” 392 AD, pp. 287-288: “(75) ...No ordinary person but Christ Himself enlightened you with spiritual grace. He baptized you, because the ministry of men was lacking you. Greater things have you gained, who believed that you had lost lesser. What are the breasts of the Church except the sacrament of baptism? And well does he say ‘sucking,’ as if the baptized were seeking Him as a draught of snowy milk. ‘Finding thee without,’ he says, ‘I shall kiss thee,’ that is, finding you outside the body. I embrace you with the kiss of mystical peace. No one shall despise you, no one shall shut you out, I will introduce you into the inner sanctuary and hidden places of Mother Church, and into all the secrets of mystery, so that you may drink the cup of spiritual grace.”⁶

And in one place St. Augustine teaches that a catechumen can be baptized by blood or desire, but in another place he seems to teach that the sacrament of baptism is invisibly administered:

St. Augustine, *On Baptism Against the Donatists*, Book 4, Chapter 22, par. 30, 400 AD: “That the place of baptism is sometimes supplied by martyrdom is supported by an argument by no means trivial, which the blessed Cyprian adduces from the thief, to whom, though he was not baptized, it was yet said, Today shalt thou be with Me in Paradise. On considering which, again and again, I find that not only martyrdom for the sake of Christ may supply what was wanting of baptism, but also faith and conversion of heart, if recourse may not be had to the celebration of the mystery of baptism for want of time. For neither was that thief crucified for the name of Christ, but as the reward of his own deeds; nor did he suffer because he believed, but he believed while suffering. It was shown therefore, in the case of that thief, how great is the power, even without the visible sacrament of baptism, of what the apostle says, With the heart men believeth unto righteousness, and with the mouth confession is made unto salvation. But the want is supplied invisibly only when the administration of baptism is prevented, not by contempt for religion, but by the necessity of the moment.”

Even though in this teaching from 400 AD St. Augustine teaches that the Good Thief was baptized by desire, he hints that he may have been miraculously and invisibly baptized by water. This is proved because in a later work in 424 AD St. Augustine teaches that the Good Thief was baptized by water. (See in this book [St. Augustine believed the Good Thief was baptized by water just as the apostles were even though there is no record of it](#), p. 43.) And it seems that in St. Augustine’s latest works from 426 to 429 AD on this topic he changed his opinion from baptism of blood or desire to baptism of water as the only way catechumens can be justified and saved. (See in this book [Church Fathers who at one time may have rejected baptism of blood and of desire](#), p. 78.)

⁶ *The Fathers of the Church, A New Translation* [hereafter FCNT], founded by Ludwig Schopp; Editorial Director: Roy Joseph Deferrari, The Catholic University of America; “Funeral Orations by Saint Gregory of Nazianzus and Saint Ambrose,” translated by Leo P. McCauley, S. J., John J. Sullivan, C. S. Sp., Martin R. P. Mcguire, Roy J. Deferrari; New York, Fathers of the Church, Inc., 1953; *Nihil Obstat*: John M. A. Fearn, S.T.D., *Censor Librorum*; Imprimatur: +Francis Cardinal Spellman, Archbishop of New York, August 15, 1953.

Dead Catechumens Were Not Buried in the Catholic Church or Prayed For

Until the pontificate of Pope Innocent III (1198-1216) in the 13th century, the constant teaching and practice of the Catholic Church in all places and at all times was that dead catechumens were not to be buried in the Catholic Church or prayed for:

Second Council of Braga, 6th century: “Canon 17. Neither the commemoration of Sacrifice [*oblationis*] nor the service of chanting [*psallendi*] is to be employed for catechumens who have died without baptism.”⁷

Catholic Encyclopedia, Baptism, 1907: “IX NECESSITY OF BAPTISM - ...A certain statement in the funeral oration of St. Ambrose over the Emperor Valentinian II has been brought forward as a proof that the Church offered sacrifices and prayers for catechumens who died before baptism. There is not a vestige of such a custom to be found anywhere. St. Ambrose may have done so for the soul of the catechumen Valentinian, but this would be a solitary instance, and it was done apparently because he believed that the emperor had had the baptism of desire. The practice of the Church is more correctly shown in the canon (xvii) of the Second Council of Braga: ‘Neither the commemoration of Sacrifice [*oblationis*] nor the service of chanting [*psallendi*] is to be employed for catechumens who have died without the redemption of baptism.’ The arguments for a contrary usage sought in the Second Council of Aries (c. xii) and the Fourth Council of Carthage (c. Ixxix) are not to the point, for these councils speak, not of catechumens, but of penitents who had died suddenly before their expiation was completed.”

The Privation of Christian Burial, by Rev. Charles A. Kernin, Chapter 2, Article 1, pp. 16-18: “Whether Catechumens were refused burial in the early centuries of the Church... Gratian quotes Augustine as clearly opposed to any idea that catechumens are saved without Baptism: ‘*Cathechumenum, quamvis in operibus bonis defunctum, vitam habere non credimus, excepto dumtaxat nisi martyrio sacramentum compleat.*’ [Footnote 16] From the sum of the evidence it would seem to be fairly certain that catechumens were not considered members of the Church as far as Christian burial was concerned. [Footnote 17] Similarly, when infants of Catholic parents died without Baptism they also were refused Christian burial. [Footnote 18] With the I Council of Braga (561) legislation somewhat more specific is discovered, although there is still considerable opportunity in some instances for the process of deduction to discover the denial of Christian burial. There still is evidence of this privation under ambiguous terms, as in the foregoing times, but, on the whole, this period deserves to be considered as manifesting an advance in the development of legislation on the subject. The Council of Braga took decisive action on several prevailing evils. It forbade Christian burial to suicides and to those who were put to death for their crimes. In canon 15 the Council renewed the prohibitions against communicating with heretics in any way, ‘*sicut antiqua canonum continent statuta.*’ Catechumens also were denied Christian burial by canon 17 in so far as the Council denied it to all who had not been baptized...”

Footnote 16: “C. 37, D. 4, *de cons.*”

Footnote 17: “Many, *De Locis Sacris*, n. 217; Schmalzgrueber, *Ius Ecclesiasticum Universum*, (5 vols., Romae, 1843-45), lib. III. tit. 28, n. 6; cf. Moulart, *De Sepultura*, pp. 60-63, 268-269.”

Footnote 18: “C. 142, D. 4, *de cons.*”

⁷ Sacrorum Conciliorum, Mansi, vol. ix, p. 774.

(See in this book [St. Martin of Tours, 4th century](#), p. 36.) Pope Innocent III is the first pope to allow catechumens who died without receiving the sacrament of baptism to be buried in the Catholic Church under certain conditions:

The Privation of Christian Burial, by Rev. Charles A. Kernin, Chapter 3, Article 1, The Exclusion of Catechumens, p. 29: “By the time of Innocent III (1198-1216) catechumens were granted Christian burial, but only under certain conditions. They must have had the use of reason, have been instructed in the truths of [Catholic] faith necessary for salvation, have signified their intention and resolve to receive Baptism, and thereupon have died so suddenly that they could not previously receive Baptism. [Footnote 1] This benign legislation was occasioned by the sudden death of a priest, who, it was only then discovered, had never been baptized. The privilege seems to have been already generally conceded and it continued to be granted in the cases of those who, though properly prepared for Baptism, died suddenly before having received it, through no fault of their own. [Footnote 2]”

Footnote 1: “*Codex Iustinianus* (Justinian Code), 2, X, de presbytero non-baptizato, III, 43, in VI.”

Footnote 2: “*Hostiensis Summa Aurea* (Lugduni, 1503), lib. III, de presbytero non-baptizato, n. 2; Many, *De Locis Sacris*, 217.”

If baptism of desire were true, then from the birth of the Catholic Church until Pope Innocent III in the 13th century the Catholic Church’s law regarding dead catechumens would have been sinful and harmful because it deprived dead catechumens of burial in the Catholic Church and prayers from the Church Militant on earth for their relief in purgatory.

However, if baptism of desire is not true, then the current law from the 13th century onward would be sinful and harmful for giving Catholics the false impression that the sacrament of baptism is not absolutely necessary for catechumens to be sanctified and saved. This would instill a false confidence in baptism of desire as a last resort instead of baptism of water, which is the only resort. Catholics would not be so inclined to go out of their way to baptize a dying catechumen with water if they believed that baptism of desire could take its place. And their lack of baptizing these dying catechumens with water would be the cause of these catechumens being damned to hell—and all because of their false confidence in baptism of desire which led them to not risk their lives to baptize these catechumens! (See in this book [The 1917 Code of Canon Law teaches baptism of desire](#), p. 117; and see RJMI book *Bad Laws in the 1917 Code: The case of the catechumen and baptism of desire* (c. 737, c. 1239) .)

No Way to Remit Baptized-by-Desire Catechumens’ Mortal Sins

If baptism of desire were true, then a baptized-by-desire catechumen who commits a mortal sin would have no way for his mortal sin to be remitted. For example, a catechumen must wait one year before he can receive the sacrament of baptism. Two months after he becomes a catechumen, he has perfect contrition and the desire to be baptized and thus receives baptism of desire in which he gets sanctifying grace and thus the remission of all his sins, original and actual. One month later he falls into mortal sin. But he has no way to have his mortal sin remitted because he is banned from receiving the sacrament of penance until he receives the sacrament of baptism. And even when he does receive the sacrament of baptism, his mortal sin is not remitted because he already

got the sanctifying grace of baptism and the remission of all his sins by baptism of desire. Hence his baptism of water does not give him another remission of all his sins. To have his mortal sin remitted, he would have to confess it to a priest in the sacrament of penance after he is baptized by water. But no law or custom in the Catholic Church requires newly baptized Catholics to go to confession right after they receive the sacrament of baptism. Instead, they are taught that all their sins were remitted by baptism of water and thus they do not have to receive the sacrament of penance to have the sins remitted that they committed before receiving the sacrament of baptism. Hence this baptized-by-desire catechumen's mortal sin that he committed before he was baptized by water remains and will remain till he dies because he will not confess it in the sacrament of penance. Because there is no way for a catechumen to know if he has been baptized by desire, he must presume he does not have it and thus presume all his sins were remitted when he was baptized by water. And even if he had a mind to receive the sacrament of penance to have all his sins remitted that he committed before being baptized by water, the priest would not allow it. This is one reason why I believe baptism of desire is false because of this mortal-sins-not-remitted dilemma.

A solution to the dilemma is that baptism of desire only occurs the instant before death but this presents another dilemma

Some who hold the opinion of baptism of desire are aware of the mortal-sins-not-remitted dilemma and attempt to solve it by teaching that a catechumen can only be baptized by desire the instant before he dies and thus he will not receive the sacrament of baptism. In this way he will not have time to commit a sin before he dies. But this presents another dilemma. A new condition must be added to what it takes for catechumens to be baptized by desire. The accepted theology of perfect contrition and the desire to be baptized is not enough. The catechumen would also have to die. But this undermines the theology that perfect contrition is the thing that actually remits sins, provided the catechumen previous to his perfect contrition has the desire to be baptized. But it is perfect contrition that remits the sin, not death.

Martyrs Were Baptized by Water Even If There Are No Records

In martyrologies and other records on the lives of the saints, less than twenty Catholic martyrs out of the eleven million martyrs who died during the first 300 years of the Church are said to have been baptized by blood and thus sanctified by blood martyrdom. In most cases, these few martyrs who were said to have been sanctified by baptism of blood could easily have been baptized by water before they died. And if any died without receiving the sacrament of baptism, then God miraculously had them baptized by water by raising them from the dead long enough to receive the sacrament of baptism and then they died again and went to their particular judgment. Indeed, there are records in the Catholic Church of catechumens who died and were raised from the dead long enough to receive the sacrament of baptism. (See in this book [Miraculous Baptisms Prove the Necessity of Baptism of Water](#), p. 33.)

One reason these twenty martyrs were presumed to have been sanctified by baptism of blood is because there were no records that they received the sacrament of baptism.

However, just because there is no record that a catechumen got baptized by water before he died does not mean he did not get baptized by water. For example, just because there are no records that the apostles were baptized by water does not mean they were not baptized by water.

St. Augustine believed the Good Thief was baptized by water just as the apostles were even though there is no record of it

Even though the Good Thief did not die as a martyr, some believe he was sanctified and saved by baptism of desire because there is no record of his baptism by water. St. Augustine believed this at one time in 400 AD but later changed his opinion and believed the Good Thief was baptized by water:

St. Augustine, *On Baptism*, Book 4, Chapter 22, 400 AD: “29. ... That the place of Baptism is sometimes supplied by suffering is supported by a substantial argument which the same Blessed Cyprian draws from the circumstance of the thief, to whom, although not baptized, it was said: ‘Today you shall be with Me in paradise [Footnote 11].’ Considering this over and over again, I find that not only suffering for the name of Christ can supply for that which is lacking by way of baptism, but even faith and conversion of heart, if perhaps, because of the circumstances of the time, recourse cannot be had to the celebration of the Mystery of Baptism.” (Quoted from *The Faith of the Early Fathers*, Fr. William Jurgens, 1630.)⁸

Footnote 11: “Luke 23:43. In the *Corrections* 2, 44, Augustine regrets having used the good thief as an example in this instance: for he now recalls that we have no certainty at all that the thief was not in fact baptized...” (Quoted from *The Faith of the Early Fathers*, Fr. William Jurgens, 1630, Footnote 11.)

St. Augustine, *On the Soul and Its Origin* 3, 12, 424 AD: “As for the thief, although in God’s judgment he might be reckoned among those who are purified [ie., as in, a *second time*, that is, after baptism and his fall] by the confession of martyrdom, yet you *cannot* tell whether he was not baptized. For, to say nothing of the opinion that he might have been sprinkled with the water which gushed at the same time with the blood out of the Lord’s side, as he hung on the cross next to Him, and thus have been washed with a baptism of the most sacred kind, what if he had been baptized in prison, as in after times some under persecution were enabled privately to obtain? or what if he had been baptized previous to his imprisonment? If, indeed, he had been, the remission of his sins which he would have received in that case from God would not have protected him from the sentence of public law, so far as appertained to the death of the body. What if, being already baptized, he had committed the crime and incurred the punishment of robbery and lawlessness, but yet received, by virtue of repentance added to his baptism, forgiveness of the sins which, though baptized, he had committed? For beyond doubt his faith and piety appeared to the Lord clearly in his heart, as they do to us in his words. If, indeed, we were to conclude that all those who have quitted life without a record of their baptism died unbaptized, we should calumniate the very apostles themselves; for we are ignorant when they were, any of them, baptized, except the Apostle Paul. If, however, we could regard as an evidence that they were really baptized the circumstance of the Lord’s saying to St. Peter, “*He that is washed needeth not save to wash his feet,*” what are we to think of the others, of whom we do not read even so much as this— Barnabas, Timothy, Titus, Silas, Philemon, the very evangelists Mark and Luke, and

⁸ *The Faith of the Early Fathers*, Fr. William Jurgens, *Nihil Obstat*: Rev. Joseph C. Kremer, S.T.L., *Censor Deputatus*. Imprimatur: +George H. Spelz, D.D., Bishop of St. Cloud, January 25, 1979. Collegeville, MN: Liturgical Press, 1979.

innumerable others, about whose baptism we should never entertain any doubt, although we read no record of it?”

What St. Augustine did not consider is that it is more probable that the Good Thief received the sacrament of baptism along with the Old Testament elect when Jesus raised them from the dead and reunited them with their bodies long enough to baptize them and feed them the Holy Eucharist. (See in this book [Baptism of Old Testament Elect](#), p. 141.) Nevertheless, St. Augustine’s final opinion was that the Good Thief was baptized by water before he hung on the cross even though there is no record of it, just as the apostles were certainly baptized by water even though there is no record of it.

Examples of how martyrs could have been baptized by water before they were martyred

What follows is an excerpt from a book by Br. Robert Mary:⁹

The Truth about Salvation, Br. Robert Mary, M.I.C.M., starting on page 173: “We will now examine the historical evidence put forth by those who claim that ‘baptism of blood’ is a substitute for, even superior to, the sacrament of Baptism. This evidence is found in the many writings that have been handed down to us over the centuries as recorded in various martyrologies, acts of the martyrs, lives of the saints and similar sources. The most concise information on martyrs is found in martyrologies. The present Roman Martyrology is a catalogue of saints honored by the Church, not only those martyred for the Faith. It first appeared in 1584, and was derived from ancient martyrologies that existed in the fourth century, plus official and nonofficial records taken from acts of the martyrs that date back to the second century. It has been revised several times since its first compilation. When he was assigned to revise the ancient accounts, ...Robert Bellarmine himself had to be restrained from overly skeptical editorial deletions.

“As the reader studies the extracts presented below, he should bear in mind several important considerations: First, it was not the intent of those who first reported the circumstances of the deaths of the martyrs to provide information from which ‘baptismal register’ could later be compiled. If the chronicler makes no mention of the martyr’s Baptism, it does not necessarily mean that he was never baptized. A case point is Saint Patrick. He was not a martyr, but his Baptism was never recorded. Yet, we know positively that he received the sacrament since he was a bishop.

“Next, even if a chronicler states positively that a martyr had not been baptized, it should be understood to mean that he was ‘not recorded’ as having been baptized. In those times especially, no person could hope to know with certainty that another had not been baptized.

“Third, if the chronicler says that a martyr was ‘baptized in his own blood,’ this does not automatically preclude prior reception of the sacrament by water. When Christ referred to His coming Passion as a ‘Baptism,’ He had already been baptized by Saint John in the Jordan. Note, in that regard, this quote from Saint John Damascene: ‘These things were well understood by our holy and inspired fathers—

⁹ **Warning:** Br. Robert Mary, who is a member of the St. Benedict Center in New Hampshire, is a heretic for patronizing and supporting the manifestly heretical Conciliar (Vatican II) Church and the apostate Antipope John Paul II, whom he refers to as Catholic, while not condemning their heresies, schisms, and apostasies. What Br. Robert wrote above is a valid Catholic opinion which I agree with, but unfortunately it only takes one heresy to become a heretic and thus fall outside the Catholic Church and therefore on the broad road to damnation. Br. Robert Mary and Antipope John Paul II can say many Catholic things, but it is the non-Catholic things they say or do elsewhere that make them heretics and therefore automatically (*ipso facto*) excommunicate them. (See RJMI refutation *Against the Saint Benedict Center*.)

thus, they strove, after Holy Baptism, to keep...spotless and undefiled. Whence some of them also thought fit to receive yet another Baptism: I mean that which is by blood and martyrdom.’ (Barlaam and Josaphat, St. John Damascene)

“Fourth, ‘baptism of blood’ should be understood as the greatest act of love of God that a man can make. God rewards it with direct entrance into heaven for those who are already baptized and in the Church: no purgatory—it is a perfect confession. If it were capable of substituting for any sacrament, it would be the sacrament of Penance, because Penance does not oblige with a necessity of means, but precept only.

“In the book ‘Church History,’ Father John Laux, M.A., writes: ‘If he [the Christian] was destined to lose his life, he had been taught that martyrdom was a second Baptism, which washed away every stain, and that the soul of the martyr was secure in immediate admission to the perfect happiness of heaven.’

“Fifth, when a martyr is referred to as a ‘catechumen,’ it does not always mean he was not yet baptized. A catechumen was a person learning the Faith, as a student in a class called a catechuminate, under a teacher called a catechist. That students continued in their class even after they were baptized is confirmed conclusively by these words of Saint Ambrose to his catechumens: ‘I know very well that many things still have to be explained. It may strike you as strange that you were not given a complete teaching on the sacraments before you were baptized. However, the ancient discipline of the Church forbids us to reveal the Christian mysteries to the uninitiated. For the full meaning of the sacraments cannot be grasped without the light which they themselves shed in your hearts.’ (On the Mysteries and on the Sacraments, Saint Ambrose)

“Sixth, in those days, a formal Baptism was a very impressive ceremony conducted by the bishop. However, the Church has always taught that, in case of necessity, any person of either sex who has reached the use of reason, Catholic or non-Catholic, may baptize... Therefore, in the early Church, baptized Christians and unbaptized catechumens were instructed to administer the sacrament to each other, if and as needed, whenever persecutions broke out.

“Seventh, salvation was made possible for us men when, on the Cross on Calvary, Our Lord Jesus Christ sacrificed His Sacred Body and Blood in atonement for our sins. Hence, a man is saved, not by sacrificing his own human blood, but by the sacrifice of the Most Precious Divine Blood of Our Holy Savior.

“Let us put it another way: In our opinion, the absolutely certain remission of original sin and incorporation into Christ and His Church are accomplished only by the water to which, alone, Christ has given that power. A man’s blood has no such power. Martyrdom is the greatest act of love of God a man can make, but it cannot substitute for the sacrament of Baptism. With these thoughts in mind, let us now examine the evidence presented as ‘proof’ of the theory of ‘baptism of blood.’

“...There were approximately eleven million martyrs in the first centuries of the Church’s history. Of these eleven million, and thousands of other martyrdoms which have since been recorded, we know of just a mere handful of instance—fewer than twenty—in which the martyrs were reputed to have died without Baptism. In not one of these cases is it possible to conclude positively that these persons were never baptized.

“We will study briefly the few martyrdoms, of which we have knowledge, where the circumstances of the martyr’s death are cited as ‘proof’ of ‘baptism of blood.’ Our source books are primarily ‘The Roman Martyrology’ (which, for brevity, we will also call Martyrology) and Father Alban Butler’s ‘Lives of the Saints.’

St. Emerentiana

“January 23, A.D. 304—Saint Emerentiana

“Martyrology: ‘At Rome, the holy virgin and martyr, St. Emerentiana, being yet a catechumen, she was stoned to death by the heathens while praying at the tomb of St. Agnes, her foster sister.’

“Butler: ‘She suffered about the year 304... She is said in her acts to have been stoned, whilst only a catechumen, praying at the tomb of St. Agnes.’

“First, we must take notice of Butler’s prefatory remarks concerning the martyrdom of Emerentiana’s foster sister, St. Agnes, commemorated on January 21: ‘The following relation is taken from Prudentious... and other fathers. Her [Agnes’] acts are as ancient as the seventh century; but not sufficiently authentic; nor are those given us in Chaldaic by Stephen Assemani of a better stamp. They contradict St. Ambrose and Prudentious in supposing that she finished her martyrdom by fire.’

“According to Saint Ambrose, Prudentius and Father Butler, Saint Agnes was beheaded. Others had said she was burned to death. Our point is that not all of the information given in the martyrdom narratives is necessarily accurate, consistent, or complete. Therefore, we have every right to question any particular narrative. Our sole purpose is to protect the words of Christ and the doctrines of the Church, our infallible guide to truth.

“Let us consider the circumstances of the death of Saint Emerentiana: She was martyred in about A.D. 304 during the last great Roman persecution begun by the emperor Diocletian in March, 303. She went—‘with her mother,’ one menology states—to the grave of her foster sister, Saint Agnes, to pray. Agnes had been martyred about one year previously and was buried a small distance outside the walls of Rome. That the grave was located in a relatively public area, and that the identity of the person buried there was well known, are indicated by the fact that, when Emerentiana was seen praying, a crowd gathered, not all of whom were necessarily pagans.

“Father Laux reports that, by the year A.D. 250: ‘The Christians formed at this time about one third of the population of the Empire.’ It is reasonable, then, to estimate that by the year A.D. 304, perhaps one half of the empire was Christian...

“Neither the Martyrology nor Butler say anything about Emerentiana having been baptized. They identify her as a catechumen, which liberals consistently assume is proof that she was not baptized. The Catholic Encyclopedia, for instance, states: ‘...while praying at St. Agnes’s grave she was stoned to death by the pagan mob, thus receiving the baptism of blood.’ The final phrase is the editor’s opinion. He clearly implies that the Saint was never baptized.

“We cannot provide factual proof that Emerentiana was baptized, but we know with absolute conviction, by the truths of our Faith, that she must have received the sacrament of Baptism before her death. How? Consider these very reasonable possibilities:

“First, Diocletian’s persecution had been underway for over one year. It was the worst ever. Its purpose was to completely obliterate the religion of Christ. It is very possible that Emerentiana was baptized, along with the other catechumens in her instruction class, as soon as the persecution broke out.

“Next, to pray in public at the grave of a known Christian was to place oneself in extreme danger. Apprehension meant certain death. Realizing this, and knowing the importance of Baptism, Emerentiana would have sought it before going to the grave, if she had not already received it.

“Finally, if neither of the above occurred, it is possible that a Christian onlooker, perhaps even her own mother, baptized her after the stoning but before her soul left her body, or that the Christians who retrieved her body did so later, for all Christians knew that a person is not dead until the soul departs from the body, and God alone determines that moment.

St. Alban

“June 22, A.D. 303—Saint Alban, Protomartyr of England

“*Martyrology*: ‘At Verulam in England, in the time of Diocletian, Saint Alban, martyr, who gave himself up in order to save a cleric whom he had harbored. After being scourged and subjected to bitter torments, he was sentenced to capital punishment. With him also suffered one of the soldiers who led him to execution, for he was converted to Christ on the way and merited to be baptized in his own blood. Saint Bede the Venerable has left an account of the noble combat of Saint Alban and his companion.’

“Saint Bede, in his *History of the English Church and People*: ‘Led out to execution, the saint came to a river which flowed swiftly between the wall of the town and the arena where he was to die. There he saw a great crowd of men and women... who were doubtless moved by God’s will to attend the death of His blessed confessor and martyr. The crowd...so blocked the bridge that he could hardly have crossed that evening. Saint Alban, who ardently desired a speedy martyrdom, approached the river, and as he raised his eyes to heaven in prayer, the river ran dry in its bed, and left him a way to cross. When...the appointed executioner himself saw this, he was so moved in spirit that he hurried to meet Alban at the place of execution, and throwing down his drawn sword, fell at his feet, begging that he might be thought worthy to die with the martyr if he could not die in his place. While this man changed from a persecutor to a companion in the true Faith, and other executioners hesitated to pick up his sword from the ground, the most reverend confessor of God ascended a hill about five hundred paces from the arena, accompanied by the crowd... As he reached the summit, holy Alban asked God to give him water, and at once a perennial spring bubbled up at his feet — a sign to all present that it was at the martyr’s prayer that the river also had dried in its course... Here, then, the gallant martyr met his death, and received the crown of life which God has promised to those who love Him... The soldier who had been moved by divine intuition to refuse to slay God’s confessor was beheaded at the same time as Alban. And although he had not received the purification of Baptism, there was no doubt that he was cleansed by the shedding of his own blood, and rendered fit to enter the kingdom of heaven.’

“*Butler* (We pick up his narration at the point where the first executioner was converted and threw down his sword.): ‘The sudden conversion of the headsmen occasioned a delay in the execution. In the meantime the holy confessor, with the crowd, went up the hill... There Alban falling on his knees, at his prayer a fountain sprung up, with the water whereof he refreshed his thirst... Together with Saint Alban, the soldier, who had refused to imbrue his hands in his blood, and had declared himself a Christian, was also beheaded, being baptized in his own blood.’ Our interest here is focused on the converted executioner and what happened to him. The *Martyrology* tells us only that he ‘merited to be baptized in his own blood.’

“Saint Bede tells us about the miraculous parting of the river, and then the miraculous perennial spring on the summit of the hill. He says that God caused the spring to bubble forth only to prove that it was Alban’s prayer that divided the river. He concludes by assuring us that, although the converted soldier was not baptized, he was cleansed by the shedding of his own blood and thus made fit to enter heaven.

“Father Butler informs us that, while the execution was being delayed because of the conversion of the executioner, Alban went up to the summit of the hill and prayed for water in order to quench his thirst. Then the Saint and the soldier were beheaded, the soldier being baptized in his own blood.

“We intend no irreverence toward any of our three sources, but good heavens!, how obvious does God have to be to show His Love and Mercy and Particular Providence for each and every one of us — in this instance, the converted executioner? First, our Good God parted the river at Saint Alban’s request for the sole purpose of confirming the latent faith in the executioner, and awakening faith in the great crowd that had gathered, all of whom witnessed Alban’s prayer. Next, the executioner hurried to catch up with Alban at the place of execution, threw down his drawn sword, fell on his knees at Alban’s feet and begged to be allowed to die with him, or in his place. Then, while the other possible executioners were confused and hesitated to pick up the sword, Alban, followed by the crowd and, obviously, the converted soldier, mounted the hill and prayed for water, which he received immediately. Now why would a man — indeed, a very holy man — who had but a few short minutes left this side of eternity, call upon Almighty God to bring forth a miraculous spring of water? Just to quench his thirst? Just to prove that the first miracle was no accident? Hardly! Yet these are exactly the reasons given by Father Butler and even Saint Bede.

“By faith we know Saint Alban was well aware that his new comrade needed to be baptized. He asked God for water; God gave him water; and while the executioners dallied in picking up the sword at the foot of the hill, he scooped up a handful of that precious element and, pouring it over the head of his kneeling friend, said, ‘I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit.’ Within a few seconds, the soldier was a baptized Catholic, and a few minutes later, he and Saint Alban stood in the presence of Almighty God.

“We do not fault Saint Bede or Father Butler. Both were worthy men whose writings in explanation of and defense of the Faith were voluminous. But they were also fallible men, subject to making mistakes in judgment, as we all are. They were not intentionally deceitful. Neither was an eye-witness to the martyrdoms. They reported facts as presented to them and drew conclusions as honestly as they could. And they did not live at a time when the very existence of the Church was being threatened by flourishing opinions based on sentimental theology.

“This story of the martyrdom of Saint Alban and his unexpected companion is not a proof of the validity of the theory known as ‘baptism of blood.’ Rather, it is a very dramatic portrayal of the miraculous things God will accomplish, through His Particular Providence, in order to get the waters of Baptism to each and every one of us who truly loves Him.”

End of excerpt

Br. Robert Mary deals with the other supposed sanctifications by blood martyrdom in his book and shows how these martyrs could have been baptized by water before they died. Some of them are The Forty Martyrs of Sebaste, St. Victor of Braga, St. Adralion, Sts. Donatian and Rogatian, St. Pluarch and Seven Companions, St. Genesius of Rome, St. Gelasinus, St. Genesius of Arles, St. Porphry, and Sts. Fausta and Evliasius.

2. BAPTISM OF WATER, BLOOD, AND DESIRE CAN SANCTIFY AND SAVE CATECHUMENS

Explanation of the Allowable Opinion of Baptism of Blood or Desire

Baptism of blood or desire is not taught or condemned by the solemn or ordinary magisterium

The opinion that the only way for men to be sanctified is by the reception of the sacrament of baptism has not yet been taught or condemned by the solemn or the ordinary magisterium. And the opinions that catechumens can be sanctified by baptism of blood and baptism of desire have not yet been taught or condemned by the solemn or the ordinary magisterium. Hence all three opinions are allowed. To understand why they are allowed, one must first understand what the allowable opinions are and know all of the teachings of the Church Fathers and all of the infallible decrees on baptism and take them in correct context.

Perfect contrition sanctifies catechumens not belief in Catholic faith or the desire to be baptized

Baptism of desire and of blood are not accurate terms

The term “baptism of desire” does not accurately describe the belief of those who hold the allowable opinion of baptism of desire. They do not actually believe that the desire for baptism can justify a catechumen. Desire cannot justify anyone, and they agree. If desire sanctified catechumens, then every catechumen would be sanctified before he receives the sacrament of baptism. They believe that perfect contrition sanctifies a catechumen provided he also believes in the Catholic faith and desires to receive the sacrament of baptism. Hence they believe that a catechumen needs to believe in the Catholic faith and desire to receive the sacrament of baptism to be justified but that this is not enough for justification. The catechumen also needs to have perfect contrition. And it is his perfect contrition that then sanctifies him. What follows is a quote from the notorious heretic Alphonsus de Liguori¹⁰ who held the allowable opinions of baptism of blood and of desire and correctly teaches that perfect contrition justifies the catechumens:

The heretic Alphonsus de Liguori, *Moral Theology*: “95. Baptism of blood...is martyrdom...baptism of the spirit is contrition with the promise to be baptized, or the desire thereof, but these are not sacraments... 96. ...Baptism of the spirit...is the perfect conversion to God through contrition, or through the love of God above all. (bk. 6, tr. 2, ch. 1.) ...Baptism of desire is perfect conversion to God by contrition or love of God above all things, accompanied by an explicit...desire for true Baptism of water.” (bk. 6, nn. 95-7.)

(See in this book [The heretic Alphonsus de Liguori](#), p. 127.) Hence “baptism of desire” is not an accurate term. The accurate term to use is “baptism by faith, desire, and

¹⁰ Alphonsus de Liguori was a notorious heretic for denying the Salvation Dogma. He taught that it is an allowable opinion and thus not heresy to believe that men can be saved during the New Covenant era without explicit belief in the Holy Trinity and the Incarnation. (See RJMI book *Bad Books on Salvation: Alphonsus de Liguori*.)

perfect contrition.” But because “baptism of desire” has been used for so long and widely known, I will use that term in this book. The term “baptism of blood” is also not accurate because no mere man’s blood can sanctify him. The accurate term is “baptism by faith, desire, perfect contrition, and martyrdom.” But because “baptism of blood” has been used for so long and widely known, I will use that term in this book. However, any baptized person who actually believes that faith or desire can sanctify a catechumen is a heretic because the Council of Trent infallibly teaches that belief in the Catholic faith and the desire to receive the sacrament of baptism are necessary *pre-conditions* for the worthy reception of the sacrament of baptism and thus cannot sanctify a catechumen. Hence according to the allowable opinion of baptism of blood or desire, it is perfect contrition that sanctifies the catechumen, provided he has the necessary pre-conditions of belief in the Catholic faith and the desire to receive the sacrament of baptism.

Catholic faith and desire to get baptized are necessary pre-conditions for baptism

The Council of Trent infallibly teaches that a person with the use of reason cannot worthily receive the sacrament of baptism and be justified until he believes in the Catholic faith and desires to get baptized into the Catholic Church:

Council of Trent, Session 6, On Justification: “[Chapter 6] Now they (adults) are disposed unto the said justice, when, excited and assisted by divine grace, conceiving **faith** by **hearing**, they are freely moved towards God, believing those things to be true which God has revealed and promised... Lastly, when they **resolve** [**desire**] to receive **baptism**, to begin a new life, and to keep the commandments of God... [Chapter 7] This disposition, or preparation, is followed by Justification itself... the instrumental cause is the sacrament of baptism, which is the sacrament of faith, without which (faith) no man was ever justified...”

Council of Trent, Session 6, Canons on Justification: “Canon 9. If anyone shall say that by faith alone the sinner is justified, so as to understand that nothing else is required to cooperate in the attainment of the grace of justification... let him be anathema.” (D. 819)

Hence two necessary conditions before worthily receiving the sacrament of baptism and getting justified are as follows:

- Believing in the Catholic faith—“conceiving faith by hearing [and] believing”
- Desiring to get baptized into the Catholic Church—“resolve to receive baptism”

Note very carefully that these pre-conditions—belief in the Catholic faith and the desire to get baptized into the Catholic Church—do not justify the catechumen but only prepare him for justification when he receives the sacrament of baptism or, according to those who believe in baptism of desire, when he has perfect contrition. Hence it is heresy, according to the dogmatic teachings of the Council of Trent, to believe that a catechumen can be justified either by believing in the Catholic faith or by desiring to get baptized into the Catholic Church.

And a baptismal candidate who does not believe in the Catholic faith or externally desire to receive the sacrament of baptism does not get justified. In the former case, his

reception of the sacrament is valid but illegal. In the latter case, it is invalid and illegal; it is null and void.

No Catholic faith then only get the indelible mark

Believing in the Catholic faith, then, is a necessary condition for legal baptism. Hence if a baptismal candidate who does not believe in the Catholic faith (such as a Protestant or a so-called catechumen who secretly does not believe in the Catholic faith) receives the sacrament of baptism, his baptism is illegal. But it is valid. Thus he gets only the indelible mark but does not get the other baptismal gifts of membership in the Catholic Church, the remission of sins and the punishment due to sins, and the theological virtues of faith and hope and charity. He can only get these other gifts if he embraces the Catholic faith and enters the Catholic Church. (See RJMI book *Baptized Non-Catholic Infants and Children: Baptism outside the Catholic Church is valid and thus gives the indelible mark.*)

No external desire to get baptized then no valid baptism

The desire to get baptized, then, is a necessary condition for legal and valid baptism. And the desire to get baptized must be external. Hence if a person does not externally desire to get baptized, then his baptism is not only illegal but also invalid (null and void). He does not get any of the gifts of baptism, not even the indelible mark. For example, a candidate, such as a Freemason infiltrator, who does not interiorly intend to get baptized but does exteriorly intend to get baptized gets validly baptized. However, because he does not have the Catholic faith, his baptism is only valid but not legal. He gets only the indelible mark. The only desire that invalidates baptism is an external desire not to get baptized in which the candidate is forcibly baptized against his expressed and manifest will. (See RJMI book *Dogmas on the Sacrament of Baptism: Things Necessary for Valid Baptism.*)

Baptism of blood or desire places catechumens inside the Catholic Church because there is no remission of sins outside the Catholic Church

It is a dogma that there is no remission of sins outside the Catholic Church:

Pope Boniface VIII, Bull *Unam Sanctum*, 1302: “Outside the Church there is no salvation nor remission of sins.”

Hence sanctifying grace—the grace that places a soul in a state of grace—is not given outside the Catholic Church. Therefore it is a dogma that men must be inside the Catholic Church to have their sins remitted and have a hope to be saved. Hence if the allowable opinion of baptism of blood or desire were true, it would place the recipients inside the Catholic Church and remit all of their sins. Consequently, it is not an allowable opinion but heresy to believe that baptism of blood or desire sanctifies catechumens but does not place them inside the Catholic Church because it is a dogma that there is no remission of sins outside the Catholic Church.

Membership and the indelible mark are disputed

All who hold the allowable opinion of baptism of blood or desire must believe that baptism of blood or desire sanctifies catechumens and places them inside the Catholic Church. But membership and the indelible mark are disputed. Some believe that baptism of blood or desire makes catechumens members of the Church and gives them the indelible mark. For example, St. Augustine believed that catechumens were made members of the Catholic Church by baptism of blood, by martyrdom:

St. Augustine, *On the Soul and Its Origin*, Book 1, Chapter 10, 424 AD: “For who can offer up the body of Christ for any except for those who are members of Christ? Moreover, from the time when He said, ‘Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven’; and again, ‘He that loseth his life for my sake shall find it’; no one becomes a member of Christ except it be either by baptism in Christ, or death for Christ.”

And others believe that baptism of blood or desire does not make worthy recipients members of the Catholic Church or give them the indelible mark. They believe that these worthy recipients are inside the Catholic Church but not as members and without the indelible mark. These opinions are allowed because no pope has *infallibly* decreed that it is possible or impossible to be inside the Catholic Church while not being a member or not having the indelible mark.

Membership and non-addressed exceptions to infallible decrees

Infallible decrees which teach that the reception of baptism makes worthy men members of the Catholic Church do not teach that this is the *only* way men can become members of the Catholic Church, and hence they leave open the possibility that baptism of blood or desire can also make men members of the Catholic Church. There are many examples of non-mentioned exceptions to certain infallible decrees. For example, the infallible Creed of the First Council of Constantinople says the Holy Spirit proceeds from the Father but does not say the Holy Spirit also proceeds from the Son:

First Council of Constantinople, 381 AD: “We believe in the Holy Spirit, the Lord and giver of life, proceeding forth from the Father, co-worshipped and co-glorified with Father and Son...”

Even though this infallible decree says that the Holy Spirit proceeds from the Father but does not say the Holy Spirit also proceeds from the Son, it does not say that the Holy Spirit proceeds *only* from the Father and thus does not rule out the exception that the Holy Spirit also proceeds from the Son. In this case we know for certain that the Holy Spirit also proceeds from the Son because the infallible Nicene Creed says so:

Nicene Creed, 325 AD: “And I believe in the Holy Spirit, the Lord and giver of life, who proceedeth from the Father and the Son.”

The Council of Florence infallibly teaches that the sacrament of penance remits the mortal sins of Catholics but does not mention the possible exception that penance of desire also remits sins:

Council of Florence, “Exultate Deo,” 1439: “The fourth sacrament is penance... The effect of this sacrament is absolution from sins.” (D. 699)

It is a dogma, then, that the absolution from sins is granted when a Catholic receives the sacrament of penance. By this infallible decree alone, one may wrongly conclude that only by the reception of the sacrament of penance can the mortal sins of Catholics be remitted and thus not by penance of desire, which is by perfect contrition and the desire to receive the sacrament of penance. But this infallible decree does not say that the reception of the sacrament of penance is the *only* way that Catholics can have their mortal sins remitted and hence leaves open the possible exception that penance of desire can also remit mortal sins, which at that time was an allowable opinion and not a dogma. This allowable opinion became a dogma in 1551 when the Council of Trent infallibly decreed that penance of desire can also remit the mortal sins of Catholics:

Council of Trent, Session 14, Chapter 4: "...The Council teaches, furthermore, that though it sometimes happens that this contrition is perfect because of charity and reconciles man to God, before the sacrament is actually received, this reconciliation nevertheless must not be ascribed to the contrition itself without the desire of the sacrament which is included in it." (D. 898)

Hence after this infallible decree, one can then say for certain that penance of desire was a non-mentioned exception to the Council of Florence's infallible decree that said the reception of the sacrament of penance remits the mortal sins of Catholics.

Likewise, when infallible decrees teach that the sacrament of baptism sanctifies men, places them inside the Catholic Church, makes them members of the Church, gives them the indelible mark, and unites them to the body of the Church, this does not mean that this is the *only* way for these things to happen. For example, the Council of Florence infallibly teaches the following:

Council of Florence, "Exultate Deo," 1439: "Holy Baptism, which is the gateway to the spiritual life, holds the first place among all the sacraments; through it we are made members of Christ and of the body of the Church."

Note carefully that the word "only" is not in this decree. If the Council of Florence wanted to better rule out the allowable opinions that baptism of blood and of desire make men members of the Catholic Church, it should have been worded as follows:

Florence reworded: "Holy Baptism, which is the gateway to the spiritual life, holds the first place among all the sacraments; **only** through it we are made members of Christ and of the body of the Church."

And the Council of Trent infallibly teaches that the reception of the laver of baptism makes worthy candidates members of the Catholic Church. But it does not say that this is the *only* way men can become members of the Catholic Church:

Council of Trent, On Penance, Chapter 2: "It is otherwise with those of the household of faith, whom Christ the Lord by the laver of baptism has once made members of his own body."

In order to better rule out the opinion that baptism of blood or desire makes catechumens members of the Catholic Church, this infallible decree should have been worded as follows:

Trent reworded: "It is otherwise with those of the household of faith, whom Christ the Lord by the laver of baptism has once made members of his own body. **And only by receiving the laver of baptism can men become members of Christ's body.**"

Pope Pius XII in his fallible capacity did teach that only by the *reception* of the sacrament of baptism, the laver of regeneration, are men made members of the Catholic Church:

Pope Pius XII, *Mystici Corporis*, 1943: “Actually only those are to be numbered among the members of the Church who have received the laver of regeneration and profess the true faith, and have not, to their misfortune, separated themselves from the structure of the Body, or for very serious sins have not been excluded by lawful authority.” (D. 2286)

This teaching is fallible and hence could be false. Therefore, it does not condemn the opinion that catechumens justified by baptism of blood or desire may be members of the Catholic Church. It remains that no pope has *infallibly* decreed that the *only* way to become a member of the Catholic Church or to get the indelible mark is by the reception of the sacrament of baptism.

Baptism of blood can mean two things

The martyrdom of a baptized Catholic who dies for Catholic faith

One meaning of baptism of blood is the martyrdom of an already baptized Catholic whose martyrdom grants him the remission of all of his mortal and venial sins and all of the punishment due to his sins and thus grants him immediate entrance into Heaven. (See in this book [Jesus’ baptism of blood is the martyrdom of an already baptized Catholic](#), p. 62.)

The allowable opinion of the sanctification of a catechumen by martyrdom

Baptism of blood can also refer to the allowable opinion of the sanctification of a catechumen by martyrdom. According to this allowable opinion, the martyrdom of a catechumen places him inside the Catholic Church, remits all of his sins and the punishment due to sins, and grants him immediate entrance into Heaven.

Baptism of blood sanctifies catechumens not by blood but by baptism of desire

If the allowable opinion of baptism of blood were true, it is not the blood of the catechumen martyrs that sanctifies them but the Most Precious Blood of Jesus Christ. The blood of a mere human cannot redeem and sanctify souls. Only the Most Precious Blood of Jesus Christ can do that. Jesus said, “*For this is my blood of the new testament, which shall be shed for many unto remission of sins.*” (Mt. 26:28)

Catholic Commentary on 1 Cor. 1: “Ver. 13. Was Paul crucified for you? Though says S. Aug. brothers may die for brothers, yet the blood of no martyr is shed for the remission of a brother’s sin.”

Hence if baptism of blood were true, then the catechumen martyrs would be sanctified not by their own blood but in the same way that catechumens get sanctified by baptism of

desire—by belief in the Catholic faith, the desire to receive the sacrament of baptism, and perfect contrition. A catechumen's martyrdom is proof that he has perfect contrition.

If baptism of blood or desire were true, then baptism of water is not the only way for catechumens to be sanctified and saved

Baptism of desire is related to baptism of blood because both have catechumens being sanctified by perfect contrition provided they also believe in the Catholic faith and desire to get baptized into the Catholic Church. Hence either opinion rules out the opinion that baptism of water is the only way for catechumens to be sanctified and saved. So even if one was to disprove baptism of desire for catechumens, which is easy to do, then one must also disprove baptism of blood for catechumens in order to prove that baptism of water is the only way for catechumens to be sanctified. While baptism of blood for catechumens is not as easy to disprove as baptism of desire, it is still easy to disprove when all the evidence is considered.

Baptism of blood or desire is contained within the sacrament of baptism and there is one baptism

According to the allowable opinions, baptism of blood or desire is contained within the sacrament of baptism because it gets its power and efficacy from the sacrament of baptism, from the laver of regeneration. Hence if the sacrament of baptism did not exist, then baptism of blood or desire could not exist. Baptism of blood or desire, then, is inseparable from the sacrament of baptism. Thus those who hold this allowable opinion agree with the dogma that the sacrament of baptism is necessary for sanctification and salvation because without it baptism of blood or desire could not exist. Therefore, they believe there is only one baptism. Their belief can be compared to the Holy Trinity in which there are three Divine Persons in one God—God the Father, God the Son, and God the Holy Spirit. Likewise, they believe there are three ways for souls to get sanctified but by only one baptism—baptism of water, baptism of blood, and baptism of desire. They can say, Even though there is baptism of water and baptism of blood and baptism of desire, yet there are not three baptisms but only one baptism. (See in this book [The necessity of the sacrament of baptism does not rule out baptism of blood or desire being contained within the sacrament](#), p. 95.)

Baptism of desire and penance of desire and the necessity of the sacraments

The allowable theology of baptism of blood or desire can be compared to the infallibly approved theology regarding penance of desire. Penance of desire is the remission of a Catholic's mortal sins by perfect contrition and the desire to receive the sacrament of penance. While the Council of Trent infallibly teaches that the sacrament of penance is necessary for Catholics to get their mortal sins remitted, it also teaches that penance of desire remits mortal sins. Even though this may seem to be a contradiction, it is not and cannot be because dogmas can never contradict one another. Hence both the dogma that the sacrament of penance is necessary for Catholics to have their mortal sins remitted and the dogma of penance of desire are true. The reason is that penance of desire

is contained within the sacrament of penance and thus substitutes for the reception of the sacrament because it gets its power to remit sins from the sacrament of penance so that if the sacrament of penance did not exist neither would penance of desire exist. (See in this book [Baptism of desire and the necessity of the sacrament of baptism compared to penance of desire and the necessity of the sacrament of penance](#), p. 99.)

Note that no pope has infallibly defined that the sacrament of baptism or the reception of the sacrament of baptism is or is not necessary as a necessity of means. (See in this book [No pope has infallibly decreed that the sacrament of baptism is necessary as a necessity of means](#), p. 100.)

Baptism of blood only applies to catechumens and not heretics and other non-Catholics

If the allowable opinion of baptism of blood were true, it would only apply to worthy catechumens; that is, to those who believe in the Catholic faith and desire to get baptized into the Catholic Church. Hence it is heresy, as infallibly condemned in the Council of Florence, to believe that baptism of blood can sanctify the souls of those who do not believe in the Catholic Church or Catholic faith, such as candidates who are preparing to enter a Protestant sect:

Pope Eugene IV, Council of Florence, Bull *Cantate Domino*, 1441: “The most Holy Roman Catholic Church firmly believes, professes, and preaches that none of those existing outside the Catholic Church, not only pagans, but also Jews, heretics and schismatics, can have a share in life eternal; but that they will go into the eternal fire which was prepared for the devil and his angels, unless before death they are joined with Her; and that so important is the unity of this ecclesiastical body that only those remaining within this unity can receive an eternal recompense for their fasts, their almsgivings, their other works of Christian piety and the duties of a Christian soldier. No one, let his almsgiving be as great as it may, no one, even if he pour out his blood for the name of Christ, can be saved, unless he remain within the bosom and the unity of the Catholic Church.”

Hence Protestants who die for their false Christian faith are damned to eternal hell and thus are not martyrs. Only Catholics can be martyrs. And St. Cyprian teaches the same:

St. Cyprian of Carthage, Letter 72, to Jubaianus, 3rd century: “21. Can the power of baptism be greater or of more avail than confession, than suffering, when one confesses Christ before men and is baptized in his own blood? And yet even this baptism does not benefit a heretic, although he has confessed Christ, and been put to death outside the Church, unless the patrons and advocates of heretics declare that the heretics who are slain in a false confession of Christ are martyrs, and assign to them the glory and the crown of martyrdom contrary to the testimony of the apostle, who says that it will profit them nothing although they were burnt and slain (1 Cor. 13:3). ...Not even the baptism of a public confession and blood can profit a heretic to salvation, because there is no salvation out of the Church...”

The Bible Does Not Teach Baptism of Blood or Desire Sanctifies Catechumens

If baptism of blood or desire were true, it had to be revealed by the oral traditions of the apostles

There are only two fonts of supernatural revelation that constitute the object of the Catholic faith—the Bible and the oral or unwritten traditions of the original apostles. It is from these two fonts only that popes make infallible definitions on faith and morals. These two fonts were handed down from the original apostles:

Vatican Council, 1870: “Furthermore, this supernatural revelation, according to the faith of the universal Church, as declared by the holy synod of Trent, is contained; in the written books and in the unwritten traditions which have been received by the apostles from the mouth of Christ Himself; or through the inspiration of the Holy Spirit have been handed down by the apostles themselves, and have thus come to us.”¹¹

Revelations that constitute the object of the Catholic faith ended with the death of the last apostle:

Pope Pius X, *Lamentabili Sane*, 1907: “Condemned proposition #21. Revelation, constituting the object of the Catholic faith, was not completed with the apostles.” (D. 2021)

Therefore if baptism of desire or blood were true, it must be contained in one of these two fonts of supernatural revelation. The supernatural revelations of baptism of blood and of desire are not contained in the Bible. Hence if these doctrines are true, they must be contained in the revelations handed down from oral or unwritten traditions of the original apostles. And that link is not always possible to establish because of lack of existing evidence. Hence just because there is no existing evidence of a revelation given to an apostle does not mean that such a link does not exist but only that we have no record of it. For example, we know that the dogma of the Blessed Virgin Mary’s immaculate sinlessness—that was infallibly defined by Pope Pius IX in 1854—had to be revealed to at least one of the apostles even though we do not have existing evidence of this. As soon as a pope infallibly defines a dogma, we know for certain that the revelation of that dogma had to be handed down from the Bible or from one of the apostles. We know that the revelation of the Immaculate Conception is not contained in the Bible, and thus we know it had to be contained in the oral or unwritten traditions of at least one of the apostles, even though we have no existing record of this.

However, just because a doctrine has a link with one of the apostles does not necessarily mean it is true. For example, some of the apostles believed that circumcision was still in force during the New Covenant era. But the Council of Jerusalem condemned this opinion even though it was handed down by some of the apostles.

This chapter will show how one font of supernatural revelation, the Catholic Bible, does not contain the allowable opinions of baptism of blood and of desire. And thus by default, if baptism of blood or desire were true, it had to be handed down by the other

¹¹ *Vatican Council*, sess. 3, chap. 2; Denzinger [hereafter D.] 1787; see also *Council of Trent*, sess. 4; D. 783.

font of supernatural revelation, the oral traditions of the apostles and thus taught by at least one of the apostles even though we have no existing record of this.

The Bible teaches that baptism of water sanctifies souls

The Bible contains no explicit or implicit teaching that catechumens can be sanctified by baptism of desire or by baptism of blood. The only baptism the Bible mentions that justifies catechumens is baptism of water, the reception of the sacrament of baptism:

“Jesus answered: Amen, amen, I say to thee, unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God.” (Jn. 3:5)

“He that believeth and is baptized shall be saved.” (Mk. 16:16)

“Going therefore, teach ye all nations: baptizing them in the name of the Father and of the Son and of the Holy Spirit.” (Mt. 28:19)

“But Peter said to them: Do penance: and be baptized every one of you in the name of Jesus Christ, for the remission of your sins. And you shall receive the gift of the Holy Spirit.” (Acts 2:38)

“Not by works of justice, which we have done, but according to his mercy, he saved us, by the laver of regeneration, and renovation of the Holy Spirit.” (Titus 3:5)

“They waited for the patience of God in the days of Noe, when the ark was a building: wherein a few, that is, eight souls, were saved by water. Whereunto baptism being of the like form, now saveth you also.” (1 Pt. 3:20-21)

Hence the Bible does not mention any exceptions for catechumens to be justified without receiving the sacrament of baptism. And all the men of good will mentioned in the New Testament who lived after the resurrection of Christ were baptized by water, such as Cornelius and his companions, the Ethiopian Eunuch, St. Paul, and Apollo. Therefore, the only baptism that sanctifies men which is mentioned in the Bible is baptism of water, the sacrament of baptism. Consequently, if catechumens could be sanctified by baptism of blood and of desire, then these doctrines would have to have been revealed to at least one of the apostles by the Holy Spirit and thus contained in the oral or unwritten traditions of the apostles.

John 3:5’s “unless a man be born again of water and the Holy Spirit” could be taken out of context or erroneously presented as infallible

Beware of those who take Bible verses out of context and those who use Bible verses as if they are dogmas of the magisterium. While the Bible is the supernatural revelation of God to man and thus the inerrant Word of God, it does not teach dogmatically the meaning of those revelations. Only the unanimous consensus of the Church Fathers and infallible papal decrees can do that. Beware, then, of those who wrongly believe that their opinion that catechumens can only be justified and saved by receiving the sacrament of baptism is a dogma and try to bind you to their interpretation of John 3:5, as if their interpretation is dogmatic or as if there cannot be a possible exception to John 3:5:

“Jesus answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God.” (Jn. 3:5)

Just because John 3:5 says “unless a man be born again of water and the Holy Spirit” does not mean that there cannot be exceptions for baptism of blood or desire or that those exceptions are not included in being born again of water and the Holy Spirit.

Exceptions to Romans 5:12’s “all have sinned”

For example, just because Romans 5:12 says “all men have sinned” does not mean there cannot be any exceptions:

“Wherefore as by one man sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned.” (Rom. 5:12)

If one takes this verse literally as it stands, then Jesus and Mary were stained with sin. But we know dogmatically that Jesus and Mary had no sin. Hence Jesus and Mary are exceptions to Romans 5:12’s “all have sinned.” We know this for certain because popes have infallibly told us so and not by looking at Romans 5:12 alone, which seems to deny the dogma that Jesus and Mary had no sin. Hence if baptism of blood or desire were true, we would only know this by an infallible papal teaching and not by John 3:5 alone, which does not mention these exceptions.

Exceptions to Romans 10:13’s “whosoever shall call upon the name of the Lord shall be saved”

For example, Romans 10:10, 13 seem to teach that a man only needs to believe in and confess Jesus to be saved and thus nothing else is required:

“For, with the heart, we believe unto justice; but, with the mouth, confession is made unto salvation. ...For whosoever shall call upon the name of the Lord, shall be saved.” (Rom. 10:10, 13)

If one takes these verses literally, then one can conclude that men are saved by only believing in and confessing Jesus. Yet popes have infallibly decreed that men are saved not just by faith in Jesus but also by grace, baptism, obedience to all of God’s commandments, and good works. In this case there are other Bible verses that refute the heresy that men are saved by faith alone. For example, James 2:26 says, “*Faith without works is dead.*” Therefore, one can say that there is either an exception to Romans 10:10, 13 in that other things are also necessary for salvation other than just believing in and confessing Christ or that believing in and confessing Christ includes grace, baptism, faith, obedience to all of God’s commandments, and good works. Likewise, if baptism of blood or desire were true, one could say there is either an exception to John 3:5 other than being baptized by water or that water and the Holy Spirit include baptism of blood or desire because without the sacrament of baptism and its water and the Holy Spirit baptism of blood or desire has no effect and cannot exist.

Exception to John 20:23’s “whose sins you shall forgive, they are forgiven them”

For example, Jesus told the apostles “whose sins you shall forgive, they are forgiven them,” as recorded in John 20:23:

“Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.” (Jn. 20:23)

If one takes this verse literally, one could conclude that Catholics’ sins can only be forgiven by confessing their sins to the apostles and their successors, the Catholic priests. Yet a pope infallibly defined in the Council of Trent that Catholics can have their sins forgiven without receiving the sacrament of penance and thus without confessing them to a priest and getting his absolution. It infallibly teaches that Catholics have their sins remitted by perfect contrition and the desire to receive the sacrament of penance:

Council of Trent, 1551: “...The Council teaches, furthermore, that though it sometimes happens that this contrition is perfect because of charity and reconciles man to God, before the Sacrament is actually received, this reconciliation nevertheless must not be ascribed to the contrition itself without the desire of the sacrament which is included in it.” (Session 14, Doctrine on the Sacrament of Penance, Chapter 4, On Contrition, 1551; D. 898)

Therefore, this dogmatic teaching tells us that there is either an exception to John 20:23 in that Catholics can have their sins forgiven without confessing them to a Catholic priest or that penance of desire is contained within the sacrament of penance and thus contained within confession to a Catholic priest and his absolution because without these things penance of desire has no effect and cannot exist.

Other baptisms mentioned in the Bible do not sanctify catechumens

The Bible mentions only one baptism which cleanses men from original sin and actual sins. And that one baptism is baptism of water, the sacrament of baptism. The Bible also refers to other baptisms, but none of them sanctify catechumens by baptism of blood or desire. The baptism of blood referred to in the Bible is the martyrdom of already baptized Catholics.

Jesus’ baptism of blood is the martyrdom of an already baptized Catholic

Baptism of blood commonly refers to the martyrdom of baptized Catholics and thus to Catholics who have received the sacrament of baptism. That is the way Christ refers to baptism of blood as recorded in the Bible. Jesus, who was already baptized by water by John the Baptist, said that He had another baptism to undergo, referring to His death:

“I [Jesus] have a baptism wherewith I am to be baptized: and how am I straitened until it be accomplished?” (Lk. 12:50)

“And Jesus said to them: You know not what you ask. Can you drink of the chalice that I drink of: or be baptized with the baptism wherewith I am baptized? But they said to him: We can. And Jesus saith to them: You shall indeed drink of the chalice that I drink of: and with the baptism wherewith I am baptized, you shall be baptized.” (Mk. 10:38-39)

This other baptism that Jesus teaches about is the blood martyrdom of a baptized Catholic who dies for the Catholic faith because Jesus was already baptized by water when He taught that He must undergo another baptism. St. John Damascene teaches about this other baptism, this blood martyrdom of baptized Catholics:

St. John Damascene, *Barlaam and Josaphat*, 12: “These things were well understood by our holy and inspired fathers, and mindful of the apostle’s word that we must through much tribulation enter into the kingdom of Heaven, they strove, after Holy Baptism, to keep their garment of immortality spotless and undefiled. Whence some of them also thought fit to receive another Baptism: I mean that which is by blood and martyrdom.”¹²

Hence the baptism of blood referred to in the Bible is the martyrdom of baptized Catholics.

John’s baptism was the baptism of penance but did not sanctify souls

The baptism that St. John the Baptist instituted was known as John’s baptism and the baptism of penance:

“And all the people hearing, and the publicans, justified God, being baptized with John’s baptism.” (Lk. 7:29) “And he [St. Paul] said: In what then were you baptized? Who said: In John’s baptism.” (Acts 19:3) “...John first preaching before his coming the baptism of penance to all the people of Israel.” (Acts 13:24)

John’s baptism was not the same as the baptism that Christ instituted. The Council of Trent infallibly condemns anyone who teaches that the baptism of John had the same force as the baptism of Christ:

Council of Trent, Session 7, Canons on the Sacrament of Baptism: “Canon 1. If anyone shall say that the baptism of John had the same force as the baptism of Christ: let him be anathema.” (D. 857)

John’s baptism did not confer sanctifying grace but prepared the people to lead a penitential life in preparation for the baptism of Christ that would be the baptism that would sanctify their souls:

“And in those days cometh John the Baptist, preaching in the desert of Judea. And saying: Do penance: for the kingdom of heaven is at hand...I indeed baptize you with water unto penance: but he who is to come after me, is stronger than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit and with fire.” (Mt. 3:1-2, 11)

Catholic Commentary on Mt. 3: “Ver. 11. My baptism is only calculated to lead you to a penitential life, and not to give you true justice; but he who comes after me... will baptize you in the Holy Spirit, and in the fire of his divine charity, which he will infuse into your hearts, to purify you from all your sins. ...By his baptism, he will give you the remission of your sins and the graces of the Holy Spirit, signified also by *fire*...”

Catholic Commentary on Lk. 3: “Ver. 3. To all who read, it is plain, that St. John [the Baptist] not only preached baptism, but likewise conferred it upon many; yet, he could not give baptism to the remission of sins. (St. Gregory, hom. xx.) When the victim was not yet immolated, how could they obtain remission of sins?”

Unlike John’s baptism, the baptism that Christ instituted gives the Holy Spirit and fire, which bestows sanctifying grace that acts upon the soul like a purifying fire and makes the soul a worthy dwelling place for the Holy Spirit. Therefore, all who received John’s baptism needed to be baptized again by the baptism that Christ instituted in order

¹² Translated by Woodward & Heineman, pp. 169-171.

to get sanctifying grace into their souls. Apollo and his companions only received John's baptism, and hence St. Paul told them that they needed to receive the baptism of Christ which would sanctify their souls:

“Now, a certain Jew, named Apollo, a native of Alexandria, an eloquent man, came to Ephesus, one mighty in the Scriptures. This man was instructed in the way of the Lord: and being fervent in spirit, spoke, and taught diligently the things that are of Jesus, knowing only the baptism of John.” (Acts 18:24-25) “And it came to pass, while Apollo was at Corinth, that Paul having passed through the upper parts, came to Ephesus, and found certain disciples: And he said to them: have you received the Holy Spirit since ye believed? But they said to him: We have not so much as heard whether there be a Holy Spirit. And he said: In what then were you baptized? Who said: In John's baptism. Then Paul said: John baptized the people with the baptism of penance, saying: That they should believe in him who was to come after him, that is to say Jesus. Having heard these things, they were baptized in the name of the Lord Jesus.” (Acts 19:1-6)

Catholic Commentary on Acts 19: “Ver. 5. Baptized in the name of the Lord Jesus, so called to distinguish it from the baptism of John; and that of Christ was given in the name of the Father, and of the Son, and of the Holy Spirit, according to the command of Christ himself.”

St. Paul's "doctrine of baptisms"

St. Paul's use of the term “doctrine of baptisms” in his letter to the Hebrews does not mean baptism of blood or desire:

“Wherefore, leaving the word of the beginning of Christ, let us go on to things more perfect: not laying again the foundation of penance from dead works and of faith towards God, of the doctrine of baptisms and imposition of hands, and of the resurrection of the dead, and of eternal judgment.” (Heb. 6:1-2)

Catholic Commentary on Heb. 6: “Ver. 1-2. ...3. *The doctrine of baptisms*, which he expresseth in the plural number, either because all the faithful must be baptized once, if we speak of Christian baptism; or he means that persons ought to know they cannot receive Christ's baptism over again. Or, in fine, he means that the baptisms used by the Jews, which they so frequently repeated, could not make them justified.”

The doctrine of baptisms can also mean the baptism of John that does not sanctify souls and the baptism of water that does sanctify souls and the baptism of blood for baptized Catholics who die as martyrs.

St. Paul's "baptized for the dead" means prayers and sufferings for the dead

St. Paul, in his first letter to the Corinthians, speaks of the faithful being baptized for the dead. In this context baptism means prayers, sacrifices, mortifications, and sufferings offered up for the faithful departed and for the conversion of the living who are spiritually dead:

“Otherwise, what shall they do that are baptized for the dead, if the dead rise not again at all? Why are they then baptized for them?” (1 Cor. 15:29)

Douay Commentary on 1 Cor. 15: “Ver. 29. That are baptized for the dead... Some think the apostle here alludes to a ceremony then in use; but others, more probably, to the prayers and penitential labours, performed by the primitive Christians for the souls of the faithful departed; or to the baptism of afflictions and sufferings undergone for sinners spiritually dead.”

Hence according to St. Paul, “being baptized for the dead” means the sufferings, mortifications, and sacrifices the faithful offer up for the dead (the faithful departed), which is also proof that they believe in the resurrection. Others interpret baptized for the dead to mean the following:

Catholic Commentary on 1 Cor. 15: “Ver. 29. ...Greek interpreters, who generally follow him, expound these words, *who are baptized for the dead*, as if it were the same as to say, who receive baptism with hopes that they themselves, and all the dead, will rise again; and therefore make a profession, when they are baptized, that they believe the resurrection. So that St. Paul here brings this proof among others, that they who have been made Christians, and continue Christians, cannot call in question the resurrection, which they professed to believe in their creed at their baptism, the creed being always repeated before they were baptized.”

Whatever the true interpretation of being baptized for the dead is, it does not mean baptism of blood or desire.

Moses' baptism was a figure of the sacrament of baptism

St. Paul teaches that those under the care of Moses were figuratively baptized: “*And all in Moses were baptized, in the cloud and in the sea.*” (1 Cor. 10:2) Moses' baptism did not sanctify souls but was only a figure of Christ's baptism that does sanctify souls:

Catholic Commentary on 1 Cor. 10: “Ver. 1-2. ‘In Moses’...Under the conduct of Moses, they received baptism in figure, by passing under the cloud, and through the sea... *Were baptized in the cloud, and in the sea, figuratively*, these being figures of baptism in the new law. As Moses, who delivered them from the slavery of Egypt, was figure of Christ, who came to deliver mankind from the slavery of sin.”

Events that are not baptism of blood or desire

The Good Thief was not under the obligation to be baptized

Some believe that the Good Thief was justified and saved by baptism of desire because he believed in Jesus, desired to get baptized, and had perfect contrition. However, the sacrament of baptism, which is the baptism of Christ, was not mandatory until after Christ's resurrection. Some believe it was made mandatory on Ascension Thursday when Christ commanded His apostles to go forth and baptize all nations. And others believe it was made mandatory on Pentecost Sunday:

Catechism of Trent, Sacrament of Baptism: Made Obligatory after Christ's Resurrection: “The second period to be distinguished, that is, the time when the law of Baptism was made, also admits of no doubt. Holy writers are unanimous in saying that after the Resurrection of our Lord, when He gave to His Apostles the command to go and teach all nations: baptizing them in the name of the Father, and

of the Son, and of the Holy Spirit, the law of Baptism became obligatory on all who were to be saved."¹³

A Catholic Dictionary: "PROMULGATION - The public announcement of a law, before which it is not binding."¹⁴

When the Good Thief St. Dismas died, baptism was not yet mandatory. Consequently, the Good Thief was not under the obligation to be baptized before he died any more than the Old Testament elect were.

The main reason some say the Good Thief was not baptized by water is because they have no record of it. And he certainly was not baptized by water while he was dying on the cross. St. Augustine forwards his opinion that the Good Thief was baptized by water sometime before he hung on the cross even though there is no record of his baptism, just as there is no record of the apostles being baptized by water even though we know they had to be baptized by water. (See in this book [St. Augustine believed the Good Thief was baptized by water just as the apostles were even though there is no record of it](#), p. 43.) What St. Augustine and others did not consider is that it is an easy thing for God to raise up the Good Thief from Abraham's Bosom, as He did with all the Old Testament elect, and put their flesh back on them temporarily in order to baptize them and feed them the Holy Eucharist—for "*with God all things are possible.*" (Mt. 19:26) (See in this book [Baptism of Old Testament Elect](#), p. 141.)

St. Mary Magdalen's forgiven sins were not remitted

Some believe that St. Mary Magdalen was justified and thus freed from original and actual sins by baptism of desire when Jesus said to her, "*Thy sins are forgiven thee.*" (Luke 7:48) However, when Jesus forgave St. Mary Magdalen's sins, the sacrament of baptism was not yet mandatory and the Old Covenant was still in effect. Hence when Jesus told St. Mary Magdalen that her sins were forgiven, He meant in the same way sins were forgiven under the Old Covenant in which sins were covered but not remitted. But there was one big difference. Jesus Himself forgave her sins without her confessing them to an authorized Levitical priest and offering the prescribed sacrifice, which was mandatory under the Old Covenant to have sins forgiven. However, this forgiveness of sins during the Old Testament era could not also remit sins because Christ had not yet died on the Holy Cross, which was the redemptive act that remits sins. Before Christ died, the forgiving of sins did not mean the remitting of sins but only the promise of the remission of sins when Christ would die. Therefore Christ forgave Mary's sins while not remitting them, just as He forgave the Old Testament elect's sins while not remitting them. (See in this book [Old Testament Elect Were Justified in Vow But Not in Reality](#), p. 144.)

Jesus Christ's forgiving of sins proved He is God

During the Old Covenant era sins were forgiven by confession to and animal sacrifices offered by authorized Levitical priests. Only God speaking directly or through

¹³ *Catechism of Trent*: Sacrament of Baptism: Made Obligatory After Christ's Resurrection, p. 171.

¹⁴ *A Catholic Dictionary*, Attwater, 1942, p. 429.

the high priest could change this law. Hence when Jesus forgave Mary's sins in another way and by a new law, He had to be God because He was not the high priest. Therefore the evil Pharisees got angry when Jesus forgave St. Mary Magdalen's sins because He made Himself out to be God by making another and new law that forgives sins. This is also proved when Jesus forgave another man's sins and the wicked scribes accused Him of blasphemy, knowing that only God can institute a new way to forgive sins:

“And behold they brought to him one sick of the palsy lying in a bed. And Jesus, seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee. And behold some of the scribes said within themselves: He blasphemeth.” (Mt. 9:2-3)

While confounding the obstinate and unbelieving Pharisees and scribes, Jesus was proving that He indeed is God and thus has the power to forgive sins and hence institute a new way to forgive sins. But this forgiveness of sins during the Old Testament era did not also remit sins, as is the case during the New Covenant era. Hence St. Mary Magdalen needed to be baptized for her sins to be remitted. And if one agrees that she certainly was baptized by water, then why would Christ sanctify her ahead of time while knowing that she would receive the sacrament of baptism. If Christ did so, He would undermine the very sacrament He instituted for the remission of sins.

Sanctification does not always mean the remission of sins

Jeremias' sanctification means consecrated but not the remission of sins

Some believe that the Prophet Jeremias' sins were remitted when he was in the womb of his mother, based upon Jeremias 1:5:

“Before I formed thee in the bowels of thy mother, I knew thee: and before thou camest forth out of the womb, I sanctified thee, and made thee a prophet unto the nations.” (Jer. 1:5)

The sacrament of baptism did not exist during the Old Covenant era, and sins were not remitted until Christ died on the cross. Hence sanctified, in this context, means consecrated or set aside and thus not the remission of sins:

Catholic Commentary on Jer. 1: “Ver. 5. ...Many think that Jeremias was purified from original sin before his birth... Yet to sanctify often means only to set aside. Ex 13:2.”

The original Douay Rheims commentary on Jeremias 1:5 teaches that

Original Douay Commentary on Jer. 1:5: “Jeremias had five special prerogatives: He was sanctified in his mother's womb: a priest; a prophet; a perpetual virgin; & a martyr.”

Jesus the Son of Sirach, in his Book of Ecclesiasticus, confirms that to sanctify in the case of Jeremias means to set aside or to consecrate. He says, “*Jeremias ...was consecrated a prophet from his mother's womb.*” (Eclcus. 49:8-9) Therefore sanctified in Jeremias 1:5 means that Jeremias was consecrated or set aside or prepared as a prophet and not that his sins were remitted by sanctifying grace. The word sanctification, then,

does not always mean the remission of sins but can mean other things. One of its meanings is to set aside for a special purpose or mission.

All firstborn males sanctified to God means set aside and consecrated

God told Moses to sanctify every firstborn male of Israel and the firstborn of every animal, meaning to set them aside and consecrate them:

“And the Lord spoke to Moses, saying: Sanctify unto me every firstborn that openeth the womb among the children of Israel, as well of men as of beasts: for they are all mine.” (Ex. 13:1-2)

Catholic commentary on Ex. 13: “Ver. 2. Sanctify unto me every firstborn. Sanctification in this place means, that the firstborn males of the Hebrews should be deputed or set aside for the service of God: and the firstborn of beasts to be given for a sacrifice. Sanctify, set apart.”

Hence sanctify in this case means set aside and to consecrate but not the remission of sins. It cannot mean remission of sins because animals have no sins to be remitted and because all the other Israelites who were not firstborn males would not have had their sins remitted and, most importantly, because sins were not remitted during the Old Testament era but only forgiven and covered.

The Bible says the pagan Medes and Persians were sanctified to punish Babylon

God, speaking through the Prophet Isaias, calls the pagan Medes and Persians “sanctified ones,” meaning called or set aside by God to do His work of punishing Babylon:

“The burden of Babylon, which Isaias the son of Amos saw. Upon the dark mountain lift ye up a banner, exalt the voice, lift up the hand, and let the rulers go into the gates. I have commanded my sanctified ones [Medes and Persians], and have called my strong ones in my wrath, them that rejoice in my glory. The noise of a multitude in the mountains, as it were of many people, the noise of the sound of kings, of nations gathered together: the Lord of hosts hath given charge to the troops of war. To them that come from a country afar off, from the end of heaven: the Lord and the instruments of his wrath, to destroy the whole land [Babylon]. Howl ye, for the day of the Lord is near: it shall come as a destruction from the Lord.” (Isa. 13:1-6)

Catholic Commentary on Isa. 13: “Ver. 3. Sanctified. In this context means that the Medes and Persians were appointed by God to punish Babylon.”

Being filled with the Holy Spirit does not always mean the remission of sins

Being filled with grace from the Holy Spirit does not always mean being filled with sanctifying grace but can also mean being filled with actual grace and other gifts. Hence the Holy Spirit can fill unsanctified men and even evil men with actual grace and other gifts, such as the grace and gift of prophecy:

Catholic Encyclopedia, Holy Spirit, 1910: “The gifts of the Holy Spirit are of two kinds: the first are especially intended for the sanctification of the person who receives them: the second, more properly called charismata, are extraordinary favors

granted for the help of another, favors, too, which do not sanctify by themselves, and may even be separated from sanctifying grace. . . The charismata, being extraordinary favours and not requisite for the sanctification of the individual. . . the charismata were extremely useful, and even morally necessary, to strengthen the faith of believers, to confound the infidels, to make them reflect, and to counterbalance the false miracles. . .”

Catholic Encyclopedia, Charismata, 1908: “. . . Theologians distinguish the charismata from other graces which operate personal sanctification. . . They are: ‘The word of wisdom, the word of knowledge, faith, the grace of healing, the working of miracles, prophecy, the discerning of spirits, diverse kinds of tongues, interpretation of speeches’ (I Cor., xii, 8-10). To these are added the charismata of apostles, prophets, doctors, helps, governments (ibid., 28).”

Catholic Encyclopedia, Grace, 1909: “. . . Yet there are also interior graces which do not procure the individual sanctification of the recipient, but the sanctification of others through the recipient. These, by the extension of the generic term to specifically designate a new subdivision, are antonomasia, called gratuitously given graces (*gratiae gratis datae*). To this class belong the extraordinary charismata of the miracle-worker, the prophet, the speaker of tongues, etc. (1 Cor 12:4), as well as the ordinary powers of the priest and confessor. As the object of these graces is, according to their nature, the spread of the kingdom of God on earth and the sanctification of men, their possession in itself does not exclude personal unholiness.”

The Holy Spirit, then, can fill unsanctified men and even evil men with actual grace and other gifts. For example, the Holy Spirit filled the evil Prophet Balaam with actual grace and the gift of prophecy in order to make him speak the truth and bless Israel:

“He sent therefore messengers to Balaam the son of Beor, a soothsayer, who dwelt by the river of the land of the children of Ammon, to call him, and to say: Behold a people is come out of Egypt, that hath covered the face of the earth, sitting over against me. Come therefore, and curse this people, because it is mightier than I: if by any means I may beat them and drive them out of my land: for I know that he whom thou shalt bless is blessed, and he whom thou shalt curse is cursed.” (Num. 22:5-6) . . . And Balac being angry against Balaam, clapped his hands together and said: I called thee to curse my enemies, and thou on the contrary hast blessed them three times. . . Balaam made answer. . . If Balac would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to utter any thing of my own head either good or evil: but whatsoever the Lord shall say, that I shall speak.” (Num. 24:10,12-13)

In spite of Caiphass’ bad intentions, the Holy Spirit gave the evil High Priest Caiphass actual grace and filled him with the spirit of prophecy in order to make him speak a truth about Jesus:

“But one of them, named Caiphass, being the high priest that year, said to them: You know nothing. Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not. And this he spoke not of himself: but being the high priest of that year, he prophesied that Jesus should die for the nation.” (Jn. 11:49-51)

Catholic Commentary on John 11: “. . . Ver. 49. *But one of them, named Caiphass, being the high priest, &c.* He said not this, says the evangelist, *of himself*, but as the *high priest of that year*. The spirit of prophecy was given him, and he foretells that Jesus was to lay down his life both for the nation of the Jews, and for all mankind. The gift of prophecy itself does not make a man holy. It was also given to the wicked Balaam. (Num. 24.)”

Jesus Christ said that certain men who are not in a state of grace would nevertheless have the grace and gifts of the Holy Spirit to prophesy, cast out devils, and do miracles:

“Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven. Many will say to me in that day: Lord, Lord, have not we prophesied in thy name, and cast out devils in thy name, and done many miracles in thy name? And then will I profess unto them, I never knew you: depart from me, you that work iniquity.” (Mt. 7:21-23)

Catholic Commentary on Matthew 7: “Ver. 22. *Have not we prophesied in thy name?* The gift of prophecy, and of doing miracles, may sometimes be granted to bad men, as to Caiphas, and Balaam... Ver. 23. ...The gift of miracles is bestowed on men not for their own good, but for the advantage of others. We must not then be surprised if men, who had indeed faith in Christ, but whose lives did not correspond with their faith, should be honoured with these extraordinary gifts, since the Almighty sometimes employs as his instruments in working similar wonders, men destitute both of faith and virtue. Balaam, void of faith and probity, still by the will of God, prophesied for the advantage of others. To Pharaoh and Nabuchodonosor were revealed future events of the greatest moment; and the wicked Judas himself cast out devils. Therefore St. Paul said, ‘if I had all faith so as to remove mountains, and if I knew all mysteries, and was possessed of all wisdom, but had not charity, I am nothing.’ ”

Hence just because the Bible says that a man is filled with the Holy Spirit or that he has the spirit of prophecy or some other gift of the Holy Spirit does not always mean that his soul is sanctified, that he is in a state of grace.

St. John the Baptist

Luke 1:15 says that St. John the Baptist was filled with the Holy Spirit from his mother’s womb. Some believe this means his sins were remitted by sanctifying grace, and others that he was given the spirit of prophecy:

“But the angel said to him: Fear not, Zachary, thy wife Elizabeth shall bear thee a son, and thou shalt call his name John: ...he shall be filled with the Holy Spirit, even from his mother’s womb.” (Lk. 1:13-15)

The Catholic Church has not infallibly defined whether John the Baptist’s soul was sanctified, freed from original sin, in the womb of his mother. The Catholic commentary teaches that this is only a conjecture and thus could be true or false:

Catholic commentary on Lk. 1: “Ver. 15. ... *And he shall be filled with the Holy Spirit, even from his mother’s womb*; From which words some conjecture, that S. John the Baptist, though conceived in original sin, yet might have been freed from the guilt of it before he came into the world.”

It is my opinion that St. John the Baptist, as well as Jeremias, was not freed from original sin while in the womb of his mother. Firstly, the sacrament of baptism did not exist when St. John the Baptist was in his mother’s womb. Secondly, sins were not remitted until Christ died on the cross. Thirdly, even if the law of baptism were in effect, St. John could not have been baptized by desire in his mother’s womb because he did not have the use of reason. And fourthly, he could not have been baptized by blood because he did not die as a martyr in his mother’s womb.

If being filled with the Holy Spirit only means the sanctification of souls, then John's parents also were freed from original sin because the Bible teaches that they too were filled with the Holy Spirit: "*And Zachary his father was filled with the Holy Spirit.*" (Lk. 1:67) "*And Elizabeth was filled with the Holy Spirit.*" (Lk. 1:41) And all the Old Testament prophets were filled with the Holy Spirit, and hence they too would have to have been freed from original sin. Clearly, then, we see that being filled with the Holy Spirit in these cases does not mean the remission of sins but the spirit of prophecy or some other gifts of the Holy Spirit. Indeed, John was filled with the spirit of prophecy even from his mother's womb, just as the prophet Jeremias was. And John's first recorded prophecy was when he leaped in the womb of his mother at the presence of Jesus, who was in the womb of Mary: "*And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb.*" (Lk. 1:41) Hence it is my opinion that the words "filled with the Holy Spirit even from his mother's womb" does not mean that St. John was given the gift of sanctifying grace and thus freed from original sin but rather that he was given the gift of prophecy and consecrated a prophet while in his mother's womb.

Simeon the Prophet

Luke 2:25 says that the Holy Spirit was in Simeon the Prophet when the infant Jesus entered the Temple:

"And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel; and the Holy Spirit was in him."

This means that the Holy Spirit gave Simeon the gift and grace of prophecy and not the gift of sanctifying grace. A Catholic commentary confirms this:

Catholic commentary on Lk. 2: "Ver. 25. ...The Holy Spirit was in him, by the spirit of grace and of prophecy..."

Cornelius' pre-baptism grace and gift from the Holy Spirit did not sanctify him

Acts 10:44 says that the Holy Spirit fell upon Cornelius and his companions before they received the sacrament of baptism. Some wrongly believe that this means Cornelius and his companions had their sins remitted by sanctifying grace:

"While Peter was yet speaking these words, the Holy Spirit fell on all them that heard the word. And the faithful of the circumcision, who came with Peter, were astonished, for that the grace of the Holy Spirit was poured out upon the Gentiles also. For they heard them speaking with tongues, and magnifying God. Then Peter answered: Can any man forbid water, that these should not be baptized, who have received the Holy Spirit, as well as we?" (Acts 10:44-47)

Note carefully that the Holy Spirit filled Cornelius and his companions with the grace and gift of speaking in tongues, which is the spirit of prophecy, and thus not the baptismal gift of sanctifying grace and the other gifts of baptism. The grace and other gifts of baptism do not make men prophesy, speak in tongues, do miracles, or heal the sick. These exterior gifts are separate from baptismal grace and do not sanctify souls and can exist in sanctified or unsanctified men. The Holy Spirit filled these unsanctified Gentiles with the grace and gift of speaking in tongues, of prophecy, to prove to St. Peter

that they were worthy of receiving the sacrament of baptism. Until then, St. Peter did not believe it was time to preach to and baptize Gentiles. Once convinced of their worthiness by this miracle that the Holy Spirit performed in these good-willed unsanctified men, Peter forthwith baptized them with water, at which point their souls were then sanctified and hence freed from original sin and other sins: *“Then Peter answered: Can any man forbid water, that these should not be baptized, who have received the Holy Spirit, as well as we? And he commanded them to be baptized in the name of the Lord Jesus Christ.”* (Acts 10:47-48) It is odious to God’s word, foreknowledge, and order to believe that God would have sanctified the souls of Cornelius and his companions just before they got baptized by water, especially since God knew and ordained that they would be baptized by water. If God had done this, He would have undermined the very sacrament He instituted for the remission of sins. And if God had done this, it would have given the grace and gift of speaking in tongues the power to sanctify souls which only the grace and gift of the sacrament of baptism can do. (See RJMI book *The Salvation Dogma: St. Peter and the conversion and sanctification of Cornelius.*)

St. Paul

Some wrongly believe that the Bible teaches that St. Paul was sanctified, freed from all sin, before he got baptized by water. They take out of context Acts 9:17-18, which mentions that St. Paul will be filled with the Holy Spirit:

“And Ananias went his way, and entered into the house. And laying his hands upon him, he said: Brother Saul, the Lord Jesus hath sent me, he that appeared to thee in the way as thou camest; that thou mayest receive thy sight, and be filled with the Holy Spirit. And immediately there fell from his eyes as it were scales, and he received his sight; and rising up, he was baptized.” (Acts 9:17-18)

We have already shown that being filled with the Holy Spirit does not always mean being filled with sanctifying grace and hence does not always mean being freed from original sin and other sins. However, in this case being filled with the Holy Spirit *does* mean being filled with sanctifying grace. This passage does not say that Saul was filled with the Holy Spirit the instant he received his sight and thus before he was baptized by water. Healing the blind does not bestow sanctifying grace. Two separate events are indicated. Ananias tells Saul that he will first receive his sight and then be filled with the Holy Spirit, which happened when Saul got baptized. Indeed, Saul “received his sight; and rising up, he was baptized,” at which point he was filled with the Holy Spirit. How can anyone with an ounce of common sense and good will think that God would sanctify Saul a few minutes before he got baptized by water? God would never undermine the very sacrament He instituted to sanctify souls! St. Paul himself testifies that his sins were not remitted until he was baptized by water:

“And one Ananias, a man according to the law, having testimony of all the Jews who dwelt there, coming to me, and standing by me, said to me: Brother Saul, look up. And I the same hour looked upon him. But he said: The God of our fathers hath preordained thee that thou shouldst know his will, and see the Just One, and shouldst hear the voice from his mouth. For thou shalt be his witness to all men, of those things which thou hast seen and heard. And now why tarriest thou? Rise up, and be baptized, and wash away thy sins, invoking his name.” (Acts 22: 12-16)

In this quote from Acts, Chapter 22, St. Paul gives additional words from Ananias that are not in Acts, Chapter 9. St. Paul says that Ananias told him to “Rise up, and be baptized, and wash away thy sins.” Hence Saul’s sins were “washed away” when he was baptized by Ananias and thus not when he had miraculously received his sight.

This chapter has shown that God did not reveal in the Bible the allowable opinion that baptism of blood or desire can sanctify catechumens. Hence, if baptism of blood and of desire were true, they would have to have been revealed in the oral or unwritten traditions of the original apostles. Since there is no existing record of baptism of blood and of desire from the original apostles, we can know that at least one apostle held these opinions if they were infallibly defined by a pope and hence are dogmas of the solemn magisterium. And we can know that all the apostles held these opinions if they were part of the ordinary magisterium as proved from the unanimous consensus of the Church Fathers other than the apostles, whose evidence is not available. As you will learn, the opinions that catechumens can be sanctified by baptism of blood and of desire do not belong to either magisterium. If a future pope infallibly defines baptism of blood or desire, this doctrine would then be a dogma of the solemn magisterium and thus we would then know for certain that baptism of blood or desire was taught by at least one of the original apostles and handed down from that apostle or apostles.

The Ordinary Magisterium Doesn’t Teach or Condemn Baptism of Blood or Desire

Catholics must believe ordinary magisterium dogmas. The ordinary magisterium consists of dogmas on faith and morals that are taught by the unanimous consensus of the Church Fathers:

Vatican Council, Session 2, Profession of Faith, 1870: “Likewise I accept sacred scripture according to that sense which Holy Mother Church held and holds, since it is her right to judge of the true sense and interpretation of the holy scriptures; nor will I ever receive and interpret them except according to the unanimous consensus of the Fathers.”

The common opinion is that St. John Damascene, who lived in the 8th century, was the last Church Father. (See RJMI book *The Magisterium of the Catholic Church: Dispute over who was the last Church Father.*) Baptism of blood and of desire are not ordinary magisterium dogmas because they were not taught by the unanimous consensus of the Church Fathers:

1. Some Church Fathers explicitly reject both baptism of blood and of desire;
2. Some Church Fathers only teach baptism of water and thus do not teach baptism of blood and of desire;
3. Some Church Fathers teach baptism of blood but not baptism of desire;
4. Some Church Fathers teach baptism of blood and baptism of desire;

5. Some Church Fathers have changed their opinion from teaching baptism of blood and of desire to baptism of water only.

Church Fathers who rejected baptism of blood and of desire

Church Father St. Gregory Nazianzus (c. 325-389)

The Church Father St. Gregory Nazianzus teaches that baptism of water is the only way for catechumens to be justified and saved and explicitly rejects baptism of blood and of desire:

St. Gregory Nazianzus, *Oration 40*, On Holy Baptism: “22. But then, you say, is not God merciful, and since He knows our thoughts and searches out our desires, will He not take the desire of Baptism instead of Baptism? You are speaking in riddles, if what you mean is that because of God’s mercy the unenlightened is enlightened in His sight; and he is within the kingdom of heaven who merely desires to attain to it, but refrains from doing that which pertains to the kingdom. I will, however, speak out boldly my opinion on these matters; and I think that all other sensible men will range themselves on my side... 23. ...Of those who fail to be baptized, some are utterly animal or bestial, according to whether they are foolish or wicked... Others know and honor the gift of Baptism; but they delay, some out of carelessness, some because of insatiable passion. Still others are not able to receive Baptism, perhaps because of infancy, or some perfectly involuntary circumstance, which prevents their receiving the gift, even if they desire it... If, in your opinion, desire has equal power with actual Baptism, then make the same judgment in regard to Glory. You would then be satisfied to desire Glory, as though that longing itself were Glory. Do you suffer damage by not attaining the actual Glory, as long as you have a desire for it? I cannot see it.”(PG, 36.)

Based upon this one dissenting Church Father alone, baptism of blood or desire is not part of the ordinary magisterium. In his *Oration 39*, on the Holy Lights, St. Gregory teaches of several kinds of baptism. He teaches that the first two baptisms, of Moses and St. John the Baptist, did not give the Spirit and thus did not give sanctifying grace. He teaches that the third baptism, which is the baptism of Jesus and thus baptism of water, does give the Spirit and thus gives sanctifying grace. And his fourth baptism is the martyrdom of an already baptized person, which is his definition of baptism of blood:

St. Gregory Nazianzus, *Oration 39*, On the Holy Lights: “17. ...Now, since our Festival is of Baptism, and we must endure a little hardness with Him Who for our sake took form, and was baptized, and was crucified; let us speak about the different kinds of Baptism, that we may come out thence purified. Moses baptized but it was in water, and before that in the cloud and in the sea. This was typical as Paul saith; the Sea of the water, and the Cloud of the Spirit; the Manna, of the Bread of Life; the Drink, of the Divine Drink. John also baptized; but this was not like the baptism of the Jews, for it was not only in water, but also ‘unto repentance.’ Still it was not wholly spiritual, for he does not add ‘And in the Spirit.’ Jesus also baptized, but in the Spirit. This is the perfect Baptism. ...I know also a Fourth Baptism, that by Martyrdom and blood, which also Christ himself underwent, and this one is far more august than all the others, inasmuch as it cannot be defiled by after stains...”

Therefore, St. Gregory’s teachings on baptism of blood refer to already baptized Catholics, such as Jesus Christ, who die as martyrs and not as catechumens.

Beware of those who take St. Gregory's following passage out of context to make it seem that his sister got sanctifying grace before she received the sacrament of baptism:

St. Gregory Nazianzus, *Oration 8*, On His Sister Gorgonia: "20. ... She had recently obtained the blessing of cleansing and perfection, which we have all received from God as a common gift and foundation of our new life. Or rather all her life was a cleansing and perfecting: and while she received regeneration from the Holy Spirit, its security was hers by virtue of her former life. And in her case almost alone, I will venture to say, the mystery was a seal rather than a gift of grace."

By saying his sister's reception of the sacrament of baptism was "a seal rather than a gift of grace," St. Gregory does not mean that she did not get sanctifying grace when she was baptized. He is teaching that she got the gift of sanctifying grace when she received the sacrament of baptism but that in her case it was more like a seal of something that she was manifestly destined to have because her previous life was so good as to be sanctified in vow or promise before she was actually sanctified when she received the sacrament of baptism. Her life previous to receiving the sacrament of baptism was so pleasing to God because she was living in so many ways like a good Catholic that it was manifestly evident that she was destined to receive the sacrament of baptism and thus get sanctified and become Catholic.

For example, one could say that my brother's becoming a member of a professional football team was more of a "seal than a gift of making the professional team" because he played like a professional his whole life and thus was manifestly destined to make the professional football team. But this does not mean that he was a member of the professional football team before he made the team and actually played on it. To see how the salvation heretics take St. Gregory's teachings on Jesus' other sheep out of context to deny the Salvation Dogma, see RJMI book *The Salvation Dogma: Salvation in Context: Other sheep not yet in the fold.*

Church Fathers who did not teach baptism of blood or desire

Some Church Fathers do not teach anything about baptism of blood or desire one way or another. They only teach that baptism of water sanctifies souls.

Church Father St. Justin Martyr (100-165)

St. Justin Martyr, *First Apology*, 61, 151 AD: "Many... are brought by us where there is water and are regenerated in the same manner in which we were ourselves regenerated. For, in the name of God, the Father and Lord of the universe, and of our Savior Jesus Christ, and of the Holy Spirit, they then receive the washing with water. For Christ also said, 'Except you be born again, you shall not enter into the kingdom of heaven' (John 3:5)."

St. Justin Martyr, *Dialogue with Trypho the Jew*, 44, 155 AD: "It is necessary to hasten to learn in what way forgiveness of sins and a hope of the inheritance of the promised good things may be yours. There is no other way than this: acknowledge that Christ, be washed in the washing announced by Isaias for the forgiveness of sins; and henceforth live sinlessly."

Church Father St. Theophilus of Antioch (2nd century)

St. Theophilus of Antioch, *To Autolytus*, c. 181 AD: “Moreover, those things which were created from the waters were blessed by God, so that this might also be a sign that men would at a future time receive repentance and remission of sins through water and the bath of regeneration—all who proceed to the truth and are born again and receive a blessing from God.”

Church Father St. Irenaeus (2nd century)

St. Irenaeus, *Fragments* 34, 190 AD: “For as we are lepers in sin, we are made clean, by means of the sacred water and the invocation of the Lord, from our old transgressions, being spiritually regenerated as newborn babes, even as the Lord has declared: ‘Except a man be born again through water and the Spirit, he shall not enter into the kingdom of heaven.’”

St. Irenaeus, *Against Heresies*, Book 3, Chapter 17, between 180 to 199 AD: “2. ...For as a compacted lump of dough cannot be formed of dry wheat without fluid matter, nor can a loaf possess unity, so, in like manner, neither could we, being many, be made one in Christ Jesus without the water from heaven. And as dry earth does not bring forth unless it receive moisture, in like manner we also, being originally a dry tree, could never have brought forth fruit unto life without the voluntary rain from above. For our bodies have received unity among themselves by means of that laver which leads to incorruption; but our souls, by means of the Spirit. Wherefore both are necessary, since both contribute towards the life of God...”

Church Father St. Hippolytus of Rome (c. d. 236)

St. Hippolytus of Rome, *Homilies*, Number 11:26, 217 AD: “Perhaps someone will ask, ‘What does it conduce unto piety to be baptized?’ In the first place, that you may do what has seemed good to God; in the next place, being born again by water unto God so that you change your first birth, which was from concupiscence, and are able to attain salvation, which would otherwise be impossible. For thus the [prophet] has sworn to us: ‘Amen, I say to you, unless you are born again with living water, into the name of the Father, Son, and Holy Spirit, you shall not enter into the kingdom of heaven.’ Therefore, fly to the water, for this alone can extinguish the fire. He who will not come to the water still carries around with him the spirit of insanity for the sake of which he will not come to the living water for his own salvation.”

Church Father St. Athanasius (296-373)

St. Athanasius, *Four Discourses against the Arians*, 3, Chapter 26, 360 AD: “33. ...As we are all from earth and die in Adam, so being regenerated from above of water and Spirit, in the Christ we are all quickened.”

Church Father St. Jerome (c. 340-420)

St. Jerome, *Commentary on Ezechiel*: “It is written: Unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God.” (16. 5. 4. oper. vol. 4.)

St. Jerome, Letter 108, to Eustochium: “11. ...For thus did he typify the redemption which the sinner finds for his old sins in the waters of baptism.”

Church Father St. Prosper of Aquitaine (5th century)

St. Prosper of Aquitaine, *The Call of All Nations* 1, 17; 2, 24: “For in this respect they are in the same condition as the greatest sinners; regenerated in baptism they are alike in sanctity; take away baptism, and they perish all together. It is a fact, then, that grace seeks its adopted sons even among the worse sinners in their very last moments, and that many who looked less wicked are denied this gift. But who could say that these facts escape God’s ruling or that He decrees them without a profound justice? ...It is obvious that all who die without baptism are lost.”

St. Prosper of Aquitaine, *Answers to the Gauls*, 9: “No man attains to eternal life without the sacrament of baptism.”

Church Father Pope St. Leo the Great (440-461)

Pope St. Leo the Great, *Letters*, 15:10 [11], 445 AD: “And because of the transgression of the first man, the whole stock of the human race was tainted; no one can be set free from the state of the old Adam save through Christ’s sacrament of baptism, in which there are no distinctions between the reborn, as the apostle [Paul] says, ‘For as many of you as were baptized in Christ did put on Christ; there is neither Jew nor Greek...’ (Gal. 3:27–28)”

Pope St. Leo the Great, *Council of Chalcedon*, 451 AD: “Let him heed what the blessed apostle Peter preaches, that sanctification by the Spirit is effected by... Spirit and water and blood. And the three are one (1 Jn. 5:4-8)—in other words, the spirit of sanctification and the blood of redemption and the water of baptism. These three are one and remain indivisible. None of them is separable from its link with the others. The reason is that *it is by this faith that the Catholic Church lives and grows*, by believing that neither the humanity is without true divinity nor the divinity without true humanity.”

Church Father Pope St. Gregory the Great (590-604)

St. Gregory the Great, *Moralia* [Book of Job], Book 4: “Do abortive children enjoy eternal rest? For every man that is not absolved by the water of regeneration is tied and bound by the guilt of the original bond. ...And that he who is not washed in the water of salvation does not lose the punishment of original sin. Truth plainly declares by Itself in these words, ‘Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.’ (John 3:5)”

While these Church Fathers never explicitly rejected baptism of blood and of desire, they never taught these doctrines either. The only baptism they teach of is baptism of water. But that does not mean they may not have believed in baptism of blood or desire but only that they never taught it. The fact that they addressed the baptism issue and

never taught baptism of blood and of desire but only baptism of water disqualifies the doctrines of baptism of blood and of desire from being taught by the unanimous consensus of the Church Fathers and thus from being ordinary magisterium dogmas.

Church Fathers who at one time may have rejected baptism of blood and of desire

A few Church Fathers at one time believed and taught that baptism of water is the only way for catechumens to be justified and saved but at another time believed and taught that catechumens can also be justified and saved by baptism of blood or desire. They changed their opinion. It does not matter what their final opinion was but only that they held both opinions. Only a pope, then, can infallibly decide which of their opinions is true. Their one-time belief and teaching that baptism of water is the only way for catechumens to be justified and saved disqualifies baptism of blood or desire from being taught by the unanimous consensus of the Church Fathers and thus disqualifies baptism of blood or desire from being part of the ordinary magisterium. And that is beside the fact that at least one Church Father explicitly rejected baptism of blood and of desire and several Church Fathers never taught baptism of blood or desire.

Church Father St. Ambrose (340-397)

It seems that in 387 AD St. Ambrose held the opinion that baptism of water is the only way for catechumens to be sanctified:

St. Ambrose, *De Mysteriis*, Chapter 4, 387 AD: “20. ...One is the Baptism which the Church administers: the Baptism of water and the Holy Spirit, with which catechumens need to be baptized... Nor does the mystery of regeneration exist at all without water: For unless a man be born again of water and the Spirit, he cannot enter into the kingdom’ (John 3:5). Now, even the catechumen believes in the cross; but, unless he be baptized in the name of the Father, and the Son, and of the Holy Spirit, he cannot receive remission of his sins nor the gift of spiritual grace.”

There is no other written work of St. Ambrose that makes an exception for baptism of blood or desire. However, in 392 AD in his funeral oration for the Emperor Valentinian II, St. Ambrose taught that a catechumen could be justified and saved by baptism of desire and of blood. (See in this book [Church Father St. Ambrose \(340-397\)](#), p. 81.) Now either St. Ambrose changed his opinion in 392 AD because of his excessive sentiment for the Emperor Valentinian II or he always believed in baptism of blood and of desire and interprets it to mean that baptism of blood and of desire are contained within the sacrament of baptism so that without the sacrament and its water and the Holy Spirit baptism of blood and of desire have no effect and thus cannot exist. (See in this book [The necessity of the sacrament of baptism does not rule out baptism of blood or desire being contained within the sacrament](#), p. 95.)

Church Father St. Augustine (354-430)

In 426 to 428 AD, St. Augustine wrote a retraction in which he corrected errors in his previous works. He also warned others not to follow his errors:

St. Augustine, *Retractions*, 426-428 AD, Prologue: “I have for long been thinking over and planning a task which, with God’s help, I am now undertaking because I feel it should no longer be delayed, namely, that of reconsidering (*recenseam*) my writings, whether Books, Letters or Tractates and censoring them with a certain judicial severity, indicating with a censor’s blue pencil (*censorio stylo*) whatever displeases me... I am glad of the opportunity of doing this so that I may put it into people’s hands, for I cannot now withdraw from the public for the purpose of correction writings long ago published by me. Nor do I pass over things I wrote when only a catechumen, for they too have got into circulation and people copy them and read them. Let not those, then, who read these works imitate me in my errors but in the progress they find me making. For perchance whoso reads my writings in the order in which they were written will find that I did make progress as I wrote. For this reason, then, I shall take care that, so far as possible, that same order may be discoverable in this work of mine.”¹⁵

One possible error that St. Augustine may have made at one time was his belief that baptism of blood and of desire can sanctify catechumens, which he teaches in several of his works. But in his later works, he seems to have changed his opinion by teaching that the reception of the sacrament of baptism, baptism of water, is necessary for justification and salvation. He taught this in his works *Against Julian* in 426 AD and *The Predestination of the Saints* in 428 to 429 AD:

Church Fathers, A New Translation, by Catholic University of America, Volume 35, Saint Augustine against Julian, Introduction: “St. Augustine wrote this work in the closing years of his life busied with three great controversies—Manichaeism, Donatism, and Pelagianism, the last ending with *Contra Julianum*.”

St. Augustine, *Against Julian*, Book 5, Chapter 4, 426 AD: “Not one of the elect and predestined perishes, regardless of his age at death. Never be it said that a man predestined to life would be permitted to end his life without the sacrament of the Mediator. Because, of these men, Our Lord says: ‘This is the will of the Father, that I should lose nothing of what he has given me.’ ”

And in a later work in 428-429 AD, *The Predestination of the Saints*, St. Augustine teaches that the predestined will be born again of water and the Spirit, by the laver of regeneration, without mentioning exceptions for baptism of blood or desire in this same work:

St. Augustine, *The Predestination of the Saints*, Book 1, Chapter 31, 428-429 AD: “As, therefore, that one man [Christ] was predestinated to be our Head, so we being many are predestinated to be His members. ... Thus also our being born again of water and the Spirit is not recompensed to us for any merit, but freely given; and if faith has brought us to the laver of regeneration, we ought not therefore to suppose that we have first given anything, so that the regeneration of salvation should be recompensed to us again; because He made us to believe in Christ, who made for us a Christ on whom we believe. He makes in men the beginning and the completion of the faith in Jesus who made the man Jesus the beginner and finisher of faith; for thus, as you know, He is called in the epistle which is addressed to the Hebrews.”

¹⁵ *De Ordine*, at Cassiciacum, 386, *Retract.* i. 3; P.L. xxxiii. 977-1020; C.S.E.L. lxiii. 1922.

Below is a table of the works of St. Augustine that teach baptism of blood (BOB) or baptism of desire (BOD) or baptism of water (BOW) and the years the works were completed:

Work	Year	Baptism Opinion
<i>On Baptism</i>	400 AD	BOB, BOD
<i>City of God</i>	413 AD	BOB
<i>On the Soul and Its Origin</i>	424 AD	BOB
<i>Against Julian</i>	426 AD	BOW
<i>The Predestination of the Saints</i>	428-429 AD	BOW

Hence St. Augustine may have changed his opinion in the later years of his life from baptism of blood and of desire to baptism of water.

Church Fathers who taught baptism of blood but not of desire

Some Church Fathers taught that catechumens can be sanctified by baptism of blood but not by baptism of desire. This evidence alone rules out baptism of desire from being part of the ordinary magisterium.

Church Father St. Cyril of Jerusalem (315-386)

St. Cyril of Jerusalem, *Catechetical Lectures*, 3:10, 350 AD: “If any man receive not Baptism, he hath not salvation; except only Martyrs, who even without the water receive the kingdom. For when the Saviour, in redeeming the world by His Cross, was pierced in the side, He shed forth blood and water; that men, living in times of peace, might be baptized in water, and, in times of persecution, in their own blood. For martyrdom also the Saviour is wont to call a baptism, saying, Can ye drink rite cup which I drink, and be baptized with the baptism that I am baptized with?”

Church Father St. Fulgentius of Ruspe (468-533)

St. Fulgentius of Ruspe, *The Rule of Faith*, 43, 524 AD: “From that time at which our Savior said, ‘If anyone is not reborn of water and the Spirit, he cannot enter into the kingdom of heaven’ (John 3:5), no one can, without the sacrament of baptism, except those who, in the Catholic Church, without baptism, pour out their blood for Christ, receive the kingdom of heaven and life eternal.”

Church Fathers who taught baptism of blood and of desire

Church Father St. Cyprian of Carthage (d. 258)

St. Cyprian taught baptism of blood and of desire. But he erroneously believed that baptism of blood was a dogma and thus heresy to deny it. He was wrong because baptism

of blood was not taught by the unanimous consensus of the Church Fathers nor infallibly defined by a pope. And he believed that the Good Thief was baptized by desire:

St. Cyprian of Carthage, *Letter 72*, 253 AD: “21. Can the power of baptism be greater or of more avail than confession, than suffering, when one confesses Christ before men and is baptized in his own blood? ... They who are prepared, in the lawful, and true, and only baptism of the holy Church, by divine regeneration, for the kingdom of God, may be born of both sacraments, because it is written, ‘Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.’ 22. On which place some, as if by human reasoning they were able to make void the truth of the Gospel declaration, object to us the case of catechumens; asking if any one of these, before he is baptized in the Church, should be apprehended and slain on confession of the name, whether he would lose the hope of salvation and the reward of confession, because he had not previously been born again of water? Let men of this kind, who are aiders and favourers of heretics, know therefore, first, that those catechumens hold the sound faith and truth of the Church, and advance from the divine camp to do battle with the devil, with a full and sincere acknowledgment of God the Father, and of Christ, and of the Holy Spirit; then, that they certainly are not deprived of the sacrament of baptism who are baptized with the most glorious and greatest baptism of blood, concerning which the Lord also said, that He had ‘another baptism to be baptized with.’ But the same Lord declares in the Gospel, that those who are baptized in their own blood, and sanctified by suffering, are perfected, and obtain the grace of the divine promise, when He speaks to the thief believing and confessing in His very passion, and promises that he should be with Himself in paradise. Wherefore we who are set over the faith and truth ought not to deceive and mislead those who come to the faith and truth, and repent, and beg that their sins should be remitted to them; but to instruct them when corrected by us, and reformed for the kingdom of heaven by celestial discipline.”

Church Father St. Ambrose (340-397)

St. Ambrose, “On the Death of Valentinian,” 392 AD, pp. 287-288: “(51) But I hear that you grieve because he did not receive the sacrament of baptism. Tell me: What else is in your power other than the desire, the request? But he even had this desire for a long time, that, when he should come into Italy, he would be initiated, and recently he signified a desire to be baptized by me, and for this reason above all others he thought that I ought to be summoned. Has he not, then, the grace which he desired; has he not the grace which he requested? And because he asked, he received, and therefore is it said: ‘By whatsoever death the just man shall be overtaken, his soul shall be at rest.’

“(52) Grant, therefore, O holy Father, to Thy servant the gift which Moses received, because he saw in spirit; the gift which David merited, because he knew from revelation. Grant, I pray, to Thy servant Valentinian the gift which he longed for, the gift which he requested while in health, vigor, and security. If, stricken with sickness, he had deferred it, he would not be entirely without Thy mercy who has been cheated by the swiftness of time, not by his own wish. Grant, therefore, to Thy servant the gift of Thy grace which he never rejected, who on the day before his death refused to restore the privileges of the temples although he was pressed by those whom he could well have feared. A crowd of pagans was present, the Senate entreated, but he was not afraid to displease men so long as he pleased Thee alone in Christ. He who had Thy Spirit, how has he not received Thy grace?”

In the next paragraph St. Ambrose says that if God did not give baptismal grace to Valentinian, then God would not give it to catechumens who die as martyrs. But because

God gives it to martyrs, then God gave it to Valentinian because of his love of God and desire to be baptized. And thus in this one passage below, St. Ambrose teaches both baptism of blood and baptism of desire:

“(53) Or if the fact disturbs you that the mysteries have not been solemnly celebrated, then you should realize that not even martyrs are crowned if they are catechumens, for they are not crowned if they are not initiated. But if they are washed in their own blood, his piety and his desire have washed him, also...”

In the below comment it is clear that St. Ambrose did not believe Valentinian received the sacrament of baptism before he died but says that God nevertheless gave him the grace by baptism of desire and thus placed him inside the Catholic Church:

“(75) ...No ordinary person but Christ Himself enlightened you with spiritual grace. He baptized you, because the ministry of men was lacking you. Greater things have you gained, who believed that you had lost lesser. What are the breasts of the Church except the sacrament of baptism? And well does he say ‘sucking,’ as if the baptized were seeking Him as a draught of snowy milk. ‘Finding thee without,’ he says, ‘I shall kiss thee,’ that is, finding you outside the body, I embrace you with the kiss of mystical peace. No one shall despise you, no one shall shut you out, I will introduce you into the inner sanctuary and hidden places of Mother Church, and into all the secrets of mystery, so that you may drink the cup of spiritual grace.”¹⁶

It is my opinion that if Valentinian were saved, he was baptized by water either sometime before he died because he survived for some time after his fatal wound. And many of his soldiers knew he was a catechumen and thus would have baptized him. Or God could have miraculously raised him from the dead to have him baptized and then let him die again.

Church Father St. Augustine (354-430)

St. Augustine, *On Baptism Against the Donatists*, Book 4, Chapter 22, par. 30, 400 AD: “That the place of baptism is sometimes supplied by martyrdom is supported by an argument by no means trivial, which the blessed Cyprian adduces from the thief, to whom, though he was not baptized, it was yet said, Today shalt thou be with Me in Paradise. On considering which, again and again, I find that not only martyrdom for the sake of Christ may supply what was wanting of baptism, but also faith and conversion of heart, if recourse may not be had to the celebration of the mystery of baptism for want of time. For neither was that thief crucified for the name of Christ, but as the reward of his own deeds; nor did he suffer because he believed, but he believed while suffering. It was shown therefore, in the case of that thief, how great is the power, even without the visible sacrament of baptism, of what the apostle says, With the heart men believeth unto righteousness, and with the mouth confession is made unto salvation. But the want is supplied invisibly only when the administration of baptism is prevented, not by contempt for religion, but by the necessity of the moment.”

St. Augustine, *City of God*, Book 13, Chapter 7, 419 AD: “For whatever unbaptized persons die confessing Christ, this confession is of the same efficacy for the remission of sins as if they were washed in the sacred font of baptism. For He who said, ‘Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God,’ made also an exception in their favor, in that other sentence where He no less absolutely said, ‘Whosoever shall confess me before men, him

¹⁶ FCNT, vol. 22, Funeral Orations: Saint Ambrose, p. 265.

will I confess also before my Father which is in heaven' and in another place, 'Whosoever will lose his life for my sake, shall find it.' And this explains the verse, 'Precious in the sight of the Lord is the death of His saints.' For what is more precious than a death by which a man's sins are all forgiven, and his merits increased an hundredfold? For those who have been baptized when they could no longer escape death, and have departed this life with all their sins blotted out have not equal merit with those who did not defer death, though it was in their power to do so, but preferred to end their life by confessing Christ, rather than by denying Him to secure an opportunity of baptism."

St. Augustine, *On the Soul and Its Origin*, Book 1, Chapter 10, 424 AD: "For who can offer up the body of Christ for any except for those who are members of Christ? Moreover, from the time when He said, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven'; and again, 'He that loseth his life for my sake shall find it'; no one becomes a member of Christ except it be either by baptism in Christ, or death for Christ."

The Solemn Magisterium Doesn't Teach Baptism of Blood or Desire

The solemn magisterium of the Catholic Church is all of the infallible papal teachings, which consists of dogmas on faith and morals. No pope infallibly taught that catechumens can be justified by baptism of blood or desire. And only two popes have taught in their fallible capacity that catechumens can be sanctified and saved by baptism of desire. (See in this book [No pope taught baptism of blood and only two popes taught baptism of desire but only fallibly](#), p. 104.) Not one infallible papal decree uses the words "baptism of blood" or "baptism of desire" or their equivalent. A few infallible decrees have left open the possibility that baptism of blood or desire *may* be true without defining it. (See in this book [Councils of Vienne and Florence allow for the possibility of a remedy other than baptism of water](#), p. 98.)

While no infallible decrees teach the allowable opinions of baptism of blood and of desire, they do not condemn them either. No infallible decrees condemn them whether by infallibly defining that the *reception* of the sacrament of baptism is the only way for catechumens to be sanctified or by explicitly condemning baptism of blood or desire. Hence until a pope is ready to infallibly condemn or define the opinions that catechumens can be sanctified by baptism of blood and of desire, they remain allowable opinions because they have not been condemned by the ordinary magisterium either. (See in this book [The Ordinary Magisterium Doesn't Teach or Condemn Baptism of Blood or Desire](#), p. 73.)

Hence infallible decrees regarding baptism must be silent regarding baptism of blood and of desire until a pope is willing to infallibly condemn or define these opinions. Just as infallible decrees regarding original sin had to remain silent about the Blessed Virgin Mary's Immaculate Conception until a pope was ready to infallibly condemn or define this doctrine, which was infallibly defined in 1854 by Pope Pius IX. Just because popes had never infallibly defined this dogma until 1854 did not mean that it could not have been true. Likewise, just because no pope has ever infallibly defined or condemned the allowable opinions of baptism of blood and of desire does not mean these opinions could not be true. Consequently, all of the infallible decrees on baptism define dogmas in relation to the sacrament of baptism and its proper form, matter, intention, candidates,

and ministers while leaving it to a future pope to infallibly condemn or define baptism of blood or desire. Beware of those who believe that baptism of blood or desire has been infallibly defined because they take infallible decrees on baptism out of context, such as infallible decrees from the Council of Trent.

The Council of Trent does not teach baptism of desire

Most who hold the allowable opinion of baptism of desire believe that the Council of Trent was the first time it was infallibly defined and thus by implication the first time baptism of blood was infallibly defined. To defend their opinion, they take three decrees from the council out of context and ignore other ones in the same council in which one would expect baptism of desire to be upheld. The three decrees they take out of context are as follows:

1. Session 6, Chapter 4, On Justification
2. Session 6, Chapter 7, On the Instrumental Cause of Baptism
3. Session 7, Canon 4, Canons on Sacraments in General

And two decrees they ignore which do not confirm baptism of blood or desire are as follows:

4. Session 6, Canon 2, On Baptism
5. Session 6, Canon 5, On Baptism

1. Session 6, Chapter 4, on justification does not teach baptism of desire

Some post-Trent theologians have based their opinion of baptism of desire on what they believe was infallibly taught in the Council of Trent's Session 6, Chapter 4, On Justification.

Accurate text and translation

We must first examine the most accurate text available because those who believe in baptism of desire have purposely mistranslated the Latin in order to support the opinion of baptism of desire. The original Latin text from the Council of Trent is the definitive and hence best text to present. However, I do not have access to that text. The oldest text I have is from a 1922 Latin version of Denzinger, edited by Joannes Bapt. Umberg, S.J. (hereafter Du.):

“Enchiridion Symbolorum, by Henr. Denzinger et Clem. Bannwart S.J. Definitionum et declarationum de rebus fidei et morum. Editio decima quarta et quinta, quam paravit, Joannes Bapt. Umberg S.J. Publisher: Friburgi Brisgoviae, Herder & Co., Typographi Editores Pontificii (Berolini, Carolsruhae, Coloniae, Monachii, Vindobonae, Londini, S. Ludiovicici Mo.). Imprimi potest: Bern Bley S.J., Praep. Prov. Germ. Inf., Coloniae, die 4 Ianuarii 1922. Imprimatur: Dr. Mutz, Vic. Gen., Fribugi Brisgoviae, die 1 Februarii 1922.”

If I get an older source, I will list it and mention if it has any substantial differences. Below is a photocopy from Du. on Session 6, Chapter 4:

(Sess. VI) Decretum de iustificatione. 267

Cap. 3. *Qui per Christum iustificantur.*

Verum etsi ille *pro omnibus mortuus est* [2 Cor 5, 15], 795 non omnes tamen mortis eius beneficium recipiunt, sed ii dumtaxat, quibus meritum passionis eius communicatur. Nam sicut revera homines, nisi ex semine Adae propagati nascerentur, non nascerentur iniusti, cum ea propagatione per ipsum, dum concipiuntur, propriam iniustitiam contrahant: ita nisi in Christo renascerentur, nunquam iustificarentur [can. 2 et 10], cum ea renascentia per meritum passionis eius gratia, qua iusti fiunt, illis tribuatur. Pro hoc beneficio Apostolus *gratias nos semper agere hortatur Patri, «qui dignos nos fecit in partem sortis sanctorum in lumine»* [Col 1, 12], et *eripuit de potestate tenebrarum, transtulitque in regnum Filii dilectionis suae, in quo habemus redemptionem et remissionem peccatorum* [Col 1, 13sq].

Cap. 4. *Insinuatur descriptio iustificationis impii, et modus eius in statu gratiae.*

Quibus verbis iustificationis impii descriptio insinuatur, 796 ut sit translatio ab eo statu, in quo homo nascitur filius primi Adae, in statum gratiae et *adoptionis filiorum* [Rom 8, 15] Dei, per secundum Adam Iesum Christum Salvatorem nostrum; quae quidem translatio post Evangelium promulgatum sine lavacro regenerationis [can. 5 de bapt.] aut eius voto fieri non potest, sicut scriptum est: *«Nisi quis renatus fuerit ex aqua et Spiritu Sancto, non potest introire in regnum Dei»* [Jo 3, 5].

Cap. 5. *De necessitate praeparationis ad iustificationem in adultis, et unde sit.*

Declarat praeterea, ipsius iustificationis exordium in 797 adultis a Dei per Christum Iesum praeveniente gratia [can. 3] sumendum esse, hoc est, ab eius vocatione, qua nullis eorum existentibus meritis vocantur, ut qui per peccata a Deo aversi erant, per eius excitantem atque adjuvantem gratiam ad convertendum se ad suam ipsorum iustificationem, eidem gratiae libere [can. 4 et 5] assentiendo et cooperando, disponantur, ita ut

- Below is a slavish English translation:

In these words of the justification of the impious a description is insinuated, as being a translation from that state, in which man is born a child of the first Adam, into a state of grace and of the adoption of the sons of God, through the second Adam Jesus Christ Savior our; which indeed translation after the gospel promulgation without the laver of regeneration or his desire it cannot happen, as it is written: “Unless anybody reborn be from water and the Spirit Holy, not he can enter into the kingdom of God.” (John 3:5)

- Below is my accurate, non-slavish English translation:

Council of Trent, Session 6, Chapter 4, On Justification, 1547 AD: By which words, a description of the justification of the impious is indicated—as being a translation from that state wherein man is born a child of the first Adam to the state of grace

and of the adoption of the sons of God through the second Adam, Jesus Christ, our Saviour. And this translation, since the promulgation of the Gospel, cannot be effected without the laver of regeneration or his desire for it, as it is written: “Unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God.” (John 3:5)

- Inaccurate translations of Session 6, Chapter 4, are used to defend the opinion of baptism of desire. The essential mistranslation is as follows:

Mistranslation of “sine” (without) to mean “except through”

1. The Latin word *sine* meaning “without” is mistranslated as “except through.”

In the following quote the English version of Denzinger mistranslates *sine* as “except through”:

Council of Trent, corrupted English version of Denzinger, Session 6, Chapter 4, On Justification, 1547: “In these words a description of the justification of a sinner is given as being a translation from that state in which man is born a child of the first Adam to the state of grace and of the ‘adoption of the sons’ [Rom. 8:15] of God through the second Adam, Jesus Christ, our Savior; and this translation after the promulgation of the Gospel cannot be effected except through the laver of regeneration [can. 5 de bapt.], or a desire for it, as it is written: ‘Unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God’ [John 3:5].” (D. 796)

In the following quote, the book *The Dogmatic Canons and Decrees of the Council of Trent* correctly translates the Latin word *sine* as “without”:

The Dogmatic Canons and Decrees of the Council of Trent and Vatican Council I..., Nihil Obstat: Remigius Lafort, D.D., Censor. Imprimatur: + John Cardinal Farley, Archbishop of New York, June 22, 1912. Originally published in 1912 by the Devin-Adair Company, New York, New York. Copyright 1912 by the Devin-Adair Company. Tan Book and Publishers, Inc., 1977.

The Council of Trent, Session 6, Chapter 4, On Justification, 1547: “By which words, a description of the justification of the impious is indicated—as being a translation from that state wherein man is born a child of the first Adam to the state of grace and of the adoption of the sons of God through the second Adam, Jesus Christ, our Saviour. And this translation, since the promulgation of the Gospel, cannot be effected without the laver of regeneration or the desire thereof, as it is written: ‘Unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God.’ (John 3:5)”

“Without” used with “or” means that only the laver or only the desire needs to be lacking for justification not to occur

Session 6, Chapter 4’s use of the Latin word *sine*, which means “without,” presents a great difficulty to those who believe in baptism of desire. Hence some of them mistranslate the Latin word *sine* to mean “except through” because it makes it easier for them to defend their opinion. This is clear by observing their mistranslation and repeating the common prepositions “except through”:

“One cannot be justified except through the laver of regeneration or except through the desire thereof.”

This mistranslation makes it easier to interpret that only one of the two things is necessary for justification because one can be justified *through* one or *through* the other. However, if one repeats the common preposition “without” before each thing, it is clear that the lack of only one of the two things is necessary for justification not to occur because one cannot be justified *without* one or *without* the other:

“One cannot be justified without the laver of regeneration or without his desire for it.”

Hence without either of these two things, justification does not occur. If one has the laver of regeneration but without the desire for it, he does not get justified. And if one has the desire to be baptized but without the laver of regeneration, he does not get justified. He only has to be without one of the two things and not without both of them for justification not to occur. Therefore, to be justified one must not be lacking either thing and thus *both* are necessary, the laver of regeneration and the desire for it. And this applies to adults (those with the use of reason) and infants (those without the use of reason) because infants get the desire to be baptized into the true Catholic Church from their guardians:

A Practical Commentary on the Code of Canon Law, by Woywod and Smith, Commentary on Canon 1099: “In the case of children baptized before they come to the age of discretion, it is frequently difficult to determine whether they are baptized in the Catholic Church. Infants cannot exercise their own wills, wherefore the parents or legitimate guardians are the persons entitled and obliged to procure the grace of baptism for their charges (cfr. commentary under Canon 1070).”¹⁷

A Practical Commentary on the Code of Canon Law, by Woywod and Smith, Commentary on Canon 1070: “The term ‘baptized in the Catholic Church’ creates some difficulty, especially in cases of baptism administered by lay persons. In the first place, if the father and mother, or at least one of them, are Catholics and adhere to the Church, the infant baptized at the request of the Catholic party by a non-Catholic doctor or nurse in a case of emergency may still be considered baptized in the Catholic Church, for there is but one baptism, and whether the reception of that baptism means the joining of the Catholic Church or some non-Catholic denomination depends on the will of the person who has the right and duty to care for the welfare of the infant...”

Hence infants get the desire to be baptized from their guardians. Similarly, even though infants cannot make an act of belief on their own, Catholic infants are truly called believers. (See RJMI book *Baptized Non-Catholic Infants and Children*: “The intention of the guardian is what matters” and “Church Father St. Augustine (354-430 AD)”.)

¹⁷ *A Practical Commentary on the Code of Canon Law*, by Rev. Stanislaus Woywod, O.F.M., LL.B. Revised by 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.

Last clause of Session 6, Chapter 4, says
water and the Holy Spirit are necessary for justification

The next clause after “without the laver of regeneration or his desire for it” does not teach anything about baptism of blood or desire but only speaks of the necessity of water and the Holy Spirit for both candidates to be justified:

Council of Trent, Session 6, Chapter 4: “...without the laver of regeneration or his desire for it, as it is written: ‘Unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God.’ (Jn. 3:5)”

The last sentence of this decree says water and the Holy Spirit are necessary for justification and does not mention baptism of blood or desire. If the previous sentence just infallibly defined baptism of desire for the first time, one would expect to find it mentioned in the following sentence which only speaks of the necessity of baptismal water and the Holy Spirit it imparts. One would expect it to say, “Unless a man be born again of water and the Holy Spirit or the desire to be baptized and perfect contrition and the Holy Spirit, he cannot enter into the kingdom of God.”

But this does not mean that baptism of blood and of desire may not be true but only that this infallible decree is silent regarding these allowable opinions. And it does not mean that baptism of blood or desire denies the dogma that the sacrament of baptism and its matter of water are necessary for justification because those who hold this allowable opinion believe this dogma. They believe that baptism of blood and of desire are contained within the laver of regeneration and thus substitute for the reception of the sacrament of baptism because they get their effects from the sacrament (from the laver of regeneration) and hence if the sacrament did not exist then neither would baptism of blood and of desire exist. Therefore they agree that no one can be justified without water and the Holy Spirit. And they agree that no one can be justified without the laver of regeneration or without the desire for it because without the laver of regeneration and the desire to receive the laver of regeneration baptism of blood or desire has no effect. Hence they believe that a catechumen who has both the desire to receive the sacrament of baptism and perfect contrition gets justified because perfect contrition is contained within the laver of regeneration. (See in this book [Baptism of blood or desire is contained within the sacrament of baptism and there is one baptism](#), p. 57.)

Beware of the heretics who believe that unbaptized infants are not impious and thus not truly guilty of original sin and hence believe that Trent’s Session 6, Chapter 4, only refers to those with the use of reason who are guilty of original sin and actual sin. (See RJMI refutation *Supplement to “Against the Dimonds”*: Dimonds Idolize Infants and Deny a Dogma on Original Sin.)

It cannot teach baptism of desire because perfect contrition is not mentioned

Those who believe that Session 6, Chapter 4, teaches baptism of desire have a major problem with this decree’s use of the word “desire.” Desire does not sanctify anyone, and those who believe in the allowable opinion of baptism of blood or desire never taught that it could. If they believe that the desire to be baptized could justify souls, they would be heretics because the Council of Trent infallibly taught that the desire to receive the sacrament of baptism is a pre-condition for justification and thus does not justify souls.

Those who believe in the allowable opinion of baptism of desire do not teach that the desire to be baptized is sufficient to bestow the grace of baptism. They teach that the candidates must also have perfect contrition and this is what actually justifies the soul. (See in this book [Perfect contrition sanctifies catechumens not belief in Catholic faith or the desire to be baptized](#), p. 51.) Therefore, if Trent's Session 6, Chapter 4, meant to teach that baptism of desire bestows the grace of baptism (sanctifying grace) upon certain catechumens before they receive the sacrament of baptism, it should have included perfect contrition and been worded as follows:

“...This translation after the promulgation of the Gospel cannot happen except through the laver of regeneration and his desire for it or except through perfect contrition and his desire to receive the sacrament of baptism, and it is perfect contrition that sanctifies him...”

There is no mention in Session 6, Chapter 4, of the need for perfect contrition. Hence it could not have taught baptism of desire. If this infallible decree meant to teach baptism of desire, it would not only be woefully deficient but also heretical for denying the dogma that a catechumen's desire to receive the sacrament of baptism does not justify him but is a necessary pre-condition for justification, which was taught in the same Council of Trent, Session 6, Chapter 6:

Council of Trent, Session 6, Chapter 6, The Manner of Preparation for Justification:
“Now they are disposed to that justice...when they **intend** to receive baptism.”

Hence the Council of Trent would be denying itself if Session 6, Chapter 4, taught that the intention or desire to be baptized justifies catechumens. Therefore, any so-called Catholic or other baptized person who believes that Trent's Session 6, Chapter 4, teaches that the desire to be baptized sanctifies catechumens is a heretic because Trent's Session 6, Chapter 6, infallibly teaches that the desire to be baptized is a necessary pre-condition to sanctification and thus does not sanctify. And if one tried to escape heresy by saying Trent's use of the word “desire” actually means perfect contrition, then he would be of extreme bad will and guilty of lying. The purpose of an infallible decree is to be absolutely specific so as not to allow any misinterpretations. Hence if Trent meant to teach baptism of desire, it would not have used the non-specific word “desire,” which according to its strict meaning does not include perfect contrition. Hence Trent would have used the words “perfect contrition” because this would be the thing that actually justifies the catechumen. Proof of this is that the Council of Trent's Session 14 on penance of desire mentions not only the desire to receive the sacrament of penance but also perfect contrition as necessary conditions. It infallibly teaches that a Catholic's mortal sins can be forgiven without receiving the sacrament of penance provided the penitent *desires* to go to confession and has *perfect contrition* for his sins. It clearly mentions both conditions:

Council of Trent, Session 14, Doctrine on the Sacrament of Penance, Chapter 4, On Contrition, 1551: “...The Council teaches, furthermore, that though it sometimes happens that this **contrition is perfect** because of charity and reconciles man to God, before the Sacrament is actually received, this reconciliation nevertheless must not be ascribed to the **contrition** itself without the **desire** of the sacrament which is included in it.” (D. 898)

Note very carefully that this infallible decree mentions that both conditions are necessary, desire and perfect contrition, for a Catholic in mortal sin to be justified before

receiving the sacrament of penance. However, Session 6, Chapter 4, On Justification, only mentions desire and not perfect contrition:

Council of Trent, Session 6, Chapter 4: "...without the laver of regeneration or his desire for it ..."

Hence this decree is not teaching that a catechumen can be justified by his desire to receive the sacrament of baptism. Instead, it teaches that all who receive the laver of regeneration must also desire to receive it in order to be justified. Infants and others without the use of reason get the desire to be baptized from their guardians.

To not fall into heresy, those who believe in the allowable opinion of baptism of blood or desire, would have to say that the Council of Trent's Session 6, Chapter 4, did not address baptism of blood and of desire and that baptism of blood and of desire are contained within the laver of regeneration (the sacrament of baptism) and thus the laver of regeneration is necessary for justification because without it baptism of blood or desire could not exist. Note carefully that Trent does not say "without the *reception* of the laver of regeneration" but "without the laver of regeneration." If it said "without the reception of the laver of regeneration," then this would condemn baptism of blood and of desire. Other infallible decrees that do mention the reception of the sacrament of baptism do not say it is the only way to be justified.

All catechumens would be sanctified
before being baptized by water if desire sanctifies

Lastly, if it were true that the desire to receive the sacrament of baptism justifies catechumens, then every properly disposed catechumen who receives the sacrament of baptism would already be justified and inside the Catholic Church by his previous desire to receive the sacrament. Thus the sacrament of baptism would not bestow sanctifying grace and unite to the Catholic Church every single properly disposed catechumen who receives it because they would already be justified and united to the Catholic Church by their desire to receive the sacrament. Such a belief is illogical and would undermine the very purpose of the sacrament of baptism.

2. Session 6, Chapter 7, on the instrumental cause of justification does not teach baptism of desire

The sacrament of baptism is the instrumental cause of justification

The Council of Trent's Session 6, Chapter 7, lists the causes of man's justification. If Trent were the first to infallibly teach baptism of desire or blood, one would expect to see it taught in this section. Yet, there is no mention of baptism of blood or desire or its equivalent. Instead, it teaches that the sacrament of baptism is the instrumental cause of justification without any teaching that baptism of blood or desire is or is not contained within the sacrament of baptism. Below is a Latin text of Chapter 7 from the *Enchiridion Symbolorum* (Du. 799):

Cap. 7. Quid sit iustificatio impii, et quae eius causae.

Hanc dispositionem seu praeparationem iustificatio ipsa ⁷⁹⁹ consequitur, quae non est sola peccatorum remissio [can. 11], sed et sanctificatio et renovatio interioris hominis per voluntariam susceptionem gratiae et donorum, unde homo ex iniusto fit iustus et ex inimico amicus, ut sit *heres secundum spem vitae aeternae* [Tit 3, 7]. Huius iustificationis causae sunt: finalis quidem gloria Dei et Christi ac vita aeterna; efficiens vero misericors Deus, qui gratuito *abluit et sanctificat* [1 Cor 6, 11] *signans et ungens Spiritu promissionis Sancto, qui est pignus hereditatis nostrae* [Eph 1, 13sq]; meritoria autem dilectissimus Unigenitus suus, Dominus noster Iesus Christus, qui *cum essemus inimici* [cf. Rom 5, 10], *propter nimiam caritatem, qua dilexit nos* [Eph 2, 4], sua sanctissima passione in ligno crucis nobis iustificationem meruit [can. 10], et pro nobis Deo Patri satisfecit; **instrumentalis item sacramentum baptismi, quod est sacramentum fidei, sine qua nulli unquam contigit iustificatio.** Demum unica formalis causa est iustitia Dei, non qua ipse iustus est, sed qua nos iustos facit [can. 10 et 11], qua videlicet ab eo donati renovamur spiritu mentis nostrae, et non modo reputamur, sed vere iusti nominamur et sumus, iustitiam in nobis recipientes unusquisque suam, secundum mensuram, quam *Spiritus Sanctus partitur singulis prout vult* [1 Cor 12, 11], et secundum propriam cuiusque dispositionem et cooperationem.

Quamquam enim nemo possit esse iustus, nisi cui ⁸⁰⁰ merita passionis Domini nostri Iesu Christi communicantur, id tamen in hac impii iustificatione fit, dum eiusdem sanctissimae passionis merito *per Spiritum Sanctum caritas Dei diffunditur in cordibus* [Rom 5, 5] eorum, qui iustificantur, atque ipsis inhaeret [can. 11]. Unde in ipsa iustificatione cum remissione peccatorum haec omnia simul infusa accipit homo per Iesum Christum, cui inseritur: fidem, spem et caritatem. Nam fides, nisi ad eam spes accedat et caritas, neque unit perfecte cum Christo, neque corporis eius vivum

An accurate English translation is as follows:

Council of Trent, Session 6, Chapter 7: "What the justification of the impious is, and what are the causes thereof: This disposition, or preparation, is followed by justification itself... The instrumental cause is the sacrament of baptism, which is the sacrament of faith, without which no man was ever justified." (D. 799)

This decree teaches that "the sacrament of baptism" is the instrumental cause of justification with no mention of baptism of blood or desire or its equivalent. Hence this decree does not teach baptism of blood or desire.

Faith is a pre-condition for justification and thus does not justify

Nevertheless, some who believe in baptism of desire and blood are heretics for believing that the last clause—"...faith, without which no man was ever justified"—teaches baptism of blood or desire. They believe that the mere belief in and profession of the Catholic faith justifies catechumens. This is heresy because the same Council of Trent

infallibly teaches that the Catholic faith is a necessary pre-condition to justification and thus does not justify catechumens:

Council of Trent, Session 6, Chapter 6: “The manner of Preparation: Now they (adults) are disposed unto the said justice, when, excited and assisted by divine grace, conceiving faith by hearing, they are freely moved towards God, believing those things to be true which God has revealed and promised... Concerning this disposition it is written; ‘He that cometh to God, must believe that he is, and is a rewarder to them that seek him.’ ”

And the Catechism of Trent teaches this dogma:

Catechism of the Council of Trent, Part 2: The Sacrament of Baptism: Dispositions for Baptism: “Faith – Besides a wish to be baptized, in order to obtain the grace of the Sacrament, faith is also necessary. Our Lord and Saviour has said: ‘He that believes and is baptised shall be saved.’ ”

Hence the Council of Trent’s Session 6, Chapter 7, could not teach that belief in the Catholic faith justifies catechumens because Session 6, Chapter 6, teaches that belief in the Catholic faith is a necessary pre-condition for justification and thus does not of itself justify. So what does the last clause of Session 6, Chapter 7, teach?

“...faith, without which no man was ever justified.”

Session 6, Chapter 6, gives us the answer. Without belief in the Catholic faith as a necessary pre-condition to justification, one cannot be justified even if he receives the sacrament of baptism. He gets only the indelible mark but not membership in the Catholic Church and the grace and other gifts of baptism. That is a dogma of the Catholic Church that Trent’s Session 6, Chapter 7, is upholding by teaching that even if one receives the sacrament of baptism, which is the instrumental cause of justification, one does not get justified if he does not have the Catholic faith—“...faith, without which no man was ever justified.” Hence Session 6, Chapter 7, does not teach the heresy that belief in the Catholic faith can justify, which is condemned not only in Trent’s Session 6, Chapter 6, but also in Trent’s Session 6, Canons on Justification, Canon 9:

Council of Trent, Session 6, Canons on Justification: “Canon 9. If anyone shall say that by faith alone the sinner is justified, so as to understand that nothing else is required to cooperate in the attainment of the grace of justification... let him be anathema.” (D. 819)

Hence whoever says that belief in the Catholic faith justifies catechumens is a heretic. And those who hold the allowable opinion of baptism of blood or desire believe in this dogma. They believe it is not the Catholic faith but perfect contrition that justifies properly disposed catechumens; that is, catechumens who believe in the Catholic faith and desire to receive the sacrament of baptism.

Lastly, if it were true that the Catholic faith justifies catechumens, then every properly disposed catechumen who receives the sacrament of baptism would already be justified and inside the Catholic Church by his previous belief in the Catholic faith. Thus the sacrament of baptism would not bestow sanctifying grace and unite to the Catholic Church every single properly disposed catechumen who receives it because they would already be justified and united to the Catholic Church by their belief in the Catholic faith previous to receiving the sacrament of baptism. Such a belief is illogical and would

undermine the very purpose of the sacrament of baptism. But most of all, such a belief is heretical, as just stated above.

3. Session 7, Canon 4, canons on the sacraments in general do not teach baptism of desire

Some who believe in baptism of desire take out of context the Council of Trent's Session 7, Canons on the Sacraments in General, Canon 4:

Session 7, Canons on the Sacraments in General, Canon 4: "If anyone says that the sacraments of the New Law are not necessary for salvation but are superfluous, and that without them or without the desire thereof men obtain from God through faith alone the grace of justification, though all are not necessary for each one, let him be anathema."

This canon does not teach baptism of blood or desire. If it meant to teach that the desire to receive the sacraments gives the gifts of the sacraments, then that would be heretical because the desire to receive the sacraments is a necessary pre-condition to receive the sacraments and thus does not bestow the gifts of the sacraments. Also, if it meant to teach that desire gives the gifts of the sacraments, then a candidate for the priesthood would become a priest the instant he desires to be a priest and not when he receives the sacrament of orders. The use of the word "or" with the word "without" applies here as it does in Session 6, Chapter 4. (See in this book [1. Session 6, Chapter 4, on justification does not teach baptism of desire](#), p. 84.) Session 7, Canon 4, condemns the Protestant heresy that the sacraments do not bestow grace and thus are superfluous because men get all the graces they need to save their souls by faith alone. And it condemns the heresy that one can get the grace of the sacraments without the desire to receive the sacraments.

4-5. Canons 2 and 5 on baptism confirm that Trent's other decrees do not teach baptism of desire

The canons at the end of each session specifically re-state in a more emphatic manner the most important infallible points made within that session. If the Council of Trent meant to infallibly define baptism of desire, then this would certainly be a very important thing to explicitly mention in Trent's canons on baptism because the Council of Trent would have been the first to infallibly define it. Why, then, do we not see any teaching about baptism of desire in its canons on baptism. The canons on baptism are contained in Session 7.

Canon 2 teaches that when baptism is administered real and natural water must be used and not spit or beer, etc.:

Council of Trent, Session 7, Canons on Baptism: "Canon 2. If any one saith that true and natural water is not of necessity for baptism and, on that account, wrests to some sort of metaphor those words of our Lord Jesus Christ 'Unless a man be born again of water and the Holy Spirit,' let him be anathema." (D. 858)

Canon 2, then, does not take up the topic of baptism of desire and of blood one way or another. It only deals with the matter of the sacrament of baptism, which is real and

natural water. Hence if beer or wine was used for the matter of the sacrament of baptism, then the sacrament would be invalid, null and void.

Canon 5 teaches that baptism is necessary for salvation without mentioning baptism of blood or desire:

Council of Trent, Session 7, Canons on Baptism: “Canon 5. If anyone shall say that baptism is optional, that is, not necessary for salvation: let him be anathema.” (D. 861)

Those who believe in the allowable opinion of baptism of blood or desire agree with this Canon 5, that baptism is necessary for salvation, because without the sacrament of baptism there is no baptism of blood or desire. But it remains that this Canon 5 does not teach one way or another if baptism of blood or desire is contained within the sacrament of baptism and thus can or cannot substitute for the reception of the sacrament of baptism. (See in this book [Baptism of blood or desire is contained within the sacrament of baptism and there is one baptism](#), p. 57.) And the other canons on baptism in Session 7 do not mention anything about baptism of blood or desire.

Pope Benedict XIV’s infallible profession of faith does not mention baptism of desire

Papally approved professions of faith are infallible. In 1743 Pope Benedict XIV approved a profession of faith prescribed for the Orientals. In it he teaches that baptism is necessary for salvation and hence in imminent danger of death it should be conferred without delay. He does not mention anything about baptism of desire:

Pope Benedict XIV, Profession of Faith, Prescribed for Orientals (Maronites): “(I profess) that these confer grace, and that of these, baptism, confirmation, and orders cannot be repeated without sacrilege. Likewise (I profess) that baptism is necessary for salvation, and hence, if there is imminent danger of death, it should be conferred at once and without delay, and that it is valid if conferred with the right matter and form and intention by anyone, and at any time.” (Constitution *Nuper ad Nos*, March 16, 1743 AD; D. 1470.)

If baptism of desire were a dogma, then one would expect it to be mentioned in this infallible profession of faith, which was composed about 200 years after the Council of Trent. Yet there is no mention of baptism of desire. This is one proof that baptism of desire was not a dogma and that popes were not ready to infallibly address the allowable opinion of baptism of desire one way or another. However, this infallible decree does not teach that the reception of baptism is the only way to be justified and saved and thus leaves open the possibility of baptism of desire. And if baptism of desire were true, it would not be easy to get because perfect contrition is required and thus it would still stand, as stated in this infallible profession of faith, that all who are in danger of death should be baptized without delay. This infallible profession of faith hence condemns the fallible Catechism of Trent’s rash presumption that catechumens in danger of death have nothing to worry about because if they die they will all get baptized by desire. (See in this book “The Catechism of Trent teaches baptism of desire: [The passage is sinfully rash and presumptuous](#),” p. 115.)

The Solemn Magisterium Doesn't Condemn Baptism of Blood or Desire

While infallible decrees do not teach the allowable opinions of baptism of blood and of desire, they do not condemn them either. They do not condemn them by infallibly teaching that the *reception* of the sacrament of baptism is the *only* way to be justified or by condemning the opinions that catechumens can be justified by baptism of blood and of desire. Hence infallible decrees are silent about these allowable opinions, as they must be until a future pope infallibly defines them or condemns them.

The necessity of the sacrament of baptism does not rule out baptism of blood or desire being contained within the sacrament

Several infallible decrees teach that the sacrament of baptism or the laver of regeneration is necessary for justification and salvation. But they do not teach that the *reception* of the sacrament of baptism or the laver of regeneration is necessary for justification and salvation. This is a very important distinction for those who hold the allowable opinion of baptism of blood or desire because they believe that the sacrament of baptism is necessary for justification and salvation but they do not believe that the *reception* of the sacrament of baptism is necessary for justification and salvation. They believe that baptism of blood or desire is contained within the sacrament so that without the sacrament of baptism or the laver of regeneration baptism of blood or desire have no effect and cannot exist.

St. Cyril of Jerusalem teaches the sacrament of baptism is necessary but also teaches baptism of blood

For example, St. Cyril of Jerusalem teaches in one place that water and the Holy Spirit (the sacrament of baptism) are necessary for sanctification and salvation but elsewhere he teaches that catechumens can be sanctified by martyrdom, by baptism of blood. And he teaches both of these things in the same lecture (*Catechetical Lectures*, Number 3, On Baptism) and thus held both positions at the same time. In paragraph 4 he teaches the necessity of the sacrament of baptism, and in paragraph 10 he teaches baptism of blood.

- On the necessity of water, the Spirit, and sacramental baptism:

St. Cyril of Jerusalem, *Catechetical Lectures*, Number 3, On Baptism, 350 AD: 4. ... When going down, therefore, into the water, think not of the bare element, but look for salvation by the power of the Holy Spirit: for without both thou canst not possibly be made perfect. It is not I that say this, but the Lord Jesus Christ, who has the power in this matter: for He saith, Except a man be born anew (and He adds the words) of water and of the Spirit, he cannot enter into the kingdom of God. ... A bold saying, but not mine, for it is Jesus who hath declared it..."

- On baptism of blood sanctifying catechumens who die as martyrs:

St. Cyril of Jerusalem, *Catechetical Lectures*, Number 3, On Baptism, par. 10, 350 AD: “If any man receive not Baptism, he hath not salvation; except only Martyrs, who even without the water receive the kingdom. For when the Saviour, in redeeming the world by His Cross, was pierced in the side, He shed forth blood and water; that men, living in times of peace, might be baptized in water, and, in times of persecution, in their own blood. For martyrdom also the Saviour is wont to call a baptism, saying, Can ye drink rite cup which I drink, and be baptized with the baptism that I am baptized with? And the Martyrs confess, by being made a spectacle unto the world, and to Angels, and to men; and thou wilt soon confess:— but it is not yet the time for thee to hear of this.”

Hence St. Cyril sees baptism of blood as contained within the sacrament of baptism and thus that baptism of blood substitutes for the reception of the sacrament. In this way his teachings do not contradict one another. He believes that the sacrament of baptism and its matter of water are necessary for sanctification and salvation because without the sacrament and its water, baptism of blood has no effect and could not exist. Some other Church Fathers taught the same. St. Ambrose may have believed as St. Cyril did. In one place St. Ambrose teaches of the necessity of the sacrament of baptism and its matter of water, and in another place he teaches baptism of blood and of desire. (See in this book “Church Fathers who at one time may have rejected baptism of blood and of desire: [Church Father St. Ambrose \(340-397\)](#),” p.78.)

Councils of Chalcedon, Florence, and Trent

Hence those who believe that catechumens can be sanctified by baptism of blood or desire believe that the sacrament of baptism or the laver of regeneration or the water of baptism is necessary for justification and salvation. Therefore when infallible decrees use the words “water of baptism,” “baptism,” “laver of regeneration,” and “sacrament of baptism,” they believe that baptism of blood or desire is included. In the below infallible decrees you will notice that there is no mention of the necessity of the *reception* of the sacrament of baptism or the laver of regeneration or the water of baptism but only the necessity of the sacrament of baptism or the laver of regeneration or the water of baptism:

Pope St. Leo the Great, *Council of Chalcedon*, 451 AD: “Let him heed what the blessed apostle Peter preaches, that sanctification by the Spirit is effected by... Spirit and water and blood. And the three are one (1 Jn. 5:4-8)—in other words, the Spirit of sanctification and the blood of redemption and the water of baptism. These three are one and remain indivisible. None of them is separable from its link with the others. The reason is that *it is by this faith that the Catholic Church lives and grows*, by believing that neither the humanity is without true divinity nor the divinity without true humanity.”

Council of Florence, “Exultate Deo,” 1439: “Holy baptism holds the first place among all the sacraments, for it is the gate of the spiritual life; through it we become members of Christ and of the body of the church. Since death came into the world through one person, unless we are born again of water and the Spirit, we cannot, as Truth says, enter the kingdom of heaven...”

Council of Trent, Session 7, Canons on Baptism: “Canon 5. If anyone shall say that baptism is optional, that is, not necessary for salvation: let him be anathema.” (D. 861)

Council of Trent, Session 6, Chapter 4, On Justification, 1547: “By which words, a description of the justification of the impious is indicated—as being a translation from that state wherein man is born a child of the first Adam to the state of grace and of the adoption of the sons of God through the second Adam, Jesus Christ, our Saviour. And this translation, since the promulgation of the Gospel, cannot be effected without the laver of regeneration or his desire thereof, as it is written: ‘Unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God (John 3:5).’ ”¹⁸

Council of Trent, Session 6, Chapter 7: “What the justification of the impious is, and what are the causes thereof: This disposition, or preparation, is followed by justification itself... The instrumental cause is the sacrament of baptism, which is the sacrament of faith, without which no man was ever justified.” (D. 799)

Those who hold the allowable opinion of baptism of blood or desire believe that “the water of baptism,” “baptism,” “the laver of regeneration,” or “the sacrament of baptism” is necessary for justification and salvation because baptism of blood or desire gets the power to remit sins from the sacrament so that without the existence of the sacrament and its matter of water there can be no baptism of blood or desire. (See in this book [Baptism of blood or desire is contained within the sacrament of baptism and there is one baptism](#), p. 57.)

The Third Council of Valence

Beware of those who believe that the Third Council of Valence teaches that baptism of water is the only way for souls to be sanctified and thus by implication condemns the allowable opinions of baptism of blood and of desire. They use a false translation to better favor their false opinion. Below is the Latin text followed by the true translation and then by the false translation.

Latin Text

Council of Valence III, 855 AD: “Canon 5. Item firmissime tenendum credimus, quod omnis multitudo fidelium ex aqua et Spiritu Sancto [Io 3, 5] regenerata, ac per hoc veraciter Ecclesiae incorporata, et iuxta doctrinam apostolicam in morte Christi baptizata [Rom 6, 3], in eius sanguine sit a peccatis suis abluta: quia nec in eis potuit esse vera regeneration.”

True Translation

Council of Valence III, 855 AD, On Predestination: “Canon 5. Likewise we believe that we must hold most firmly that all the multitude of the faithful, regenerated ‘from the water of the Holy Spirit,’ and through this truly incorporated in the Church ...has been absolved from its sins...” (D. 324)

This canon teaches the dogmatic truth that all who worthily receive the sacrament of baptism are truly incorporated into the Catholic Church and have their sins absolved. But it does not rule out the possibility that baptism of blood or desire can also do the same for

¹⁸ Beware of those who mistranslate and misinterpret this decree by changing the word “vow” to “desire” and interpreting the word “desire” to mean “baptism of desire.” (See in this book [1. Session 6, Chapter 4, on justification does not teach baptism of desire](#), p. 84.)

catechumens. It does not say that the *only* way the faithful are regenerated is by receiving the sacrament of baptism.

False Translation

Council of Valence III, 855 AD, On Predestination: “Canon 5. Likewise we believe that we must hold most firmly that all the multitude of the faithful are regenerated ‘from the water and the Holy Spirit,’ and through this truly incorporated in the Church ...has been absolved from its sins...” (D. 324)

The false translation can be taken to mean that all the faithful, all catechumens, *are* regenerated by receiving the sacrament of baptism. But even this translation does not rule out baptism of blood and of desire because those who hold these opinions believe that all the faithful are regenerated from the water and the Holy Spirit because baptism of blood and of desire get their power and effect from the sacrament of baptism’s water and Holy Spirit.

Councils of Vienne and Florence allow for the possibility of a remedy other than baptism of water

One proof that the Council of Florence did not infallibly condemn the allowable opinion of baptism of blood or desire is that another infallible decree in that council explicitly leaves open the possibility that the allowable opinion of baptism of blood or desire may be true. It leaves open the possibility that there may be another remedy for those with the use of reason (catechumens) to be sanctified other than by receiving the sacrament of baptism:

Council of Florence, Session 11, “Cantata Domino,” 1442: “Regarding children, indeed, because of danger of death, which can often take place, when no help can be brought to them by another remedy than through the sacrament of baptism, through which they are snatched from the domination of the Devil and adopted among the sons of God, it advises that holy baptism ought not to be deferred for forty or eighty days....” (D. 712)

The underlined sentence leaves open the possibility that there may be another remedy for men with the use of reason to have sins remitted other than by receiving the sacrament of baptism. Why even mention another remedy if it were not for the possibility that there may be another remedy. Now, it does not say there is in fact another remedy or even what the remedy is. It only leaves open the possibility that there may be another remedy. Just as when the Council of Trent infallibly defined that all men have sinned but in another decree said it did not mean to include the Blessed Virgin Mary in this decree hence allowing for the possibility that this doctrine may or may not be true until it was either infallibly defined or condemned. And the Council of Trent did not even mention that Jesus was an exception to the infallible decree that all men have sinned. Hence Jesus’ sinlessness and Mary’s possible sinlessness were non-mentioned exceptions to Trent’s infallible decree that all men have sinned. At that time in the 16th century, the Immaculate Conception was not yet infallibly defined. (See RJMI book *Revelation and Infallibility: Second Council of Orange’s “all have sinned.”*)

While infallibly defining dogmas regarding the sacrament of baptism, the Council of Vienne also leaves open the possibility that there may be another remedy for catechumens to be sanctified other than by receiving the sacrament of baptism:

Pope Clement V, *Council of Vienne*, 1311-1312: “Besides, one baptism which regenerates all who are baptized in Christ must be faithfully confessed by all just as ‘one God and one faith’ [Eph. 4:5], which celebrated in water in the name of the Father and of the Son and of the Holy Spirit we believe to be commonly the perfect remedy for salvation for adults as for children.” (D. 482)

By referring to baptism of water as the perfect remedy, it leaves open the possibility that there may be another less perfect remedy. Why refer to the sacrament of baptism as the perfect remedy instead of the only remedy if it were not for the possibility that there may be another remedy other than by receiving the sacrament of baptism. If this infallible decree meant to infallibly condemn baptism of blood or desire by teaching that baptism of water is the only remedy, it should have said that baptism of water is the only remedy and not the perfect remedy. Hence this infallible decree leaves open the possibility that baptism of blood or desire may sanctify catechumens.

Baptism of desire and the necessity of the sacrament of baptism compared to penance of desire and the necessity of the sacrament of penance

The following infallible decrees teach that the sacrament of penance is *necessary* for Catholics to have their mortal sins remitted:

Council of Florence, “Exultate Deo,” 1439: “The fourth sacrament is penance ... The effect of this sacrament is absolution from sins.” (D. 699)

Council of Trent, Doctrine on the Sacrament of Penance, 1551: “This sacrament of penance, moreover, is necessary for the salvation of those who have fallen after baptism, as baptism itself is for those as yet not regenerated.” (Session 14, Chapter 2; D. 895)

Council of Trent, Canons on the Sacrament of Penance: “Canon 6. If anyone denies that sacramental confession was either instituted by divine law or is necessary for salvation..., let him be anathema.” (Session 13; D. 916)

Council of Trent, Canons on the Sacrament of Penance: “Canon 7. If anyone says that in the sacrament of penance it is not necessary by divine law for the remission of sins to confess each and all mortal sins..., let him be anathema.” (Session 13; D. 917)

But the Council of Trent also infallibly teaches that penance of desire can also remit mortal sins without the actual *reception* of the sacrament of penance:

Council of Trent, 1551: “...The Council teaches, furthermore, that though it sometimes happens that this contrition is perfect because of charity and reconciles man to God, before the Sacrament is actually received, this reconciliation nevertheless must not be ascribed to the contrition itself without the desire of the sacrament which is included in it.” (Session 14, Doctrine on the Sacrament of Penance, Chapter 4, On Contrition, 1551; D. 898)

So in one place the Council of Trent infallibly teaches that the sacrament of penance is *necessary* for Catholics to have their mortal sins remitted but in another it infallibly teaches that Catholics can have their mortal sins remitted by penance of desire and thus

without receiving the sacrament of penance. We know that both the necessity of the sacrament of penance and penance of desire are true and thus both cannot contradict one another because dogmas cannot contradict or deny one another. The explanation is that penance of desire is contained within the sacrament of penance and thus substitutes for the reception of the sacrament because it gets its power and effect from the sacrament of penance. Hence if the sacrament of penance and its absolution did not exist, then neither would penance of desire exist. Thus the sacrament of penance is necessary for Catholics to have their mortal sins remitted even when they are remitted by penance of desire and thus without receiving the sacrament. Clearly, then, we see that there is a difference between the necessity of the sacrament of baptism and the necessity of the *reception* of the sacrament of baptism.

Likewise, those who believe in the allowable opinion of baptism of blood or desire believe in the *necessity* of the sacrament of baptism and its matter of water to have sins remitted even when they are remitted by baptism of blood or desire and thus without receiving the sacrament. Hence whenever the sacrament of baptism or the laver of regeneration is mentioned in infallible decrees, they believe that baptism of blood and of desire are included because without the existence of the sacrament of baptism or the laver of regeneration baptism of blood and of desire could not exist either. Let us compare the infallible decrees on penance and baptism:

The Council of Trent	
Necessity of the Sacrament of Penance	Necessity of the Sacrament of Baptism
Council of Trent: “This sacrament of penance, moreover, is necessary for the salvation of those who have fallen after baptism... If anyone says that in the sacrament of penance it is not necessary by divine law for the remission of sins..., let him be anathema.”	Council of Trent: “If anyone shall say that baptism is optional, that is, not necessary for salvation: let him be anathema. ... The instrumental cause is the sacrament of baptism, which is the sacrament of faith, without which no man was ever justified.”
Penance of Desire	Baptism of Desire
Council of Trent: “The Council teaches, furthermore, that though it sometimes happens that this contrition is perfect because of charity and reconciles man to God, before the sacrament is actually received, this reconciliation nevertheless must not be ascribed to the contrition itself without the desire of the sacrament which is included in it.”	The allowable opinion of baptism of blood or desire: “However, perfect contrition with the desire to be baptized can sanctify a catechumen before the sacrament of baptism is actually received.”

No pope has infallibly decreed that the sacrament of baptism is necessary as a necessity of means

No pope has infallibly defined whether the sacrament of baptism is necessary as a necessity of means or only as a necessity of precept. While the concepts of “necessity of means” and “necessity of precept” are valid, no pope has infallibly defined the exact definition of “necessity of means” and “necessity of precept” and how they apply to the sacraments and the law. Fallible sources, such as the heretical *Catholic Encyclopedia* and theologians, teach that the sacrament of baptism is necessary as a necessity of means:

The heretical *Catholic Encyclopedia*, Baptism, 1914: “IX. Necessity of Baptism ... Theologians distinguish a twofold necessity, which they call a necessity of means (*medii*) and a necessity of precept (*præcepti*). The first (*medii*) indicates a thing to be so necessary that, if lacking (though inculpably), salvation can not be attained. The second (*præcepti*) is had when a thing is indeed so necessary that it may not be omitted voluntarily without sin; yet, ignorance of the precept or inability to fulfill it, excuses one from its observance. Baptism is held to be necessary both *necessitate medii* [necessity of means] and *præcepti* [necessity of precept].”

If the sacrament of baptism is necessary as a necessity of means, one must distinguish between the sacrament of baptism as a necessity of means and the reception of the sacrament of baptism as a necessity of means. In the former case, the allowable opinions of baptism of blood and of desire are included with the sacrament of baptism as a necessity of means. In the latter case, baptism of blood and of desire are not included and thus would be erroneous opinions. But there is no infallible teaching that the sacrament of baptism or the reception of the sacrament of baptism is or is not necessary as a necessity of means. If my opinion that baptism of water is the only way for souls to be sanctified is true, then the *reception* of the sacrament of baptism would be necessary as a necessity of means.

Most if not every Catholic would be a heretic if baptism of blood or desire were heresy

If the Council of Trent were the first to infallibly define that men can only be sanctified by the reception of the sacrament of baptism and hence infallibly condemned as heretical baptism of blood and of desire, then every pope, bishop, priest, religious, and most laymen after the Council of Trent would be heretics because they were all taught about baptism of blood in *The Roman Martyrology* and *The Roman Breviary* (Divine Office), which all clerics and other religious are obliged to pray and read daily. And the *Catechism of Trent* taught the allowable opinion of baptism of desire, which all priests were obliged to read and pass on to their flocks. And 16th century Bible commentaries, such as the original *Douay Commentary* in 1582, and catechisms, such as the *Douay Catechism* in 1649, taught the allowable opinions of baptism of blood and of desire to laymen. Hence from the time of the Council of Trent in the 16th century forward, almost every, if not every, so-called Catholic would have been a heretic for believing in the allowable opinion of baptism of blood or desire.

The Roman Martyrology teaches baptism of blood

The Roman Martyrology was published by order of Pope Gregory XIII (1572-1585, revised by authority of Urban VIII and Clement X, and augmented and corrected in 1749 by Benedict XII:

The Roman Martyrology, April 12, c. 303 AD: “At Braga, in Portugal, St. Victor, martyr, who, while still a catechumen, refused to worship an idol, and confessed Christ Jesus with great constancy; and so after many torments, he merited to be baptized in his own blood, his head being cut off.”

(See in this book [The Roman Martyrology teaches baptism of blood](#), p. 107.)

The Roman Breviary teaches baptism of blood

The Roman Breviary, January 23: “Emerentiana, a Roman virgin and the foster-sister of the blessed Agnes, while she was still a Catechumen, burning with faith and charity, rebuked the idol-worshippers who were full of fury against the Christians, whereupon a mob assembled and stoned her. Praying in her torment at the grave of Saint Agnes, and having been baptized in her own blood, so generously shed for Christ, she gave up her soul unto God.”

(See in this book *Fallible Teachings on Baptism of Blood or Desire*: [The Roman Breviary teaches baptism of blood](#), p. 110.)

The Universal Catechism of Trent in the 16th century teaches baptism of desire

Catechism of Trent, The Sacrament of Baptism, Ordinarily they [adults] are not baptized at once: “On adults, however, the Church has not been accustomed to confer the Sacrament of Baptism at once, but has ordained that it be deferred for a certain time. The delay is not attended with the same danger as in the case of infants, which we have already mentioned; should any unforeseen accident make it impossible for adults to be washed in the salutary waters, their intention and determination to receive Baptism and their repentance for past sins, will avail them to grace and righteousness.”

(See in this book [The Catechism of Trent teaches baptism of desire](#), p. 110.)

The Douay Catechism in 1649 teaches baptism of blood and of desire

The Douay Catechism of 1649, by Henry Tuberville, D.D., teaches that catechumens can be sanctified by baptism of blood and of desire:

The Douay Catechism, 1649: “**Q. 610.** Can a man be saved without baptism? **A.** He cannot, unless he have it either actual or in desire with contrition, or to be baptized in his blood...”

The Original Rheims Bible Commentary in 1582 teaches baptism of blood and of desire

And a commentary in the Original Rheims New Testament from 1582 teaches that catechumens can be sanctified by baptism of blood and of desire, and it was the only English Bible available for English-speaking Catholics to read:

The Original Rheims commentary on John 3:5 from 1582: “*Born again of Water.* ...God which hath not bound his grace, in respect of his own freedom, to any Sacrament, may and doth accept them as baptized, which either are martyred before they could be baptized, or else depart this life with vow and desire to have that Sacrament, but by some remediless necessity could not obtain it...”

Hence if infallible decrees in the Council of Trent or some previous infallible decree had condemned the allowable opinions of baptism of blood and of desire as heresy, then every or almost every Catholic would have been a heretic because baptism of blood and of desire was taught to them in *The Roman Martyrology*, *The Roman Breviary*, the *Catechism of Trent* and other catechisms, and in Bible commentaries.

It does not compare to heresy in theology books and to the salvation heresy

That God would allow wicked popes to permit heresies to be taught among theologians and in theology books is certain because it happened in the 7th century when the wicked, heretic Pope Honorius I permitted the heresy that the Incarnate Jesus Christ has only one will (His divine will) to be taught by heretical theologians and in their heretical theology books. Hence that God would allow heretical theologians and their heretical theology books to exist within the ranks of the Church for 500 years or more is certain because it happened with the salvation heresy and was necessary to get to the point where they could start to promulgate the heresy to the average bishop, priest, and layman in the late 19th century. But to believe that God would leave all the priests and laymen in heresy and outside the Catholic Church for over 500 years is unprecedented in God's dealings with His chosen people. God has never left the world without the true religion or any faithful chosen people for more than 100 years—let alone almost 500 years! For instance, one reason the apostate Jews can know that their god and religion are false is because they have been abandoned by God for more than 2000 years.

When the theologians began to deny the Salvation Dogma in the 16th century, the common priest, bishop, and layman did not know about it because the salvation heresy was only contained in theology books that were meant for theologians. Until the 16th century no pope, Church Father, theologian, bishop, priest, or layman taught or believed in the salvation heresy. Whereas, from the Church Fathers onward many popes, bishops, priests, and laymen believed that catechumens could be sanctified by baptism of blood or desire—including from the 16th century onward. Whereas, from the 16th century—when the salvation heresy began to be taught in theology books—to the 19th century, only theologians and others who read their works believed in the salvation heresy. It was not until the late 19th century that the salvation heresy began to enter books that teach laymen, such as catechisms, and then only sparsely and intermittently. It was not until after World War II that the salvation heresy made great progress among laymen. (See RJMI book *The Salvation Dogma: “The Salvation Heresy Is a New and Heretical Revelation”* and “Salvation Heresy Enters Catechisms in U.S.A.”)

To conclude, the allowable opinions of baptism of blood and of desire have not been taught or condemned by the solemn magisterium or the ordinary magisterium. And thus only a future pope can infallibly settle this legitimate dispute. (See in this book [A Future Pope's Infallible Decree Will End the Baptism Controversy](#), p. 21.)

Fallible Teachings on Baptism of Blood or Desire

Church Fathers

The only consensus of the Church Fathers on doctrines of faith and morals that is infallible is the unanimous consensus. The ordinary magisterium consists of all of the dogmas of faith or morals taught by the unanimous consensus of the Church Fathers. Hence the teachings of individual Church Fathers are not protected from error and thus are fallible. (See in this book [The Ordinary Magisterium Doesn't Teach or Condemn Baptism of Blood or Desire](#), p. 73.)

No pope taught baptism of blood and only two popes taught baptism of desire but only fallibly

No pope had taught that baptism of blood or desire can sanctify catechumens until Pope Innocent III in the 12th century. He was the first pope to teach that baptism of desire can sanctify catechumens. And he did so in a fallible letter. And only one pope after him, Pius XII, taught that baptism of desire can sanctify catechumens. And he did so in a fallible speech. That is the sum total of papal evidence for baptism of blood or desire. Others bring forward evidence from the Council of Trent, but this council does not teach baptism of blood or desire. (See in this book [The Council of Trent does not teach baptism of desire](#), p. 84.)

Pope Innocent III (1198-1216)

Letter of uncertain time ascribed to Pope Innocent III

A private letter, *Apostolicam Sedem* of uncertain date to the Bishop of Cremonia, attributed to Pope Innocent III teaches the allowable opinion of baptism of desire. Footnote 6 in Denzinger states the following: “This document is ascribed to Innocent III in CIC.” Hence he may not have written it. However, even if he is the author, it is not infallible and thus has no binding authority:

Pope Innocent III, *Apostolicam Sedem*, to the Bishop of Cremonia: “To your inquiry we respond thus: We assert without hesitation (on the authority of the holy Fathers Augustine and Ambrose) that the priest whom you indicated (in your letter) had died without the water of baptism, because he persevered in the faith of holy mother the Church and in the confession of the name of Christ, was freed from original sin and attained the key to the heavenly fatherland. Read (brother) in the eighth book of Augustine’s ‘City of God’ where among other things it is written, ‘Baptism is ministered invisibly to one whom not contempt of religion but death excludes.’ Read again the book of the blessed Ambrose concerning the death of Valentinian where he says the same thing. Therefore, to questions concerning the dead, you should hold the opinions of the learned Fathers, and in your church you should join in prayers and you should have sacrifices offered to God for the priest mentioned.” (ML 179, 624 DF; Jf 8272; CIC Decr. Greg. III, 43, 2: Frdbg II 648; Reht II 623. This document is ascribed to Innocent III in CIC; D. 388.)

Letter to the Bishop of Metz

However, it is certain that Pope Innocent III taught the allowable opinion of baptism of desire in a private and fallible letter to the Bishop of Metz:

Pope Innocent III, Letter to the Bishop of Metz, Aug. 28, 1206: “We respond that, since there should be a distinction between the one baptizing and the one baptized, as is clearly gathered from the words of the Lord, when he says to the Apostles: ‘Go, baptize all nations in the name, etc.,’ the Jew mentioned must be baptized again by another, that it may be shown that he who is baptized is one person, and he who baptizes another... If, however, such a one had died immediately, he would have rushed to his heavenly home without delay because of the faith of the sacrament, although not because of the sacrament of faith.” (From the letter

Debitum pastoralis officii to Berthold, the Bishop of Metz; CIC Decr. Greg. III, 42, 4: Frdbg II 646 f.; Rcht II 621 f.; Pth 2875; ML 215, 986 A; D. 413)

This letter of Pope Innocent III has no binding power because it is fallible.

Pope Innocent III erroneously believed circumcision remitted sins

One proof that Pope Innocent's teaching on baptism of desire could be erroneous is that another of his fallible teachings contains a doctrinal error. He erroneously taught that circumcision under the Old Law remitted sin:

Pope Innocent III, *Maiores Ecclesiae causas*, letter to Humberto, the Archbishop of Arelatensem, 1201, The Effect of Baptism (and the Character): "...Although original sin was remitted by the mystery of circumcision, and the danger of damnation was avoided, nevertheless there was no arriving at the kingdom of heaven, which up to the death of Christ was barred to all."¹⁹

This erroneous opinion of Pope Innocent III in the 13th century was infallibly condemned in the 15th century in the Council of Florence:

Council of Florence, "Exultate Deo," 1439: "There are seven sacraments of the New Law... which differ a great deal from the sacraments of the Old Law. For those of the Old Law did not effect grace, but only pronounced that it should be given through the passion of Christ; these sacraments of ours contain grace, and confer it upon those who receive them worthily." (D. 695)

"Grace" as used in this infallible decree means sanctifying grace because actual grace was given by worthy reception of the Old Testament rituals. The sacraments, then, of the Old Law, of which circumcision was one, did not confer sanctifying grace, which is contrary to Pope Innocent III's teaching that circumcision remitted sins and thus conferred sanctifying grace.

Logic also refutes Pope Innocent's opinion. If circumcision was necessary to be justified (to remit original sin and actual sin) and to be saved, then women could not be justified and saved because they did not and could not get circumcised. And no Israelite born during the forty-year time period when circumcision was suspended would have been justified and saved:

"The people that were born in the desert, during the forty years of the journey in the wide wilderness, were uncircumcised: till all they were consumed that had not heard the voice of the Lord, and to whom he had sworn before, that he would not shew them the land flowing with milk and honey." (Jos. 5:5-6)

Douay commentary on Jos. 5: "Ver. 2. ... They were now to renew, and take up again the practice of circumcision; which had been omitted during their forty years' sojourning in the wilderness; by reason of their being always uncertain when they should be obliged to march."

Hence we see that Pope Innocent III taught a doctrinal error in his fallible capacity for teaching that circumcision remitted original sin. Likewise, his fallible opinion on baptism of desire could also be a doctrinal error.

¹⁹ Pope Innocent III, *Maiores Ecclesiae causas*, ad Yubertum Archiepisc. Arelatensem, sub finem 1201: CIC Decr. Gerg. III, 42, 3: Frdbg II 644 sq; Rcht II 619 sq; Pth 1479: D. 410.

Pope Innocent III would have been a public heretic

If baptism of blood or desire were heresy during the pontificate of Pope Innocent III in the 13th century, as some propose, then he would have been a public heretic for teaching that catechumens can be sanctified by baptism of desire.

Pope Pius XII

In 1951 in his fallible capacity, Pius XII taught baptism of desire in an address to Italian midwives:

Pius XII, Address to the Congress of the Italian Catholic Association of Midwives, Oct. 29, 1951: “19. ...In the present economy there is no other way of communicating this life to the child who has not yet the use of reason. But, nevertheless, the state of grace at the moment of death is absolutely necessary for salvation. Without it, it is not possible to attain supernatural happiness, the beatific vision of God. **An act of love can suffice for an adult to obtain sanctifying grace and supply for the absence of Baptism**; for the unborn child or for the newly born, this way is not open...”

This address by Pius XII is fallible. Hence Catholics are not bound to believe his opinion. In this same address Pius XII taught a heresy against the natural law and thus denied a basic dogma. He taught that Natural Family Planning can be used by spouses to prevent conception. Hence this act made him a public formal heretic and caused him to automatically lose his office by the authority of Canon 188, n.4. (See RJMI book *Natural Family Planning Is Contraception*: Pius XII publicly denies a basic dogma and loses his office.)

Popes' teachings prove they were not certain if baptism of blood and of desire are true

Even if some popes did not believe in baptism of blood or desire, it is certain that every pope knew about baptism of blood or desire for two reasons:

1. Because many Church Fathers and other saints taught these doctrines;
2. Because baptism of blood is mentioned in *The Roman Martyrology* and *The Roman Breviary* (Divine Office) that popes, as well as all priests, are bound to read daily.

The fact that no pope ever condemned baptism of blood or ordered the teachings of baptism of blood to be expunged from the breviaries and martyrologies is one proof they believed that this doctrine, as well as baptism of desire which is related to baptism of blood, *could* be true. The fact that popes believed that baptism of blood and of desire could be true is proved in some of their official teachings which left open the possibility that baptism of desire and of blood *may* be true, such as the Councils of Vienne and Florence that leave open the possibility of another remedy for justification for catechumens other than baptism of water. (See in this book [Councils of Vienne and Florence allow for the possibility of a remedy other than baptism of water](#), p. 98.)

Conversely, the fact that popes believed that baptism of blood or desire may be false is reflected in all of their infallible teachings in which these doctrines are not taught or

even mentioned. And only two fallible teachings of two popes contain the opinion that catechumens can be justified by baptism of desire. If the popes were certain that baptism of blood or desire were true, then they would have infallibly defined it with words so certain that no man of good will could doubt or question it.

The Roman Martyrology teaches baptism of blood

The Roman Martyrology was published by order of Pope Gregory XIII (1572-1585), revised by authority of Urban VIII and Clement X, and augmented and corrected in 1749 by Benedict XII:

Catholic Encyclopedia, “Martyrology,” 1910: “This was soon replaced by the edition of 1584, which was approved and imposed on the entire Church by Gregory XIII. Baronius revised and corrected this work and republished it in 1586, with the ‘*Notationes*’ and the ‘*Tractatio de Martyrologio Romano*’. The Antwerp edition of 1589 was corrected in some places by Baronius himself. A new edition of the text and the notes took place under Urban VIII and was published in 1630. Benedict XIV was also interested in the Roman Martyrology. The Bull addressed to John V, King of Portugal, dated 1748 (it is to be found at the beginning of the modern editions of the ‘Martyrology’), makes known the importance of the changes introduced in the new edition, which is in substance and except for the changes made necessary by new canonizations, the one in use to-day.”

The fact that *The Roman Martyrology* has been corrected is one proof that it is not infallible. For example, Clement of Alexandria (+ c. 215 AD) had been honored in *The Roman Martyrology* as a saint until the 17th century when Pope Clement VIII removed him from *The Roman Martyrology* because his teachings contained heresy and some were suspect of heresy:

Catholic Encyclopedia, “Clement of Alexandria,” 1908: “Clement has had no notable influence on the course of theology beyond his personal influence on the young Origen. His writings were occasionally copied, as by Hippolytus in his *Chronicon*, by Arnobius, and by Theodoret of Cyrus. St. Jerome admired his learning. Pope Gelasius in the catalogue attributed to him mentions Clement’s works, but adds, ‘they are in no case to be received amongst us’. Photius in the *Bibliotheca* censures a list of errors drawn from his writings... Down to the seventeenth century he was venerated as a saint. His name was to be found in the martyrologies, and his feast fell on the fourth of December. But when the Roman Martyrology was revised by Pope Clement VIII (1592-1605) his name was dropped from the calendar on the advice of Cardinal Baronius. Benedict XIV maintained this decision of his predecessor on the grounds that Clement’s life was little known, that he had never obtained public cultus in the Church, and that some of his doctrines were, if not erroneous, at least suspect.”

Another possible error in *The Roman Martyrology* is the opinion that catechumens who died as martyrs were justified and saved by baptism of blood. While some of the teachings of baptism of blood in the martyrology could mean the martyrdom of an already baptized person, others clearly teach baptism of blood as the justification of an unbaptized catechumen who dies as a martyr. And the records of baptism of blood that could be taken either way are taken by many to mean the justification of an unbaptized person by martyrdom. If baptism of blood were erroneous, as I believe it is, then it is certain that the martyrs who were thought to have been justified by their martyrdom were

actually justified by baptism of water because “*With God all things are possible*” (Mt. 19:26); thus it is not a hard thing for God to get them baptized by water before they go to their particular judgment, even if He miraculously raises them from the dead long enough for them to receive the sacrament of baptism. (See in this book [Martyrs Were Baptized by Water Even If There Are No Records](#), p. 42, and [Miraculous Baptisms Prove the Necessity of Baptism of Water](#), p. 33.)

Can only mean the sanctification of an unsanctified catechumen

St. Plutarch and companions, June 28

The below account distinguishes between catechumens and a neophyte and thus uses the word catechumen in its most common meaning, which is an unbaptized and thus unsanctified person who is preparing to enter the Catholic Church. A neophyte, which is sometimes referred to as a catechumen, is a newly baptized Catholic:

Catholic Encyclopedia, Catechumen, 1908: “The actual initiation, (baptism, confirmation, and Communion) took place at the Paschal Mass, at which the neophytes assisted for the first time, being now no longer mere catechumens. But until the Sunday after Easter they were considered as ‘infants’, receiving further instruction, especially on the sacraments which had lately been conferred upon them.”

The Roman Martyrology, June 28: “At Alexandria, in the persecution of Severus, the holy martyrs Plutarch, Serenus, Heraclides a catechumen, Heron a neophyte, another Serenus, Rhais a catechumen, Potamioena, and Marcella her mother.”

Butler’s Lives of the Saints: “Saint Plutarch...converted to the faith...prepared himself for martyrdom by a holy life, and being a person of distinction was soon apprehended... Heraclides, a third, yet a catechumen, and Heron, who had been lately baptized [therefore called a neophyte] were beheaded: another Serenus, after undergoing many torments, had his head also cut off. Herais, a damsel, being but a catechumen, was burnt...”

Hence this account teaches of two kinds of baptisms of blood: the baptism of blood of already baptized Catholics, such as Plutarch and the neophyte Heron, which granted them immediate entrance into Heaven; and the baptism of blood of unbaptized catechumens, such as Heraclides, Rhais, and Herais, which sanctified their souls by the grace of baptism.

St. Emerentiana, January 23

The use of the word “yet” in the following account of the martyrdom of St. Emerentiana means that she was not yet sanctified by baptism of water:

The Roman Martyrology, January 23: “At Rome, the holy virgin and martyr, St. Emerentiana. Being yet a catechumen, she was stoned to death by the heathens while praying at the tomb of St. Agnes, her foster sister.”

Butler’s Lives of the Saints: “She suffered about the year 304... She is said in her acts to have been stoned to death, whilst only a catechumen, praying at the tomb of St. Agnes.”

St. Victor, April 12

The use of the words “while still” in the following account of the martyrdom of St. Victor means that he was still not baptized by water:

The Roman Martyrology, April 12, c. 303 AD: “At Braga, in Portugal, St. Victor, martyr, who, **while still a catechumen**, refused to worship an idol, and confessed Christ Jesus with great constancy; and so after many torments, he merited to be baptized in his own blood, his head being cut off.”

Butler’s Lives of the Saints: “Saint Victor... was a catechumen, who, refusing to sacrifice to idols, was condemned to lose his head, and [was] baptized in his own blood.”

Can apply to either an unsanctified or a sanctified catechumen

A soldier during the martyrdom of St. Alban, June 22

The Roman Martyrology, June 22: “At Verulam in England, in the time of Diocletian, St. Alban, martyr, who gave himself up in order to save a cleric whom he had harbored. After being scourged and subjected to bitter torments, he was sentenced to capital punishments. With him also suffered one of the soldiers who led him to execution, for he was converted to Christ on the way and merited to be baptized in his own blood.”

Butler’s Lives of the Saints: “The sudden conversion of the headsman occasioned a delay in the execution. In the meantime the holy confessor, with the crowd, went up the hill... There Alban falling on his knees, at his prayer a fountain sprung up, with the water whereof he refreshed his thirst... Together with Saint Alban, the soldier, who had refused to imbrue his hands in his blood, and had declared himself a Christian, was also beheaded, being baptized in his own blood.”

The Venerable Bede took this soldier’s baptism of blood to mean the sanctification of an unsanctified catechumen:

St. Bede, in his *History of the English Church and People*, 731 AD: “Led out to execution, the saint came to a river which flowed swiftly between the wall of the town and the arena where he was to die. There he saw a great crowd of men and women of all ages and conditions who were doubtless moved by God’s will to attend the death of His blessed confessor and martyr. The crowd so blocked the bridge that he could hardly have crossed that evening. Saint Alban, who ardently desired a speedy martyrdom, approached the river, and as he raised his eyes to heaven in prayer, the river ran dry in its bed, and left him a way to cross. When among others the appointed executioner himself saw this, he was so moved in spirit that he hurried to meet Alban at the place of execution, and throwing down his drawn sword, fell at his feet, begging that he might be thought worthy to die with the martyr if he could not die in his place.

“While this man changed from a persecutor to a companion in the true Faith, and other executioners hesitated to pick up his sword from the ground, the most reverend confessor of God ascended a hill about five hundred paces from the arena, accompanied by the crowd... As he reached the summit, holy Alban asked God to give him water, and at once a perennial spring bubbled up at his feet — a sign to all present that it was at the martyr’s prayer that the river also had dried in its course...

Here, then, the gallant martyr met his death, and received the crown of life which God has promised to those who love Him...

“The soldier who had been moved by divine intuition to refuse to slay God’s confessor was beheaded at the same time as Alban. And although he had not received the purification of Baptism, there was no doubt that he was cleansed by the shedding of his own blood, and rendered fit to enter the kingdom of heaven.”

St. Genesis of Arles, August 25

The Roman Martyrology, August 25: “At Arles in France, another Blessed Genesis, who undertook the office of copyist, when he refused to transcribe the impious edicts whereby the Christians were ordered to be punished and, casting away his registers, in public he proclaimed himself a Christian, was arrested and beheaded and received the glory of martyrdom, being baptized in his own blood.”

The Roman Breviary teaches baptism of blood

A lesson in *The Roman Breviary* (the Divine Office) for January 23 teaches that St. Emerentiana died as a martyr and was sanctified by baptism of blood:

“Emerentiána virgo Romána, collactánea beátæ Agnétis, adhuc catechúmena, fide et caritate flagrans, furéntes in Christiános idolórum cultóres cum veheméntius accusáret, a concitáta multitudíne lapídibus óbruta est. Quæ in cruciátibus orans ad sepúlcrum sanctæ Agnétis, próprio ságuine, quem pro Christo constánter effúdit, baptizáta, ánimam Deo réddidit.”

The Roman Breviary, January 23: “Emerentiana, a Roman virgin and the foster-sister of the blessed Agnes, while she was still a Catechumen, burning with faith and charity, rebuked the idol-worshippers who were full of fury against the Christians, whereupon a mob assembled and stoned her. Praying in her torment at the grave of Saint Agnes, and having been baptized in her own blood, so generously shed for Christ, she gave up her soul unto God.”

The Catechism of Trent teaches baptism of desire

Catechisms are fallible and hence can contain errors

The fact that many catechisms contain the allowable opinions of baptism of blood and of desire does not make these opinions infallible because catechisms are not infallible. Hence catechisms can contain heresies and other errors. In fact, many modern catechisms, such as the so-called Pope Pius X catechism, contain heresies. (See RJMI article “On the Catechism of Pope Pius X.”) Although a catechism is not infallible, it can contain infallible teachings. The teachings in a catechism that are infallible must be rooted (contained) in the dogmas of the solemn magisterium or the ordinary magisterium or the natural law. A catechism’s teachings that deal with faith or morals and that are *not* part of the solemn magisterium or the ordinary magisterium or the natural magisterium (the natural law) are fallible and hence can be erroneous and even heretical. (See RJMI book *The Salvation Dogma: Salvation Heresy Enters Catechisms in U.S.A.*)

The Catechism of Trent is fallible and contains errors

Because catechisms are not infallible, *The Catechism of the Council of Trent*, also known as *The Roman Catechism* or *Catechism of Trent*, is fallible and thus can and does contain errors. An introduction to the Catechism of Trent teaches this truth:

Introduction to *The Catechism of the Council of Trent (The Roman Catechism)*:
“*The Roman Catechism*... Its teaching is not infallible; but it holds a place between approved catechisms and what is *de fide*. (Footnote 37: A Compendium of Catech. Instruction, i. Pp. li. lii.)”²⁰

Below is a partial list of the errors and possible errors contained in the Catechism of Trent:

- Seemingly heretical: There are only two parts of the Church
- Seemingly heretical: No grace exists outside the Church
- Seemingly heretical: Only the reception of sacraments forgives sins
- Seemingly heretical: Basic dogmas can be denied without guilt
- Seemingly heretical: The saints are in a state of violence
- Possibly erroneous: The soul is created in the body some time after conception
- Possibly erroneous: Catechumens can be sanctified by baptism of desire

For the evidence, see RJMI article “Catechism of Trent’s Errors.”

Possibly erroneous – Catechumens can be sanctified by baptism of desire

The Catechism of Trent teaches by implication that catechumens can be sanctified by baptism of desire. In the section titled “Baptism of infants should not be delayed,” it teaches that there is another remedy for those with the use of reason to be sanctified other than by receiving the sacrament of baptism:

Catechism of Trent, The Sacrament of Baptism, Baptism of infants should not be delayed: “The faithful are earnestly to be exhorted to take care that their children be brought to the church, as soon as it can be done with safety, to receive solemn Baptism. Since infant children have no other means of salvation except Baptism, we may easily understand how grievously those persons sin who permit them to remain without the grace of the Sacrament longer than necessity may require, particularly at an age so tender as to be exposed to numberless dangers of death.”

The underlined portion implies that those with the use of reason have another way to be sanctified other than by receiving the sacrament of baptism. Its use of the word “Baptism” instead of “sacrament of baptism” is sloppy and irresponsible because it

²⁰ *The Catechism of the Council of Trent*, Tan Edition, 1982, Introduction, p. xxxvi, John A. McHugh, O.P., Charles J. Callan, O.P.

sounds like the heresy that men can be sanctified without baptism. One can presume that it uses the word “Baptism” to mean the sacrament of baptism. The allowable opinion of baptism of blood or desire teaches that these are indeed baptism because they are contained within the sacrament of baptism. Hence those who believe in the allowable opinion of baptism of blood or desire believe the dogma that baptism is necessary for sanctification and salvation.

Three paragraphs after teaching that infant baptism should not be delayed, the Catechism of Trent more specifically implies that catechumens with the use of reason can be sanctified by baptism of desire:

Catechism of Trent, The Sacrament of Baptism, Ordinarily they [adults] are not baptized at once: “On adults, however, the Church has not been accustomed to confer the Sacrament of Baptism at once, but has ordained that it be deferred for a certain time. The delay is not attended with the same danger as in the case of infants, which we have already mentioned; should any unforeseen accident make it impossible for adults to be washed in the salutary waters, their intention and determination to receive Baptism and their repentance for past sins, will avail them to grace and righteousness.”

There are no accidents in the eyes of God

In the eyes of God there are no unforeseen accidents. Men live when and where God wills, and they die when and where God wills: “*God created man of the earth, and... He gave him the number of his days and time.*” (Eclcus. 17:1, 3) “*The Lord killeth and maketh alive.*” (1 Kings 2:6) God knows and sees all things and has absolute power over all things. Therefore there is no such thing as an accident in the eyes and realm of God. If the author’s use of the words “unforeseen accident” is in relation to man’s perspective, which is legitimate, then to what avail? Who cares? The catechism is not a secular book speaking only of events from the perspective of men without relation to God. No! It is a book that teaches about God and man’s relationship to God. The point is that God sees the adult who is in danger of death and knows his heart and has the power to prevent a deadly accident if He so wills. Dare anyone say any different! “*For all things were known to the Lord God, before they were created.*” (Eccus. 23:29) And God says, “*I will kill and I will make to live: I will strike, and I will heal, and there is none that can deliver out of my hand.*” (Deut. 32:39) Hence, there are no unforeseen accidents in the realm of God.

For example, two catechumens are driving to a Catholic church to get baptized and one dies in a car accident and the other arrives safely and gets baptized. The question is, Could God have prevented the dead catechumen’s fatal accident? Of course! The catechumen who died had to be ultimately of bad will or God would never have allowed him to die without receiving the sacrament of baptism. If faith can move mountains (and it can), then that same faith could prevent a car accident by the power of God. Dear reader, do you have this faith in God? (See RJMI book *The Salvation Dogma: The Catholic Doctrine on Predestination.*) St. Augustine teaches that there are no accidents in the eyes of God and that God will get His predestined, the elect, whatever they need to be saved before they die and go to judgment:

St. Augustine, *On the Soul and Its Origin* 3, 13: “If you wish to be a Catholic, do not venture to believe, to say, or to teach that ‘they whom the Lord has

predestinated for baptism can be snatched away from his predestination or die before that has been accomplished in them which the Almighty has predestined.’ ”

St. Augustine, *Against Julian* 5, 4: “Not one of the elect and predestined perishes, regardless of his age at death. Never be it said that a man predestined to life would be permitted to end his life without the sacrament of the Mediator. Because, of these men, Our Lord says: ‘This is the will of the Father, that I should lose nothing of what he has given me.’ ”

It has hence been established that in the eyes of God there are no unforeseen accidents. To not believe this is to deny the dogmas that God is all powerful and all knowing. Hence the Catechism of Trent grievously errs regarding the power of God by referring to unforeseen accidents as a reason that compels God to bestow baptism of desire upon catechumens who die in accidents, implying that their death escaped the knowledge or attention of God or overreached His almighty power.

No mention of death caused by the unforeseen accident

Another point is that the “unforeseen accident” mentioned in the Catechism of Trent does not say it resulted in death. What type of “unforeseen accident” is the author talking about? If the point was that an adult catechumen could be sanctified by desire if he died before receiving the sacrament of baptism, why not plainly say so? The wording should have then been “should **death** make it impossible for adults to be washed in the salutary waters...”

No mention of sanctifying grace or justification

Another ambiguous terminology is “avail them to grace and righteousness.” What type of grace is being referred to? Is it actual grace or sanctifying grace? If it is sanctifying grace, why not plainly say so? It should have said “will avail them to sanctifying grace” instead of “avail them to grace.” And the word “righteousness” is ambiguous because it does not always mean justification.²¹ G. H. Joyce, S.J., mentions the difference between these two terms. He refers to the obscurity caused by the use of the words “righteousness” and “righteous” instead of “justice” and “just” in the Revised Bible:

The Catholic Doctrine of Grace, G. H. Joyce, S.J.: “In the Authorized and Revised Versions the words ‘righteousness’ and ‘righteous’ are employed instead of ‘justice’ and ‘just.’ This rendering has certain advantages; but if it be adopted, the connection of the terms with ‘justification’ and ‘to justify’ becomes obscured.”²²

If the Catechism of Trent meant to teach that the adult catechumen who dies before receiving the sacrament of baptism could be justified and saved, it should have clearly said so. It should have used the words “avail him to sanctifying grace and justification” instead of “avail him to grace and righteousness.”

²¹ A non-Catholic is not in a state of grace. But he can be referred to as being righteous if he is of good will, if he lives according to the law upon his heart and fervently seeks the true God. This disposition, this righteousness, will earn him God’s favor. Thus God will see to it that he hears what he needs to be saved, give him the grace to believe and profess the Catholic faith, and get him baptized by water before he dies. In this way his righteousness earns him the grace of justification when he gets baptized and enters the Catholic Church.

²² *The Catholic Doctrine of Grace*, G. H. Joyce, S.J., 1920, p. 43, footnote 2.

No mention of perfect contrition

This passage in the Catechism of Trent presents the same dilemma as the Council of Trent's Session 6, Chapter 4, to those who believe in baptism of desire. (See in this book [It cannot teach baptism of desire because perfect contrition is not mentioned](#), p. 88.) If the catechism meant to teach baptism of desire, it did not mention perfect contrition which, according to those who believe in baptism of desire, is the actual thing that sanctifies a properly disposed catechumen. The Catechism of Trent teaches that adults must desire to be baptized and have repentance for past sins, but it does not mention they must also have perfect contrition:

Catechism of Trent, Baptism, Necessity of Baptism, Ordinarily They Are Not Baptized at Once: "...Should any unforeseen accident make it impossible for adults to be washed in the salutary waters, their intention and determination to receive Baptism and their repentance for past sins will avail them to grace and righteousness."

Nowhere do we see the words "perfect contrition" or words that mean the same thing. If the author wanted to clearly teach baptism of desire, he should have added perfect contrition to his list of necessary things for justification. He should have said "their intention and determination to receive Baptism and their repentance for past sins and their perfect contrition." Again, the author is ambiguous by leaving out the actual thing, perfect contrition, that would cause justification according to those who believe in the allowable opinion of baptism of desire.

The passage should have used different words that clearly teach baptism of desire

It is obvious that the Catechism of Trent attempts to teach the allowable opinion of baptism of desire but is not sure if it is true. That is why it uses weak and inappropriate words while not using necessary words and thus renders the passage ambiguous without any hope of truly knowing with all certainty what is meant. If it wanted to clearly teach baptism of desire, it should have mentioned death instead of unforeseen accidents, sanctifying grace instead of grace, justification instead of righteousness, and it should have added the words "perfect contrition." The passage should have been worded as follows:

"On adults, however, the Church has not been accustomed to confer the Sacrament of Baptism at once, but has ordained that it be deferred for a certain time. The delay is not attended with the same danger as in the case of infants, which we have already mentioned; should **death** make it impossible for adults to be washed in the salutary waters, their intention and determination to receive Baptism, their repentance for past sins, and **perfect contrition** will avail them to **sanctifying grace** and hence **justification**."

Why did it not include these words if it meant to clearly teach that a catechumen can be sanctified by baptism of desire? The lack of these necessary words and the use of inappropriate words prove that it is not sure of what it is attempting to teach and is aware of the unresolved theological dilemmas if it uses the words "sanctifying grace" or "justification." It is clear that it is attempting to teach baptism of desire while not clearly teaching it.

The passage is sinfully rash and presumptuous

This passage from the Catechism of Trent that attempts to teach baptism of desire is sinfully rash and presumptuous even if baptism of desire were true. It gives catechumens the impression that they have nothing to worry about if they die without being baptized by water because God will supply them with the grace of baptism by baptism of desire as long as they desire to be baptized and are sorry for their sins. This is not true because, according to the allowable opinion of baptism of desire, catechumens must also have perfect contrition, which this passage does not mention. Without perfect contrition the catechumen who dies cannot be saved even if he desired to be baptized and was sorry for his sins. Therefore this passage in the Catechism of Trent is sinfully rash and presumptuous for instilling a false confidence in catechumens by allowing them to believe that if they die without receiving the sacrament of baptism they have nothing to worry about and hence can be saved as long as they desire to be baptized and are sorry for their sins.

This passage is proved to be sinfully presumptuous because of what it does not say and hence because of what it should have said. To not be sinfully presumptuous, it should have warned catechumens that they cannot depend on baptism of desire because, according to the allowable opinion of baptism of desire, it is perfect contrition that sanctifies the catechumen and no one can be certain if he has perfect contrition unless by a revelation from God. To not be sinfully presumptuous, it should also have warned catechumens that they cannot depend on baptism of desire because they can never know if they have received it or not except by a special revelation from God. Hence all catechumens must hasten to the font of baptism when they are properly disposed; and when in danger of death, they must do all that is possible to get baptized by water and thus not presume to be baptized by desire. Pope Benedict XIV's infallible profession of faith in 1743 condemns the Catechism of Trent's rash presumption. (See in this book [Pope Benedict XIV's infallible profession of faith does not mention baptism of desire](#), p. 94.)

The lies and sinful presumptions of the heretic Bishop Lefebvre

For example, the heretic and schismatic Bishop Marcel Lefebvre instilled this false confidence in his catechumens who knew more about baptism than he did. Upon Bishop Lefebvre's departure, a catechumen begged Lefebvre to baptise him because Lefebvre was not going to return for a long time. The catechumen worried that if he died without receiving the sacrament of baptism he would be damned to hell. Well, Bishop Lefebvre lied to him by telling him that his fears were unfounded and that he should not worry, for surely he was already baptized by desire and hence if he died before Lefebvre returned he would already be in a state of grace:

Bishop Marcel Lefebvre, *Open Letter to Confused Catholics*, pp. 73-74: "Many times in Africa I heard one of our catechumens say to me, 'Father, baptize me straightaway because if I die before you come again, I shall go to hell.' I told him, 'No, if you have no mortal sin on your conscience and if you desire baptism, then you already have the grace in you...'"

What a monstrous crime this is to extinguish the just and holy fear these catechumens have of dying without being baptized by water. How contrary this is to the teaching and practice of the Catholic Church. Even if this catechumen never committed any mortal sins, he is guilty of original sin. And according to the allowable opinion of baptism of desire, only perfect contrition would sanctify him and not the mere desire to be baptized. Therefore Lefebvre lied and made monstrous and heretical presumptions that endangered this catechumen's soul. Lefebvre lied by telling the catechumen that his mere desire to be baptized sanctified his soul and hence he did not need perfect contrition, which is heresy because the Council of Trent infallibly decreed that the desire to be baptized is a necessary pre-condition to baptism and thus does not sanctify souls. Perfect contrition does not enter into Lefebvre's beliefs about baptism of desire. Hence he lies to his catechumens by assuring them that the mere desire to be baptized is enough to get the grace of baptism, when in fact it is not enough. And because a catechumen needs perfect contrition to get baptized by baptism of desire and because no one can be sure if he has perfect contrition, a catechumen must *not* presume he has perfect contrition and hence must worry greatly about dying without being baptized by water—and this is according to the allowable opinion of baptism of desire. Therefore, Bishop Lefebvre attempted to extinguish this catechumen's just and holy fear of dying without being baptized by water. He also perverted the catechumen's proper understanding of the necessity of the sacrament of baptism and instilled in him a false confidence of being sanctified and hence of being saved if he were to die without being baptized by water.

The constant practice of the Church regarding Her holy evangelists also condemns Lefebvre's lies and sinful presumptions. All the great evangelists risked life and limb to baptize catechumens with water. According to Lefebvre, the holy evangelists wasted their time and incurred undue hardships because the catechumens were already baptized by desire. According to Lefebvre, these great and holy evangelists should have told the catechumens what Lefebvre told his catechumens and left it at that rather than risk life and limb. The blood of the martyrs who died baptizing catechumens cries out against the apostate Lefebvre's lies and sinful presumptions.²³

Bishop Lefebvre also reduces the sacrament of baptism to a mere initiation rite for all catechumens by which they get the indelible mark but do not get sanctifying grace because they already got sanctifying grace by their desire to be baptized previous to receiving the sacrament of baptism. (See in this book [All catechumens would be sanctified before being baptized by water if desire sanctifies](#), p. 90.)

Other catechisms that teach baptism of blood or desire

The Douay Catechism in 1649 teaches baptism of blood and of desire

The Douay Catechism of 1649, by Henry Tuberville, D.D., teaches that catechumens can be sanctified by baptism of blood and of desire:

²³ If Lefebvre's catechumen was not prepared for baptism, then Lefebvre should have said, "If you are of good will, you will not die without someone baptizing you with water. Remember, in danger of death anyone can baptize you." And if his catechumen was prepared, as he indicated, then he should have baptized him right away without delay because Lefebvre was not going to return for some time.

The Douay Catechism, 1649: “**Q. 610.** Can a man be saved without baptism? **A.** He cannot, unless he have it either actual or in desire, with contrition, or to be baptized in his blood...”

Bible commentaries

The Douay Commentary in 1582

A commentary in the Original Rheims New Testament from 1582 teaches that catechumens can be sanctified by baptism of blood and of desire, and this was the only English Bible available for English-speaking Catholics to read:

The Original Rheims commentary on John 3:5 from 1582 AD: “*Born again of Water. ...God which hath not bound his grace, in respect of his own freedom, to any Sacrament, may and doth accept them as baptized, which either are martyred before they could be baptized, or else depart this life with vow and desire to have that Sacrament, but by some remediless necessity could not obtain it...*”

The 1917 Code of Canon Law teaches baptism of desire

Pope Benedict XV promulgated the *1917 Code of Canon Law*:

Catholic Encyclopedia, Supplement, Code of Canon Law: “After the death of Pius X the completed work was ratified, approved, and sanctioned by His Holiness Pope Benedict XV, as announced by his Bull *Providentissima Mater Ecclesia* (27 May, 1917), which decreed that the prescriptions of the Code should have the force of law from Pentecost, 19 May, 1918. The work, which was published by the Vatican Press, opens with the Bull of promulgation, *Providentissima Mater Ecclesia...*”²⁴

Canon law is fallible and thus can contain doctrinal errors including heresy and bad and sinful disciplinary laws. The fact that past canon laws contradict one another and that some canon laws are erroneous, bad, and sinful is one proof that canon laws are fallible. (See RJMI book *Bad Laws in the 1917 Code*.) Works done by others and promulgated by a pope, such as a Bible or canon laws, are not infallible and can contain heresy. If they do contain heresy, it does not cause the pope to automatically lose his office because this is not sufficient proof that the pope knew about the heresy and thus is a formal heretic since he did not personally author the work. However, the pope would be suspect of heresy.

The first time that certain dead catechumens were allowed to be buried in the Catholic Church was in the 12th century by decree of Pope Innocent III. (See in this book [Dead Catechumens Were Not Buried in the Catholic Church or Prayed For](#), p. 40.) However, from the information I have, the first time the allowable opinion of baptism of desire was taught in canon law was in the 1917 Code of Canon Law. And thus for the first time in canon law, and contrary to all the past canon laws, the 1917 Code of Canon Law allows catechumens who died without receiving the sacrament of baptism and without being martyred to be buried in the Catholic Church. These things are taught in Canons 737 and 1239:

²⁴ *Catholic Encyclopedia*, sup. 1, vol. 17, Code of Canon Law.

1917 Code of Canon Law, Canon 737: “Baptism...the Sacrament which, if we are to attain salvation, must be either actually received or at least desired—is given validly by ablution with truly natural water and the pronouncing of the prescribed form of words.”

1917 Code of Canon Law, Canon 1239: “Unbaptized persons may not receive ecclesiastical burial, with the exception of catechumens who, through no fault of theirs, die without having received baptism, and are therefore to be regarded as among those baptized.”

Canon 737 would be heretical if it means that a catechumen’s desire to be baptized sanctifies him. The Council of Trent infallibly teaches that a catechumen’s desire to receive the sacrament of baptism is a necessary pre-condition to validly receive the sacrament and thus does not sanctify catechumens. (See in this book [It cannot teach baptism of desire because perfect contrition is not mentioned](#), p. 88.) Hence I will presume this canon was poorly worded and thus means the accepted theology of baptism of desire in which perfect contrition sanctifies the catechumen who desires to receive the sacrament of baptism. Nevertheless, this is the first time any canon law ever taught baptism of desire and none taught baptism of blood. And this is the first time canon law allowed a catechumen who died without receiving the sacrament of baptism and not as a martyr to be buried in the Catholic Church. It contradicts all the past canon laws which teach that catechumens who died without receiving the sacrament of baptism and not as martyrs cannot be buried in the Catholic Church and prayed for as faithful departed:

Catholic Encyclopedia, Baptism, 1913: “IX. NECESSITY OF BAPTISM: ...A certain statement in the funeral oration of St. Ambrose over the Emperor Valentinian II has been brought forward as a proof that the Church offered sacrifices and prayers for catechumens who died before baptism. **There is not a vestige of such a custom to be found anywhere.** St. Ambrose may have done so for the soul of the catechumen Valentinian, but this would be a solitary instance...”

Second Council of Braga, 6th century: “Canon 17. Neither the commemoration of Sacrifice [*oblationis*] nor the service of chanting [*psallendi*] is to be employed for catechumens who have died without baptism.”²⁵

This was the constant teaching and practice of the Catholic Church until it was contradicted by Pope Innocent III in the 12th century and for the first time in canon law in 1917 by the 1917 Code of Canon Law in Canon 1239. Now both laws deal with the same article of faith—the fate and treatment of catechumens who died without receiving the sacrament of baptism and without dying as martyrs—and one law contradicts the other. Hence one of the laws has to be not only erroneous but also harmful and sinful.

- If the previous law were erroneous, it would have been a very harmful and sinful law because it deprived dead unbaptized catechumens of burial in the Catholic Church and spiritual and physical relief from the Catholic Church on earth by prayers from the faithful. If the previous law were erroneous, then from the birth of the Catholic Church until the 12th century all the dead unbaptized catechumens that are in purgatory would have been deprived of any direct assistance from the Catholic Church on earth to help expiate their venial sins and the punishment due

²⁵ Sacrorum Conciliorum, Mansi, vol. ix, p. 774.

to their sins, which would make this previous canon law harmful, criminal, sinful, and evil.

- If the current law were erroneous, it is also a very harmful and sinful law for giving Catholics the false impression that the reception of the sacrament of baptism is not absolutely necessary for catechumens to be sanctified and saved. And this would instill a false confidence in baptism of desire as a last resort instead of the sacrament of baptism, which is the only resort. Hence every catechumen who died hoping to be baptized by desire would actually be damned to hell and could blame this evil law for their false confidence of justification and salvation. Catholics would also not be so inclined to risk death if they must in order to baptize a catechumen if they believed that baptism of desire could take its place. And their lack of baptizing these catechumens with water would be the cause of these catechumens being damned to hell—and all because of their false confidence in baptism of desire which led them to not risk their lives to baptize these catechumens! Hence if this canon law were erroneous, it would be harmful to souls and thus criminal, sinful, and evil.

You cannot have it both ways. Choose your canon law. Either one is good and the other evil, or vice versa. (See RJMI book *Bad Laws in the 1917 Code: Either the Previous or the Current Canon Law Is a Bad Law*.) It must be noted that Canon 737, Canon 1239, and the Second Council of Braga do not address baptism of blood one way or the other and thus do not address catechumens who died as martyrs because they were buried in the Catholic Church and prayed to. But this does not confirm the opinion that catechumens who die as martyrs are sanctified by baptism of blood. My opinion is that these catechumens who died as martyrs did receive the sacrament of baptism sometime before they went to their particular judgment. (See in this book [Martyrs Were Baptized by Water Even If There Are No Records](#), p. 42, and [Miraculous Baptisms Prove the Necessity of Baptism of Water](#), p. 33.)

Censure of Michael du Bay's errors regarding baptism of desire and perfect contrition

The censures are fallible

On October 1, 1567, in his Bull *Ex Omnibus Afflictionibus*, Pope Pius V censured the errors of Michael du Bay (Michel Baius). Some who hold the allowable opinion of baptism of blood or desire believe that five censured errors of Michael du Bay support their opinion. Even if they do, this Bull is fallible. That is the first and most important fact. And not only is the Bull fallible, it is also a most incompetent, bumbling, and sloppy piece of work that only a perverted scholastic mind could compose. And, worst of all, it is heretical because some of the condemned propositions are orthodox. Hence Pope Pius V was a heretic for condemning dogmas. It must be noted that I am not defending the heresies that Michael du Bay did hold. Rather, I am condemning the incompetent way the propositions were chosen, expressed, and censured.

Different censures are listed at the end but not attached to each condemned proposition

No censure follows each point, which would be fine if at the end of the Bull all the propositions were listed as being under the exact same censure. But that is not the case. The censures contained at the end of the Bull vary from heretical, to erroneous, to suspect, and to offensive:

Pope Pius V, *Ex Omnibus Afflictionibus*, 1567, last paragraph of the Bull: “These opinions have been carefully considered and examined before us; although some of them could be maintained in some way, yet in the strict and proper sense intended by those asserting them, we condemn them respectively as heretical, erroneous, suspect, rash, scandalous, and as giving offense to pious ears.” (D. 1080)

Because the censure of erroneous is used separately from the censure of heretical, it means a non-heretical error and as such is not heresy and thus is an allowable opinion. And there is an even greater difference between a heretical proposition and a suspect proposition. A suspected proposition is not heretical and may not even be erroneous and hence is an allowable opinion. And what is even worse is that there is no way to know which censure applies to which point because no censure is attached to the individual points:

Catholic Encyclopedia, Michel Baius, 1907: “October, 1567, Pope Pius V signed the Bull, ‘Ex omnibus afflictionibus’, in which were to be found a number of condemned propositions, but without mention of Baius’ name. According to the usage of the Roman Chancery, the papal document was without punctuation, divisions, or numbers. Again, as had been done before in several instances, the objectionable propositions were not censured severally, but to the whole series were applied various ‘notes’, from ‘heretical’ down to ‘offensive’. Moreover, not only was Baius’ name not mentioned, but for obvious reasons of prudence in those days, so near the Reformation, the text itself was not to be made public. Those facts gave occasion to many quibbles on the part of the Baianists: What was the exact number of propositions?—76, 79, or 80?—Were they, or were they not, Baius’ propositions?—Why had not a copy of the Bull been given to those on whose honour it was supposed to reflect? In the famous sentence, ‘quas quidem sententias stricto coram nobis examine ponderatas quamquam nonnullæ aliquo pacto sustineri possent in rigore et proprio verborum sensu ab assertoribus intento hæreticas, erroneas . . . damnamus’, was the *comma Pianum* to be placed after *intento* or after *possent*, the meaning being reversed according as the comma came after the one or the other word?”

Teaching of the Church, by the heretic Fr. John A. Hardon, Chapter 22: “Michel de Bay (Baius, cir. 1513-89), professor of theology at Louvain, began to propose false doctrines in 1551. Fierce opposition was not slow in coming, and in 1560 some theses of de Bay were sent to the faculty at Paris and were condemned. When de Bay and his followers raised strenuous protest, Pope Pius IV imposed silence on de Bay. De Bay failed to obey and Pope Pius V (1566-72), in the bull *Ex omnibus afflictionibus*, which was not, however, published at that time (1567), put various censures on the theses of de Bay without mentioning de Bay’s name. Then de Bay sent a defense of his teaching to the pope. When the pope had read the defense, he repeated his original condemnation. Although de Bay pretended to submit, he continued spreading his errors. It was then that Pius V’s condemnation of de Bay and the bull *Ex omnibus afflictionibus* was published by Gregory XIII in the bull *Provisionis nostrae*, January 29, 1579, and again by Urban VIII in the bull *In*

eminenti Ecclesiae militantis in 1641. As presented in...Pius' bull, the individual errors are not given a precise doctrinal censure."

Hence it is anyone's guess as to which censure applies to which condemned proposition. There is a big difference between a proposition that is heresy and one that is only suspect or erroneous or offensive. By this fact alone, the Bull is incompetent, fallible, and null and void. (See RJMI book *The Magisterium of the Catholic Church: Meaningless and Invalid Close-to-Heresy Censure.*)

Condemned Proposition 73

For example, Condemned Proposition 73 censures the opinion that the Blessed Virgin Mary was conceived in original sin:

Pope Pius V, *Ex Omnibus Afflictionibus*, 1567: "Censured point 73. No one except Christ is free from original sin; hence, the Blessed Virgin died because of sin contracted from Adam..."

Which censure applies to this condemned proposition? Is it "heretical" or "erroneous" or "suspect," etc.? If it were censured as heresy and if this Bull were infallible, then the Immaculate Conception would have been infallibly defined for the first time by this Condemned Proposition 73. Yet we know that the first time the Immaculate Conception was infallibly defined was in 1854 by Pope Pius IX in his encyclical *Ineffabilis Deus*, in which he states that he is going to be the first pope to infallibly define the Immaculate Conception:

Pope Pius IX, *Ineffabilis Deus*, 1854: "...We knew the mind of the bishops from the petitions which we had received from them, namely, that the Immaculate Conception of the Blessed Virgin be finally defined... It was the greatest spiritual joy for us when we heard them ask us to promulgate the dogmatic definition of the Immaculate Conception of the Virgin Mother of God."

Hence the censure attached to Condemned Proposition 73 could not be for heresy. It had to be censured as erroneous or suspect or rash. But one has no way of knowing for sure which censure applies to Condemned Proposition 73, or any other condemned proposition in the Bull. One proof that the censure of non-heretical erroneous and the censure of suspect is meaningless and invalid is that in 1567 the proposition that Mary had sin was an allowable opinion, as allowed by the just previous Council of Trent in 1546:

Council of Trent, Session 5, June 17, 1546, On Original Sin: "2. If any one asserts that the prevarication of Adam injured himself alone and not his posterity; and that the holiness and justice, received of God, which he lost, he lost for himself alone and not for us also; or that he, being defiled by the sin of disobedience, has only transfused death and pains of the body into the whole human race, but not sin also, which is the death of the soul, let him be anathema, whereas he contradicts the apostle who says: By one man sin entered into the world, and by sin death, and so death passed upon all men, in whom all have sinned. (Rom. 5:12) (D. 789)..."

"6. This same holy Synod doth nevertheless declare that it is not its intention to include in this decree, where original sin is treated of, the blessed and immaculate Virgin Mary, the mother of God; but that the constitutions of Pope Sixtus IV, of happy memory, are to be observed, under the pains contained in the said constitutions, which it renews." (D. 792)

Pope Sixtus IV, *Grave nimis*, 1483: “Some preachers of different orders...in their sermons to the people in public...have not been ashamed to affirm...that all those who hold or assert that the same glorious and immaculate mother of God, was conceived without the stain of original sin, sin mortally, or that they are heretical... We reprove and condemn assertions of this kind as false and erroneous and far removed from the truth... [But these also we reprehend] who have dared to assert that those holding the contrary opinion, namely, that the glorious Virgin Mary was conceived with original sin are guilty of the crime of heresy and of mortal sin, since up to this time there has been no decision made by the Roman Church and the Apostolic See.” (D. 735)

Catholics are only bound to believe dogmas. Hence Catholics are not bound to obey any censure regarding faith and morals that is short of heresy, such as close to heresy, suspect of heresy, erroneous, offensive, etc. If a pope were certain that a non-dogmatic proposition is erroneous, then all he has to do is condemn it as heresy. Anything less than that, then the pope is not so certain that the proposition is erroneous and thus has no right to bind Catholics to his opinion.

Some condemned propositions can be taken in a true or a false sense but does not say which ones

The last paragraph that contains the censures says that there are some points that can be maintained in some way but not in the strict and proper sense intended by those asserting them. But it does not say which points and in what way the censured author interprets them:

Pope Pius V, *Ex Omnibus Afflictionibus*, 1567, last paragraph of the Bull: “These opinions have been carefully considered and examined before us; although some of them could be maintained in some way, yet in the strict and proper sense intended by those asserting them, we condemn them respectively as heretical, erroneous, suspect, rash, scandalous, and as giving offense to pious ears.” (D. 1080)

Hence some of the condemned propositions can be maintained as true or false. But one does not know which ones and how they are taken in a true or false way. The worst danger is that one can take the truthful interpretation as false and thus fall into heresy. For this reason alone the Bull is a fallible, dangerous, incompetent piece of junk.

Condemned Proposition 29

For example, Condemned Proposition 29 can be taken in either a truthful or a heretical sense:

Pope Pius V, *Ex Omnibus Afflictionibus*: “Censured point 29. Not only are they ‘thieves’ and ‘robbers’ who deny that Christ is the way and ‘the door’ of the truth and life, but also whoever teaches that there can be ascent [cf. John 10:1] to the way of justice (that is, to any justice) otherwise than through Him.”

The truthful and dogmatic part of this proposition is that Jesus Christ is the only way to justification (meaning sanctification) and salvation:

“Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me.” (Jn. 14:6)

“Amen, amen I say to you: He that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber.” (Jn. 10:1)

The heretical meaning would have to interpret “justice” in “(that is, to any justice)” not as justification (sanctification) but as acts of justice that all men, even those who never heard of Jesus Christ, can do by God’s actual grace. But one cannot know for sure how this proposition is taken in a heretical sense. And, even worse, one may deny the truthful part of the proposition and thus fall into the heresy that Jesus Christ is not the only way to justification (meaning sanctification) and salvation.

Some of the condemned propositions are orthodox

Condemned Proposition 27

It is a deeper dogma of the solemn magisterium and possibly a deeper dogma of the ordinary magisterium that without God’s actual or sanctifying grace men cannot think or do good and hence can only think and do evil. This probable ordinary magisterium dogma was solemnly defined and thus made a solemn magisterium dogma in 418 at the Sixteenth Council of Carthage, in 451 at the Council of Ephesus, in 531 by Pope Boniface II who confirmed the Second Council of Orange, and in 1140 by Pope Innocent II who confirmed the Council of Sens. Pope Pius V condemns this deeper dogma in his Condemned Proposition 27 and thus was a heretic:

<p style="text-align: center;">Dogma Man cannot do good without grace</p>	<p style="text-align: center;">Heresy Man can do good without grace</p>
<p>Pope Innocent II, 1140:</p> <p>“6. That free will is sufficient in itself for any good, condemned.” (<i>Council of Sens</i>, 1140 (D. 373); Confirmed by Innocent II, <i>Testante Apostolo</i>, 1140 (D. 387))</p> <p>Popes St. Zosimus and St. Celestine I, 418 & 431:</p> <p>“For no one is good of himself, unless He gives [him] a participation of Himself, who alone is good... That all the zeal and all the works and merits of the saints ought to be referred to the glory and praise of God; because no one pleases Him with anything except with that which He Himself has given... That God thus operates in the hearts of men and in the free will itself, so that a holy thought, a pious plan, and every motion of good will is from God, because we can do anything good through Him, without whom we can do nothing (Jn. 15:5)... Whoever says...that what we are ordered to do through free will, we may be able to accomplish more easily through grace, just as if, even if grace were not given, we could nevertheless fulfill the divine commands without it, though not indeed easily, let him be anathema.” (<i>Sixteenth Council of Carthage</i>, Can. 5, 418 AD (D. 105); <i>Council of Ephesus</i>, 431 AD, Catalog of Authoritative Statements, Chap. 2 (D. 131), Chap. 5 (D. 134), Chap. 6 (D. 135), Chap. 7 (D. 138))</p> <p>Pope Boniface II, 531:</p> <p>“Canon 22. Concerning those things that belong to man. <u>No man has anything of his own but untruth and sin.</u> But if a man has any truth or righteousness, it is from that fountain [grace] for which we must thirst in this desert, so that we may be refreshed from it as by drops of water and not faint on the way.” (<i>Second Council of Orange</i>, 529 (D. 195); Confirmed by Boniface II, <i>Per Filium Nostrum</i>, 531 (D. 200))</p>	<p>Pope Pius V, <i>Ex Omnibus Afflictionibus</i>, 1567:</p> <p>“Condemned proposition 27. Free will, without the help of God’s grace, has only power for sin.” (D. 1027)</p> <p>Pope Clement XI, <i>Unigenitus</i>, 1713:</p> <p>Condemned propositions:</p> <p>“38. Without the grace of the Liberator, the sinner is not free except to do evil. (D. 1388)</p> <p>“39. The will, which grace does not anticipate, has no light except for straying, no eagerness except to put itself in danger, no strength except to wound itself, and is capable of all evil and incapable of all good. (D. 1389)</p> <p>“40. Without grace we can love nothing except to our own condemnation. (D. 1390)</p> <p>“41. All knowledge of God, even natural knowledge, even in the pagan philosophers, cannot come except from God; and without grace knowledge produces nothing but presumption, vanity, and opposition to God Himself, instead of the affections of adoration, gratitude, and love.” (D. 1391)</p>
<p>Pope Innocent II’s infallible approval of the <i>Council of Sens</i> in <i>Testante Apostolo</i> to Henry the Bishop of Sens, 1140: “And so we...<u>have condemned</u> by the authority of the sacred canons the chapters sent to us by your discretion and <u>all the teachings of this Peter (Abelard)</u> with their author, and we have imposed upon him as a heretic perpetual silence. We declare also that all the followers and defenders of his error must be separated from the companionship of the faithful and must be bound by the chain of excommunication.” (D. 387)</p>	

(See RJMI article “Good-without-Grace Heresy Taught by Aquinas and Popes.” Therefore it is a dogma that if man had freewill only but not God’s grace, he could not think or do good and thus could only think and do evil. His freewill is not destroyed but

he can only use it to think and choose evil things, to think or do this evil or that evil. That is why God gives actual grace to pagans to make it possible for them to think and do good and to convert. Once God pulls back all of His grace from a man and thus hardens his heart to the highest degree, that man can only think and do evil. That is one of the worst curses men can be under other than for committing the unforgivable sin against the Holy Spirit. Hence Pope Pius V was an alleged formal heretic for denying this deeper dogma of the solemn magisterium that men cannot do good without God's grace. Pope Pius V was an alleged formal heretic and a formaliter occult heretic because even though his heresy of denying a deeper dogma and his identity were public, his guilt (his culpability) was secret. Hence he did not automatically lose his office because when he was alive he was not a public formal heretic. (See RJMI books "*The Magisterium of the Catholic Church: Invalid Censures and Condemned Propositions*" and RJMI book *Loss of Office*.)

Condemned Proposition 14

Condemned Proposition 14 is orthodox:

Pope Pius V, *Ex Omnibus Afflictionibus*: "Censured point 14. The good works of the just do not receive on the day of the last judgment a fuller reward than they deserve to receive by the just judgment of God." (D. 1014)

It is a deeper dogma that the just do not receive any greater or lesser reward than they deserve from the just judgment of God. They get exactly what their good works have deserved, nothing more and nothing less. Hence Pope Pius V is an alleged formal heretic for denying this deeper dogma.

Many of the condemned propositions are impossible to understand

Some of the propositions contain so many twisted opinions that it is impossible to know for sure what is being censured. The Bull simply repeated the censured author's scholastic way of speaking without commenting after the quote what is actually being censured in the author's confused, twisted, and winding way of speaking, which scholastics are notorious for. Instead of speaking clearly when censuring these propositions or giving a clear explanation after them as to what is actually being censured, it just quotes the twisted propositions and leaves the reader wondering what is actually being censured. That is because the very people who are in charge of censures, in this case Pope Pius V, are also perverted, incompetent, and bumbling scholastics. There is a great difference between things hard to be understood and things impossible to be understood. Things that are hard to be understood can be understood either by reason or by faith. However, things impossible to be understood cannot be understood either by reason or by faith. Scholastics, like philosophers, present many teachings that are impossible to be understood as to what is actually being taught and what is true or what is false. For example, I will quote a few of the twisted propositions and leave you the readers to try to figure out what is actually being censured in each point. If you are a scholastic, you will no doubt try to figure them out. I will leave it to you and other scholastics to fight over their meanings till Kingdom come:

“9. Gifts bestowed upon integral man and to an angel, perhaps not to be condemned by reason, can be called grace; but, according to the use of Sacred Scripture, these gifts which were bestowed through Jesus Christ upon those badly meriting and unworthy of them are understood only by the name of grace; therefore, neither the merits nor the reward, which is rendered to them, should be called grace. (D. 1009)

“18. The works of the catechumens, as faith and penance performed before the remission of sins, are merits for eternal life; and they will not attain this life, unless the impediments of preceding faults are first taken away. (D. 1018)

“58. A penitent sinner is not vivified by the ministry of a priest who absolves, but by God alone, who by suggesting and inspiring penance, vivifies and brings him back to life; however, by the ministry of the priest on the other hand, the guilt alone is taken away. (D. 1058)

“60. Through the sufferings of the saints communicated in indulgences, our sins are not properly atoned for; but through a communion of charity their sufferings are communicated to us, that we, who were freed by the price of the blood of Christ from punishments due to sins, may be worthy. (D. 1060)

“63. Moreover that distinction of a twofold justice, one which is brought to pass through the indwelling Spirit of charity, the other which arises from the inspiration of the Holy Spirit exciting the heart to penance, but not yet dwelling in the heart and diffusing charity in it, by which the justification of the divine law may be fulfilled, is similarly condemned.” (D. 1063)

Now out of all that junk, it is up to the reader to figure out exactly what is being censured, what parts are erroneous, what parts are true; and if true, how the authors are taking them out of context. And then the reader has to guess which censure applies, heresy or error or suspect. Hence these propositions are fallible and null and void.

Consequently the condemned propositions regarding baptism are fallible

Condemned Propositions 31, 32, 33, 43, and 71

Hence the Condemned Propositions 31, 32, 33, 43, and 71, that some use in an attempt to prove that baptism of desire and blood for catechumens is infallible, are fallible and null and void—as are all the other condemned propositions in the Bull. Some of the propositions do not apply to baptism of desire and blood, some are impossible to understand, and some can be taken in either a truthful or a false sense. And no censure is attached to each condemned proposition to know if it is being censured as heretical or merely suspect or erroneous, which would make them allowable opinions:

“31. Perfect and sincere charity, which is from a ‘pure heart and good conscience and a faith not feigned’ (1 Tim. 1:5) can be in catechumens as well as in penitents without the remission of sins. (D. 1031)

“32. That charity which is the fullness of the law is not always connected with the remission of sins. (D. 1032)

“33. A catechumen lives justly and rightly and holily, and observes the commandments of God, and fulfills the law through charity, which is only received in the laver of Baptism, before the remission of sins has been obtained. (D. 1033)

“43. In persons who are penitent before the sacrament of absolution, and in catechumens before baptism, there is true justification, yet separated from the remission of sin. (D. 1043)

“71. Through contrition even when joined with perfect charity and with the desire to receive the sacrament, a crime is not remitted without the actual reception of the sacrament, except in case of necessity, or of martyrdom.” (D. 1071)

To conclude, Pope Pius V’s Bull *Ex Omnibus Afflictionibus* is a piece of junk! It is garbage, written by men who have bugs in their brains and are cursed by God for glorifying philosophy, mythology, creating Theophilosophy (also known as Scholasticism), and promoting naked pictures and statues. They are cursed by God for repaganizing the world instead of evangelizing it. Throw the Bull out or it will confuse you and be an endless source of debate with no solution at hand. It is a mix of good things with bad and with no statement as to what the good things are and what the bad things are and how bad the bad things are because no censure is attached to each point. Thank God that the Holy Spirit protects a pope—even a perverted, bumbling, scholastic pope who has the mind of a jackass—from teaching error when the pope teaches infallibly or else there would be no way to know the truth for certain. However, when not teaching infallibly, these wicked popes sooner or later show their folly and foolishness in the things they teach or do not teach, the things they do or do not do, the judgments they make or do not make, and the punishments they inflict or do not inflict.

Saints and theologians that teach baptism of blood or desire

St. Bernard, 12th century

St. Bernard (1090-1153), Letter 77, 1, 8: “We adduce only the opinions and words of the Fathers and not our own; for we are not wiser than our fathers ...Believe me, it will be difficult to separate me from these two pillars, by which I refer to Augustine and Ambrose. I confess that with them I am either right or wrong in believing that people can be saved by faith alone and the desire to receive the sacrament, even if untimely death or some insuperable force keep them from fulfilling their pious desire.”

The heretic Alphonsus de Liguori, 18th century

It must be noted that Alphonsus de Liguori was a notorious heretic for denying the Salvation Dogma. He taught that it is an allowable opinion and thus not heresy to believe that men can be saved during the New Covenant era without explicit belief in the Holy Trinity and the Incarnation. (See RJMI book *Bad Books on Salvation: Alphonsus de Liguori.*)

His teachings on faith and morals are not infallible

The Sacred Penitentiary under Pope Gregory XVI declared that the moral teachings of Alphonsus de Liguori are error free and thus a safe guide to follow. Firstly, only

Alphonsus' teachings on morals in his book *Moral Theology* have been declared error free, not his teachings on the faith:

Editor's Introduction to Alphonsus' *Moral Theology*: "Finally, our reigning most Holy Father, Gregory XVI, already in the first year of his pontificate, declared, through the Sacred Penitentiary, that professors of moral theology could follow the opinions of ...Alphonsus with profit, nay rather, confessors are not to be disquieted who, in the practice of the sacred tribunals of Penance, embrace any of...Alphonsus' opinions; even without viewing the reasons, they will be able to rely, with certainty, on the opinion of...Alphonsus, and on this alone, because it is fundamental that, in all his works on morals, nothing can be found worthy of censure. For further assistance consult the applicable texts and decisions of the Sacred Penitentiary."

Secondly, a fallible organ, the Sacred Penitentiary, declared his teachings on morals error free. Decrees on faith or morals from the Roman Congregations are fallible and hence can contain errors:

Catholic Encyclopedia, Infallibility, 1910: "Proof of Papal Infallibility - The pope, of course, can convert doctrinal decisions of the Holy Office, which are not in themselves infallible, into *ex cathedra* papal pronouncements..."

(See my *Catholic Topic Index*: Infallibility: Roman congregations, bishops, and theologians are fallible.) Because a *fallible* organ declared the moral teachings in Alphonsus' book *Moral Theology* to be error free, the moral teachings in the book are likewise fallible and hence can contain error because they have not been infallibly approved by an act of the Roman Pontiff. Indeed, Alphonsus has heretical and immoral opinions in his *Moral Theology* book. In it he denies the Salvation Dogma.

His *de fide* opinion on baptism of desire is fallible and contradicted by other theologians

In his book *Moral Theology* Alphonsus teaches that baptism of desire for catechumens is of the faith (*de fide*) and hence a dogma:

Alphonsus Liguori, *Moral Theology*: "95. ...It is, moreover, of faith that through baptism of desire men may also be saved as seen from... the Council of Trent, where it is said: no one can be saved without the laver of regeneration, or its desire (cf. Sess. VI, Ch. 4)." (bk. 6, tr. 2, chap. 1.)

Alphonsus' opinion is not infallible. He bases his opinion on a decree from the Council of Trent that he takes out of context. (See in this book [1. Session 6, Chapter 4, on justification does not teach baptism of desire](#), p. 84.) If Alphonsus literally believed that a catechumen's desire to be baptized sanctifies him, then Alphonsus was a heretic on this point because the same Council of Trent infallibly defined that the desire to be baptized is a necessary pre-condition to baptism and thus does not sanctify. (See in this book [It cannot teach baptism of desire because perfect contrition is not mentioned](#), p. 88.) And Alphonsus contradicts himself because in his same *Moral Theology* book he teaches that it is not desire that sanctifies a catechumen but perfect contrition:

The heretic Alphonsus de Liguori, *Moral Theology*: "95. Baptism of blood...is martyrdom... baptism of the spirit is contrition with the promise to be baptized, or the desire thereof, but these are not sacraments... 96. ...Baptism of the spirit...is the

perfect conversion to God through contrition, or through the love of God above all. (bk. 6, tr. 2, ch. 1.) ...Baptism of desire is perfect conversion to God by contrition or love of God above all things, accompanied by an explicit... desire for true Baptism of water.” (bk. 6, nn. 95-7.)

So in one place he teaches that desire sanctifies a catechumen and in another that perfect contrition sanctifies a catechumen.

Other theologians contradict Alphonsus’ opinion by teaching that baptism of blood and of desire are not of the faith and therefore are not dogmas and thus, according to them, the Council of Trent did not infallibly define baptism of desire. The heretics Dr. Ludwig Ott and Fr. Rulleau teach that baptism of blood and of desire are proximate to the faith and hence not dogmas and thus not of the faith:

The heretic Dr. Ludwig Ott, *Fundamentals of Catholic Dogma*, §4. The Necessity of Baptism: 2. Substitutes for Sacramental Baptism: “In case of emergency Baptism by water can be replaced by Baptism of desire or Baptism by blood. (*Sent. fidei prox.*)”

The heretic Fr. Jean-Marc Rulleau, *Baptism of Desire*, p. 43: “The existence of baptism of desire is, then, a truth which, *although it has not been defined as a dogma by the Church*, is at least proximate to the faith.”

But no theologian is infallible and hence their teachings can contain heresy and other errors. Indeed, every modern theologian that I know of is a heretic and their teachings contain many heresies. The only teachings on faith or morals that Catholics are bound to believe are the dogmas of the solemn magisterium, the ordinary magisterium, and the natural magisterium (the natural law) and thus infallible papal decrees, the unanimous consensus of the Church Fathers on faith and morals, and the law upon the heart.

Alphonsus would be a heretic on this point also
if baptism of blood and of desire are heresy

To be consistent with their position, those who believe that the allowable opinions of baptism of blood and of desire are not allowable opinions but heresy must condemn Alphonsus as a heretic for teaching the heresies of baptism of blood and of desire. If they do not, then they add hypocrisy to their erroneous opinion and have no right to condemn anyone else as a heretic for teaching heresy. And if they claim that the “genius” theologian Alphonsus is excused from being a heretic, then no one could be guilty for teaching heresy because it is certain that Alphonsus was not invincibly ignorant of the Council of Trent’s Session 6, Chapter 4, as Alphonsus used it to defend his opinion. Nor can one honestly claim he was not aware of the other teachings on the sacrament of baptism which are contained in the infallible decrees of the popes.

3. BAPTISM OF DESIRE CAN SANCTIFY BUT NOT SAVE CATECHUMENS

Fr. Leonard Feeney's position

Warning against the non-Catholic formal heretic Fr. Leonard Feeney

Fr. Leonard Feeney was a automatically excommunicated formal heretic for knowingly being in religious communion with heretics. Fr. Feeney remained in religious communion with the heretics who denied the Salvation Dogma. He prayed with them and allowed others to attend their Masses. And before he died in 1978, he abjured before salvation heretics by making a profession of faith. (See RJMI refutation *Against the Heretic Fr. Leonard Feeney*.)

He believed that baptism of desire can sanctify but not save a catechumen

Fr. Feeney believed that catechumens could be justified by perfect contrition and the desire to be baptized but they could not get the indelible mark or become members of the Catholic Church or be saved in that condition. For justified catechumens to get the indelible mark and become members of the Catholic Church and be in the way of salvation, he believed that they needed to receive the sacrament of baptism. Fr. Feeney's position is indefensible, illogical, inconsistent, and may be heretical if he believed that his justified catechumens were not inside the Catholic Church.

He rightly believed that justification and salvation are not the same

Justification, also known as sanctification, is the state in which man is free from all stain of deadly sin, original and mortal. Hence a justified or sanctified man is in a state of grace and thus in the way of salvation so that if he died in such a state he would go to Heaven. A justified man does not attain salvation until he dies and goes to Heaven or to purgatory and then to Heaven. Hence justification and salvation are not identical. This is what Fr. Feeney means when he rightly teaches that justification and salvation are not the same thing.

Fr. Feeney uses the example of the Blessed Virgin Mary. She was in a state of justification from the very instant of her conception (she never had the stain of any sin). Hence the Blessed Virgin Mary was always in the way of salvation. Yet she also needed to be baptized by water and her life in this world needed to end²⁶ to attain eternal salvation:

Fr. Feeney, *Bread of Life*, Chapter 10: "Our Lady was redeemed in her own special way. She was preservatively redeemed. From the very first instant Our Lady entered existence, she entered it as a justified child. The stain of original sin had never been allowed to touch her because of the foreseen merits of Christ, her Child. She was not only a just maiden, she was highest of all the just. The angel called her 'full of grace.' And the angel said, 'The Lord is with thee.' (Luke 1:28) ... But it was not enough, even for the Blessed Virgin, to have been preservatively redeemed and kept free from the stain of original sin... What I say is this: The Blessed Virgin Mary,

²⁶ I say that the Blessed Virgin Mary needed to end her life in this world because it is an allowable opinion that Mary did not die but fell asleep and was taken to Heaven.

the Immaculate Mother of God, was baptized by water; and had to be baptized in order to be saved.”

Hence even though the Blessed Virgin Mary was justified, other conditions had to be fulfilled before she could be saved. Just like Jesus, Mary had to be baptized by water to fulfill the law of baptism:

“Then cometh Jesus from Galilee to the Jordan, unto John, to be baptized by him. But John stayed him, saying: I ought to be baptized by thee, and comest thou to me? And Jesus answering, said to him: Suffer it to be so now. For so it becometh us to fulfil all justice. Then he suffered him. And Jesus being baptized, forthwith came out of the water...” (Mt. 3:13-16)

And Mary’s life in this world needed to come to an end, which occurred when she was assumed into Heaven. Even those who hold the allowable opinion that baptism of water is not necessary for justified catechumens to be saved must admit that to be in a state of justification is not enough to be saved. Other conditions must be met: 1) the justified man must persevere in a state of justification; and 2) he must die.

“And you shall be hated by all men for my name’s sake. But he that shall endure unto the end, he shall be saved.” (Mk. 13:13)

“For whosoever will save his life, shall lose it: and whosoever shall lose his life for my sake and the gospel, shall save it.” (Mk. 8:35) “And as it is appointed unto men once to die, and after this the judgment...” (Heb. 9:27)

Death, then, is a necessary condition for salvation. If one does not die, he cannot be saved.²⁷ Saints teach that death is the gateway to salvation for a justified man and therefore a most awaited and joyful event. Therefore eternal salvation is not attained until a justified man dies and goes to his particular judgment. Not only justification, then, but death also is a necessary condition to attain eternal salvation. In this we see that justification and salvation are not the same thing.

He may have denied the dogma that there is no remission of sins outside the Catholic Church

It is a Catholic dogma that outside the Catholic Church there is no remission of sins and hence no sanctity:

Racolta 626: “Neither sanctity nor salvation can be found outside the Holy, Catholic, Apostolic, Roman Church.”

Pope Boniface VIII, *Unam Sanctum*, 1302: “Outside the Church there is no salvation nor remission of sins.”

The allowable opinion of baptism of blood or desire teaches that catechumens who are sanctified by baptism of blood or desire are inside the Catholic Church either as members or non-members. Fr. Feeney did not believe they were members:

Fr. Feeney, *Bread of Life*, Chapter 8: “You hear it said, ‘Father Feeney says that you have to be a member of the Catholic Church in order to be saved!’ That is right. That is what I am saying. But it is made to sound as if I am the one taking the cruel position. I am taking the *kind* position. Every man is kind when he is telling the full truth! And most especially is this so when the truth he is telling is eternal truth.”

²⁷ The only human who may not have died is the Blessed Virgin Mary. All other humans must die!

Hence Fr. Feeney believed justified catechumens could not be saved in their current condition because they are not members of the Catholic Church. If Fr. Feeney believed that these sanctified non-members are inside the Catholic Church, then this would not make him a heretic and he would hold the allowable opinion. Yet, he seems to teach they are not inside the Catholic Church, inside the Church Militant:

Fr. Feeney, *Bread of Life*, Chapter 2: “I have said that a Baptism-of-Desire Catholic is not a member of the Church. He cannot be prayed for after death as one of ‘the faithful departed.’ Were he to be revived immediately after death — were he to come to life again — he would not be allowed to receive the Holy Eucharist or any of the other Sacraments until he was baptized by water. Now, if he can get into the Church Triumphant without Baptism of Water, it is strange that he cannot get into the Church Militant without it...”

If Fr. Feeney literally meant his “Baptism-of-Desire Catholic... cannot get into the Church Militant,” then he was a notorious heretic on this point alone. Yet, if he meant they are not inside the Catholic Church as members but inside as non-members, then he would not be a notorious heretic. I would need to read more of his writings to verify what he exactly means. But his one statement above is enough to make him suspect of holding the heresy that there is remission of sins outside the Catholic Church.

He rightly believed that justified catechumens do not go to hell

To my knowledge, Fr. Feeney did not teach that justified catechumens who die go to hell. If Fr. Feeney believed this, then he was a heretic on this point. From the information I have, Fr. Feeney explicitly and emphatically taught they do not go to hell.

Fr. Feeney believed that God would not let justified catechumens die and go to their particular judgment without receiving the sacrament of baptism—even if God had to raise them from the dead and have them baptized with water:

Fr. Feeney, *Bread of Life*, Chapter 7: “For it pertains to Divine Providence to furnish everyone with what is necessary for salvation, provided that on his part there is no hindrance... There is no one about to die in the state of justification whom God cannot secure Baptism for, and indeed, Baptism of Water.”

Fr. Feeney states this, time and time again. Hence Fr. Feeney does not believe that justified catechumens will go to hell. He believes that God will get them baptized by water before they die and go to their particular judgment. With this in mind, we can take in proper context Fr. Feeney’s following statements that have been used by some to try to prove Fr. Feeney believed in heresy. None of Fr. Feeney’s below statements from *Bread of Life* contain heresy. Heresy cannot even be implied when one takes into consideration Fr. Feeney’s other teachings on the topic in the same book and elsewhere:

Fr. Feeney, *Bread of Life*, Chapter 7: “He will then say, ‘If you die in the state of justification, without yet being baptized, are you not saved?’ You must answer him, ‘No, you are not. That is your reasoning in the matter. That is not Christ’s statement.’”

“And if he persists in saying, ‘Well, where does one go who dies in the state of justification which has been achieved without Baptism?’ — insist that he does not go to Heaven.

“And if he goes on to yell at you angrily, ‘Where are you going to send him — to Hell?’, say: ‘No, I am not going to send him to Hell because I am not the judge of

the living and the dead. I am going to say what Christ said, 'He cannot go into Heaven unless he is baptized by water'...

"There is no one about to die in the state of justification whom God cannot secure Baptism for, and indeed, Baptism of Water. The schemes concerning salvation, I leave to the sceptics. The clear truths of salvation, I am preaching to you..."

"Here is a brief catechism line-up, in case you would like to brush up on what I have been saying:

Q. Can anyone now be saved without Baptism of Water?

A. No one can be saved without Baptism of Water.

Q. Are the souls of those who die in the state of justification saved, if they have not received Baptism of Water?

A. No. They are not saved.

Q. Where do these souls go if they die in the state of justification but have not received Baptism of Water?

A. I do not know.

Q. Do they go to Hell?

A. No.

Q. Do they go to Heaven?

A. No.

Q. Are there any such souls?

A. I do not know! Neither do you!

Q. What are we to say to those who believe there are such souls?

A. We must say to them that they are making reason prevail over Faith, and the laws of probability over the Providence of God."

The facts, then, regarding Fr. Feeney's answers are as follows:

- 1) Fr. Feeney never said justified catechumens go to hell, which would be heresy. Instead, he said they do not go to hell.
- 2) Fr. Feeney never said justified catechumens who died would not go to heaven but only that they cannot go to heaven in their current condition (justified but not baptized by water).
- 3) Fr. Feeney says that God would make sure that justified catechumens would receive the sacrament of baptism before they die and go to their particular judgment.

Many times Fr. Feeney teaches that God would never let justified catechumens die and go to their particular judgment without being baptized by water:

Fr. Feeney, *Bread of Life*: "For it pertains to Divine Providence to furnish everyone with what is necessary for salvation, provided that on his part there is no hindrance. ... There is no one about to die in the state of justification whom God cannot secure Baptism for, and indeed, Baptism of Water."

Fr. Feeney's unmentioned third place, which he said that he did not know where the justified catechumens go who die without being baptized by water, is the place where souls go when they die and have not yet gone to their particular judgment. From this

place, which the Catholic Church has never named, men can be raised from the dead to resume their one life, as was the case with Lazarus. In the history of the Catholic Church, some catechumens and infants who had died were raised from the dead and baptized with water. (See in this book [Miraculous Baptisms Prove the Necessity of Baptism of Water](#), p. 33.)

His error is illogical and undermines baptism of water

Fr. Feeney's opinion is illogical and undermines baptism of water. And his opinion may also be heretical if he believed that his sanctified catechumens are not inside the Catholic Church. If, according to Fr. Feeney, God would never let a justified catechumen die and go to his particular judgment without being baptized by water, then why would God justify him before he gets baptized by water? If God did, He would be undermining the very sacrament He instituted for the justification and salvation of men. God would reduce the reception of the sacrament of baptism for these catechumens to a mere initiation rite in which they are made members of the Church but do not have their sins remitted. Hence the sacrament of baptism that God instituted for the remission of sins would be undermined because God would have remitted their sins without the sacrament, previous to the time when God knew they would receive the sacrament.

OTHER ALLOWABLE OPINIONS

Baptism of Old Testament Elect

Old Testament elect received the sacrament of baptism after Christ rose from the dead

It is my opinion that those who were saved during the Old Testament era were not truly justified until Christ died and remitted their sins. Until then they were only justified in vow but not in fact. (See in this book [Old Testament Elect Were Justified in Vow But Not in Reality](#), p. 144.)

It is also my opinion that Christ would not have deprived the Old Testament elect of receiving the great sacrament of baptism which He instituted for the remission of sins. Hence I believe that the reception of the sacrament of baptism was also mandatory for the justification and salvation of the Old Testament elect. Could it be that the very Christ they prepared the world for, the very Christ they prefigured by the many animal sacrifices, the very Christ they lived and died for in anxious anticipation of His coming to redeem them would have deprived them of the direct benefits of the shedding of His Blood as the Spotless Lamb who gave baptism its power and efficacy to wash away their sins. No, Christ did not deprive them of this! I firmly believe that they enjoyed this primary fruit of Jesus Christ's sacrifice, which they had waited so long for, the reception of the sacrament of baptism unto the remission of their sins. What they faithfully waited and prepared for in figure was given to them in reality.

During the Old Testament era there were figures of the sacrament of baptism that hinted at the reality of what was to come. The sacrament of baptism was prefigured in the water that saved Noe and his family from the perverse generation, in the water of the Red Sea that saved Moses and the Israelites, in the water that came from the rock that quenched the thirst of the Israelites, and in the rite of circumcision. How could it be that all the just men who lived when baptism was prefigured would not receive it when it came in reality? Therefore, I believe that the Old Testament elect were baptized by water some time during the forty days after our Lord rose from the dead and before He ascended into Heaven and took them with Him. Thus when our Lord said, *"Unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God"* (Jn. 3:5), He literally meant all men, Himself and His Blessed and Immaculate Mother Mary also.

After Christ died He went down into Abraham's bosom, which was the highest level of hell but separated from the hell of the damned, to preach to the Old Testament elect. When He rose from the dead, He took them with Him. Hence they dwelt somewhere upon the face of the earth for the forty days before Christ ascended into Heaven. During these forty days many of the resurrected Old Testament elect appeared in their bodies:

*"And Jesus again crying with a loud voice, yielded up the ghost... And the graves were opened: and many **bodies of the saints** that had slept arose, and **coming out of the tombs** after his resurrection, came into the holy city, and appeared to many."*
(Mt. 27:50, 52-53)

This was prophesied in the Old Testament:

"That their memory might be blessed, and their bones spring up out of their place, and their name continue forever, the glory of the holy men remaining unto their children." (Ecl. 46:14-15)

A letter from Pontius Pilate mentions the resurrection of the Old Testament elect in their bodies

The Roman Governor Pontius Pilate sent a report to Tiberius Caesar of the events that took place regarding Jesus Christ. In the letter he reports the many miracles of Jesus; that Jews delivered Jesus up to be tried and killed; that he allowed Jesus to be crucified to prevent an insurrection by the Jews; the worldwide supernatural darkness that occurred when Jesus was crucified; and the resurrection of the Old Testament elect in their bodies on Sunday night at 9:00 pm (the third hour of night) which was accompanied by a supernatural light from the sun, angels appearing in the heavens, the shaking of mountains and hills, a great chasm revealing hell and Abraham's Bosom, Christ-denying Jews falling into the hell of the damned, and the destruction of all the synagogues in Jerusalem that opposed Jesus except the one that did not. The authenticity of Pilate's letter to Tiberius Caesar reporting the events about Jesus is attested to in several imprimatured books:

Pontius Pilate, "The Report of Pilate the Procurator concerning our Lord Jesus Christ sent to Tiberius Caesar in Rome," Second Greek Form: "To the most mighty, venerable, awful, most divine, the august,—Pilatus Pontius, the governor of the East: ... On the first of the week, about the third hour of the night, the sun was seen such as it had never at any time shone, and all the heaven was lighted up. And as lightnings come on in winter, so majestic men of indescribable splendour of dress and of glory appeared in the air, and an innumerable multitude of angels crying out, and saying: Glory in the highest to God, and on earth peace among men of goodwill: come up out of Hades, ye who have been kept in slavery in the underground regions of Hades. And at their voice all the mountains and hills were shaken, and the rocks were burst asunder; and great chasms were made in the earth, so that also what was in the abyss appeared. And there were seen in that terror dead men raised up, as the Jews that saw them said: We have seen Abraham, and Isaac, and Jacob, and the twelve patriarchs, that died two thousand five hundred years ago; and we have seen Noah manifestly in the body. And all the multitude walked about, and sang praises to God with a loud voice, saying: The Lord our God that has risen from the dead has brought to life all the dead, and has plundered Hades, and put him to death. All that night therefore, my lord, O king, the light ceased not. And many of the Jews died, and were engulfed and swallowed up in the chasms in that night, so that not even their bodies appeared. Those, I say, of the Jews suffered that had spoken against Jesus. And one synagogue was left in Jerusalem, since all those synagogues that had been against Jesus were engulfed. From that fear, then, being in perplexity, and seized with much trembling, at that same hour I ordered what had been done by them all to be written; and I have reported it to thy mightiness."

(For proof of the authenticity of this letter and the full text and a commentary, see RJMI article "Pilate's Report to Tiberius Exalts Christ.") Why did the Old Testament elect need their bodies? – Because their souls needed to be united to their bodies in order to be baptized by water and receive the Holy Eucharist. King David alludes to the fact that one day he would receive the chalice of salvation, the Holy Eucharist: "*I will take the chalice of salvation; and I will call upon the name of the Lord.*" (Ps. 115:13) Hence God would neither deprive the Old Testament elect of eating the ultimate sacrifice of the Holy Eucharist, of Christ's most precious Body, Blood, Soul, and Divinity, that they prefigured in all of the animal sacrifices and looked forward to with so much love and anticipation. Hence when "*Jesus said to them: Amen, amen I say unto you: Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you,*" (Jn.

6:54) He literally meant all men. This is how St. Augustine interprets it against the heretics who were teaching that Jesus Christ forbids infants to receive the Holy Eucharist:

St. Augustine, *On Merit and Forgiveness of Sins and Baptism of Infants*, Book 1, Chapter 27, 412 AD: “Will, however, any man be so bold as to say that this statement has no relation to infants, and that they can have life in them without partaking of His body and blood—on the ground that He does not say, Except one eat, but ‘Except ye eat;’ as if He were addressing those who were able to hear and to understand, which of course infants cannot do? But he who says this is inattentive; because, unless all are embraced in the statement, that without the body and the blood of the Son of man men cannot have life, it is to no purpose that even the elder age is solicitous of it. For if you attend to the mere words, and not to the meaning, of the Lord as He speaks, this passage may very well seem to have been spoken merely, to the people whom He happened at the moment to be addressing; because He does not say, Except one eat; but Except ye eat. What also becomes of the statement which He makes in the same context on this very point: ‘The bread that I will give is my flesh, for the life of the world?’ For it is according to this statement that we find that sacrament pertains also to us, who were not in existence at the time the Lord spoke these words; for we cannot possibly say that we do not belong to ‘the world,’ for the life of which Christ gave His flesh. Who indeed can doubt that in the term world all persons are indicated who enter the world by being born? For, as He says in another passage, ‘The children of this world beget and are begotten.’ From all this it follows, that even for the life of infants was His flesh given, which He gave for the life of the world; and that even they will not have life if they eat not the flesh of the Son of man.”

Thus even baptized Catholic infants who are dying are miraculously given the Holy Eucharist. It is an easy thing for a holy angel to take a small portion of the Holy Eucharist, consecrated by a priest, and place it in the mouth of a dying baptized Catholic infant, either under the appearance of wine or bread. This does not contradict the Council of Trent’s below infallible decrees:

Council of Trent, Session 21, Chapter 4: “Finally, this same holy Synod teaches, that little children, who have not attained to the use of reason, are not by any necessity obliged to the sacramental communion of the Eucharist: forasmuch as, having been regenerated by the laver of baptism, and being incorporated with Christ, they cannot, at that age, lose the grace which they have already acquired of being the sons of God. Not therefore, however, is antiquity to be condemned, if, in some places, it, at one time, observed that custom; for as those most holy Fathers had a probable cause for what they did in respect of their times, so, assuredly, is it to be believed without controversy, that they did this without any necessity thereof unto salvation.”

Council of Trent, Session 21: “Canon 4. If any one saith, that the communion of the Eucharist is necessary for little children, before they have arrived at years of discretion; let him be anathema.”

These infallible decrees deal with the opinion of the Eastern Rite Church that fed infants the Holy Eucharist right after they baptized them, and the Roman Rite’s opinion that waited for baptized infants to attain the use of reason before receiving the Holy Eucharist so as to comprehend what they are receiving. But it does not address one way or the other, whether God ordains that baptized Catholic infants who are dying must miraculously be fed the Holy Eucharist by holy angels. Hence, according to these infallible decrees, a Catholic priest is not bound to feed a dying baptized Catholic infant the Holy Eucharist. But God’s holy angels are bound to. A future pope will infallibly

declare if this opinion is true or false. I firmly believe he will infallibly declare it is true and revert back to the good practice of the Eastern Rite of feeding infants the Holy Eucharist right after they are baptized. I believe it is inconceivable that God would let any human into Heaven unless he received the primary fruits of Christ's redemption, which are the sacraments of baptism and the Holy Eucharist. If Christ said that the Holy Eucharist makes men like unto God and worthy of everlasting life and Heaven, then why would God allow certain men into Heaven without it! And if God did, then that would be a severe punishment for the men in Heaven who never ate the Holy Eucharist as opposed to those who have. The same can be said for the sacrament of baptism.

Sometime after the Old Testament elect were baptized and ate the Holy Eucharist and before they ascended into Heaven with Christ, they left their bodies behind and went to Heaven with their souls only. When the Apostle St. John was transported into Heaven, he saw the Old and New Testament elect in Heaven and was told that their sins had been remitted, their robes washed by the Blood of the Lamb, which is accomplished by the sacrament of baptism:

“And one of the ancients answered, and said to me [St. John]: These that are clothed in white robes, who are they? and whence came they? And I said to him: My Lord, thou knowest. And he said to me: These are they who are come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb.” (Apoc. 7:13-14)

Christ did not spend all of the forty days after His ascension in the presence of the apostles and disciples. Many days He was absent from them. Between His first and second manifestation to the apostles, six days had passed. Where was Christ and what was He doing when He was absent from the apostles? Certainly a portion of His time was spent with the Old Testament elect who were dwelling upon the face of the earth. Christ was preaching to them and supervising their baptisms and their eating of the Holy Eucharist. Sometime after this and before their souls ascended into Heaven, their bodies were returned to their graves until the General Judgment that takes place at the end of the world when they will get their bodies back in a glorified form for all eternity.

Old Testament Elect Were Justified in Vow But Not in Reality

Their sins were forgiven but not remitted

It is my opinion that all of the elect during the Old Testament era did not have their sins remitted and hence their souls were not justified because Christ had not yet died on the cross to remit their sins.²⁸ The Catholic Church has not infallibly defined whether or not sins were truly remitted during the Old Testament era. It is of the faith that the Old Testament elect's sins were forgiven, but it is my opinion that their sins were not remitted until after Jesus Christ shed His Most Precious Blood and died on the Holy Cross. Hence during the Old Testament era forgiveness of sin was separate from remittance of sin. No man conceived in sin had his sins remitted until Jesus Christ died upon the cross. Jesus, *“In whom we have redemption through his blood, the remission of sins.”* (Col. 1:14) It is

²⁸ Jesus and Mary, His holy mother, were the only two under the Old Testament era whose souls were justified. And neither ever had any stain of sin to be remitted.

by His bruises that sins are remitted: *“Surely he hath borne our infirmities, and carried our sorrows... But he was wounded for our iniquities, he was bruised for our sins: the chastisement of our peace was upon him, and by his bruises we are healed.”* (Isa. 53:4-5) Not until Jesus’ passion, until He was bruised to the shedding of His Blood and death, could sins be remitted for those who were guilty of original sin and actual sins. This was the primary purpose of Jesus’ birth: *“She shall bring forth a son: and thou shalt call his name Jesus. For he shall save his people from their sins.”* (Mt. 1:21) St. John the Baptist teaches that it is Christ who takes away (remits) the sin of the world: *“Behold the Lamb of God. Behold him who taketh away the sin of the world.”* (Jn. 1:29) In the Canticle of Zachary, John the Baptist’s father, speaking of John’s mission, says that God’s chosen people, the Israelites, did not yet have their sins remitted and that it will be John who teaches them what must happen and what they must do to have their sins remitted: *“And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways: To give knowledge of salvation to his people, unto the remission of their sins.”* (Lk. 1:76-77) The Old Testament elect, then, needed the Messiah and Redeemer Jesus Christ to come and die in order for their sins to be remitted:

The Catholic Dogma, the heretic Fr. Michael Muller, 1888: “The Law of Christ is new in its efficacy. The Old Law did not confer the grace of justification; it only prefigured and promised it in view of the New Law, which supplied the insufficiency by substituting reality for figures, and the gift of graces for promises. Thus the Law of Christ is the perfect accomplishment and realization of the Mosaic Law.”²⁹

The heretic Fr. Leonard Goffine, 1880: *“Where, during this time, was Christ’s holy soul? In Limbo, that is, the place where the souls of the just who died before Christ, and were yet in original sin, were awaiting their redemption.”*³⁰

Faith in the true God and obedience to His Old Testament laws, sacrifices, and rituals that God instituted for that time forgave sins but did not remit sins. It covered sins but did not remit them. King David speaks of how his forgiven sins are covered and hence not imputed to him: *“To David himself, understanding. Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile.”* (Ps. 31:1-2)³¹ Because the Old Testament elect’s sins were forgiven and covered but not remitted, they could not enter Heaven when they died but had to wait in Limbo of the Fathers, also known as Abraham’s Bosom, which was a prison that was located in the highest level of hell:

“Because Christ also died once for our sins... In which also coming, he preached to those spirits who were in prison...” (1 Pt. 3:18-20)

Catholic commentary on 1 Pt. 3: “Ver. 19. ...The true and common interpretation of this place seems to be, that the soul of Christ, after the separation from the body and before the resurrection, descended to a place in the interior parts of the earth, called hell in the Apostles’ Creed, (sometimes called Abraham’s bosom, sometimes Limbus Patrum, a place where were detained all the souls of the patriarchs,

²⁹ *The Catholic Dogma*, Fr. Michael Muller, §3. The New Law or the Law of Grace, p. 141.

³⁰ *Explanation of the Epistles and Gospels for the Sundays, Holydays and Festivals throughout the Ecclesiastical Year*, Fr. Leonard Goffine, translated from the latest German edition of Rev. George Ott by Very Rev. Gerard M. Pilz, O.S.B., with many approbations of the Most Rev. Archbishops and Bishops of the United States, copyright 1880.

³¹ This is not to be confused with Martin Luther’s heresy that during the New Covenant era sins are not truly remitted but only covered. It is a dogma that during the New Covenant era forgiven sins are not covered but truly remitted.

prophets, and just men, as it were in prison) and preached to these spirits in this prison.”

Although Limbo of the Fathers was in hell, it was not in the part of hell where the damned go. Hence Abraham’s Bosom was a place of peace and joy. Limbo of the Fathers was a place where the sin debt was forgiven but not yet remitted, a place where the Devil had no active claim over the elect but had a passive claim over them, and a place where the elect were saved but not yet redeemed. The elect were detained in Limbo of the Fathers because they still carried the debt of sin that needed to be remitted. There they anxiously waited for the ultimate sacrifice, the one they prefigured from the time of Adam by shedding the blood of the most perfect animals offered as sacrifices to the true God. This ultimate sacrifice is the spotless Lamb, Jesus Christ, whose Precious Blood and death would remit their sins and thus redeem them, break the bondage of the Devil, release them from the prison of hell, and open the gates of Heaven to them so that they could Passover from hell to Heaven by the Precious Blood of the Spotless Lamb, Jesus Christ.

The Devil had only a passive claim but not an active claim over the Old Testament elect that were in Limbo of the Fathers because their sins were not remitted although they were forgiven (covered). If Christ had not fulfilled His promise by remitting their sins by His death on the cross, then the Devil would have reclaimed the Old Testament elect, called in the debt, and brought them to eternal hell. St. Paul says that *“if Christ be not risen again, your faith is vain, for you are yet in your sins.”* (1 Cor. 15:17)

For example, a man named Bob borrows money from a banker and hence goes into debt. Bob then finds himself in a position in which he can never pay back the loan to the banker. Bob is then in eternal debt to the banker. The banker owns Bob, and Bob is a slave to the banker. A rich patron then promises the banker he will pay Bob’s debt in full in ten years as long as the banker leaves Bob alone and does not hold Bob accountable. Now Bob’s debt is covered by the rich patron’s promise, and Bob is protected from the banker holding the debt against him. But Bob’s debt has not yet been remitted but will be when the rich patron pays it in ten years. The banker has no active claim against Bob and hence has no right to harass him or call in the debt. But the banker does have a passive claim against Bob since the debt is still outstanding because it has not yet been paid. The passive claim will become active if the rich patron does not fulfill his promise by paying the debt in ten years—the debt will then become active and the banker will call in the debt and hold Bob accountable. If the rich patron fulfills his promise and pays the debt in ten years, then Bob will be totally free from the debt and the banker. The banker will then have no claim whatsoever over Bob, active or passive. The banker is the Devil, the debt is sin, the debtor is a man in sin, and Jesus is the rich patron. Because Jesus Christ is the rich patron, the promise He made to the Old Testament elect to pay their sin debt was guaranteed and took place in the fullness of time when Jesus shed His Most Precious Blood and died on the Holy Cross.

The just men during the Old Testament era were justified in vow but not in reality

A just man during the Old Testament era, then, was only justified in vow but not in reality. Abel and Noe were just and perfect men who lived during the Old Testament era:

“By faith Abel offered to God a sacrifice exceeding that of Cain, by which he obtained a testimony that he was just...” (Heb. 11:4) *“Noe found grace before the Lord. Noe was a just and perfect man in his generation.”* (Gen. 6:8-9) A just and perfect man during the Old Testament era had all of his sins forgiven but not remitted. He did not have his sins remitted (he was not justified in reality) until Christ *“was delivered up for our sins, and rose again for our justification.”* (Rom. 4:25) These men were referred to as just because the future remittance of their forgiven sins was certain because Christ was the One who promised to pay the sin debt. While they lived, the promise was unfulfilled but was destined to be fulfilled when Christ died on the cross and remitted their sins. St. Paul tells the Jews that Jesus Christ fulfilled this promise: *“And we declare unto you, that the promise which was made to our fathers, this same God hath fulfilled to our children, raising up Jesus, as in the second psalm also is written: Thou art my Son, this day have I begotten thee.”* (Acts 13:32-33) Hence St. Paul tells the Jews that none of the Old Testament elect received the promise of the remission of their sins and hence could not be perfected (could not have their forgiven sins remitted) until Christ fulfilled the promise by dying on the cross:

“Now, faith is the substance of things to be hoped for, the evidence of things that appear not. All these died [Old Testament elect] according to faith, not having received the promises but beholding them afar off and saluting them and confessing that they are pilgrims and strangers on the earth. . . . And all these, being approved by the testimony of faith, received not the promise: God providing some better thing for us, that they should not be perfected without us.” (Heb. 11:1, 13, 39-40) “But when the fullness of the time was come, God sent his Son, made of a woman, made under the law: That he might redeem those who were under the law: that we might receive the adoption of sons.” (Gal. 4:4-5)

Not until Christ died were the Old Testament elect who were under the law redeemed and made perfect. St. Paul teaches that sins are remitted only by the Most Precious Blood of the Divine Lamb, Jesus Christ, not by the blood of oxen and goats or circumcision:

“For the law having a shadow of the good things to come, not the very image of the things; by the selfsame sacrifices which they offer continually every year, can never make the comers there unto perfect. . . . For it is impossible that with the blood of oxen and goats sin should be taken away. . . . We are sanctified by the oblation of the body of Jesus Christ once. And every priest [Old Testament priest] indeed standeth daily ministering, and often offering the same sacrifices [animal sacrifices], which can never take away sins.” (Heb. 10:1-4,10,11)

Catholic commentary on Heb. 10: “Ver. 1. Others by *good things to come*, understand the blessings of interior graces, with a remission of our sins in the sight of God, and true sanctification, of which all the sacrifices and sacraments of the old law, without faith in Christ were but a shadow: and now in the new law we have an express image of them, i.e. we have these blessings themselves.”

Catholic commentary on Lk. 3: “Ver. 3. To all who read, it is plain, that St. John [the Baptist] not only preached baptism, but likewise conferred it upon many; yet, he could not give baptism to the remission of sins. (St. Gregory, hom. xx.) –When the victim was not yet immolated, how could they obtain remission of sins?”

Even though the animal sacrifices did not remit sins (take away sins), they did forgive them (cover them). During the time of the Levitical priesthood, God prescribed very specific sacrifices that had to be offered up by the Levitical priests for their sins and

the sins of the faithful, accompanied by a confession from the penitents. Upon confession and the offering of the prescribed sacrifices, penitents' sins were forgiven:

“If any one shall sin... he shall offer for his offence a ram without blemish... delivering it to the priest, who shall pray for him, offering the ram, and it shall be forgiven him.” (Lev. 5:15-16)

Clearly, then, we see the separation of forgiveness of sin and remittance of sin during the Old Testament era. The animal sacrifices forgave sin—“*it shall be forgiven him*”—but did not remit sin because “*it is impossible that with the blood of oxen and goats sin should be taken away.*” (Heb. 10:4)

“For if the former had been faultless, there should not indeed a place have been sought for a second.” (Heb. 8:7)

Catholic commentary on Heb. 8: “Ver. 7. *For if that first had been faultless*: If it had not been imperfect, and all those sacrifices and ceremonies insufficient for the justification, salvation, and redemption of mankind, there would have been no need of a second.”

Catholic commentary on Heb. 7: “Ver. 4-7. ...For if the former law and sacrifices offered by the priests of Aaron had been sufficient for man’s justification and salvation, there would have been no necessity of a new priesthood according to the order of Melchisedech... 7) ...But the new law and sacrifice of Christ is according to the power of an indissoluble and never ending life, conferring inward graces, with the remission of sins, by which men are justified and saved...”

St. Paul teaches that the “remission of former sins” of the Old Testament elect is remitted by the “redemption that is in Christ Jesus” and thus by His sacrifice and Blood and not by the sacrifice and blood of oxen and goats:

“For all have sinned, and do need the glory of God. Being justified freely by his grace, through the redemption, that is in Christ Jesus, Whom God hath proposed to be a propitiation, through faith in his blood, to the shewing of his justice, for the remission of former sins.” (Rom. 3:23-25)

A profession of faith by Pope Clement VI and the Councils of Florence and Trent infallibly defined that the Old Testament sacrifices and rituals did not confer sanctifying grace and that only the New Testament sacraments confer sanctifying grace:

Pope Clement VI, *Super Quibusdam* to Consolator, the Catholicon of the Armenians, 1351: “Thirtieth, that the pouring out of the blood of animals works no remission of sins.”

Council of Florence, Exultate Deo, 1439: “There are seven sacraments of the New Law... which differ a great deal from the sacraments of the Old Law. For those of the Old Law did not effect grace,³² but only pronounced that it should be given through the passion of Christ; these sacraments of ours contain grace, and confer it upon those who receive them worthily.” (D. 695)

Council of Trent, On Justification, Chapter 1: “The holy Synod decrees first that for a correct and sound understanding of the doctrine of justification it is necessary that each one recognize and confess that, whereas all men had lost their innocence in the prevarication of Adam [Rom 5:12; 1 Cor. 15:22], ‘having become unclean’ [Isa. 64:6], and (as the Apostle says), ‘by nature children of wrath’ [Eph. 2:3], as it (the Synod) has set forth in the decree on original sin, to that extent were they the

³² “Grace” as used in this infallible decree means sanctifying grace because actual grace was given by worthy reception of the Old Testament rituals.

servants of sin [Rom. 5:20], and under the power of the devil and of death, that not only the gentiles by the force of nature, but not even the Jews by the very letter of the law of Moses were able to be liberated or to rise therefrom.” (D. 793)

(See in this book [Pope Innocent III erroneously believed circumcision remitted sins](#), p. 105.) If Old Testament penitents were worthy, the Old Testament sacraments, the sacrifices and rituals, forgave their sins and conferred the promise of sanctifying grace but did not confer sanctifying grace.³³ The penitents were justified in vow but not in reality; they were reputed as clean but not totally clean. It was only after Christ died on the cross that their former transgressions were remitted and they were made totally clean:

“Neither by the blood of goats, or of calves, but by his own blood, entered once into the sanctuary, having obtained eternal redemption. For if the blood of goats and oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: How much more shall the blood of Christ, who by the Holy Spirit, offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God? He is the mediator of the New Testament: that by means of his death for the redemption of those transgressions which were under the former testament, they that are called may receive the promise of eternal inheritance.” (Heb. 9:12-15)

Catholic commentary on Heb. 9: “Ver. 12. This is another difference and preeminence of Christ above the priests of the law of Moses, that they could only offer the blood of beasts; but Christ entered into heaven by the effusion of his own precious blood in his sufferings, and on the cross, by this having found an eternal redemption for mankind, having satisfied for the sins of all men in the sight of God, which the former priests, with all their sacrifice, could not do. ... Ver. 13-14. *For if the blood of goats...* Another main difference between the sacrifices in the old, and that of Christ in the new law. Those imperfect carnal sacrifices could only make the priests and the people **reputed clean**, so that they were no longer to be treated as transgressors, and liable to punishments, prescribed and inflicted by the law: but the sacrifice of Christ has made our consciences interiorly clean, and sanctified them even in the sight of God.”

Again we see the difference between the forgiveness of sins and the remission of sins during the Old Testament era. The animal sacrifices forgave sins but did not make one totally clean but only reputedly clean. The Prophet Jeremias and St. Paul teach that the Old Testament elect’s forgiven sins would be forgotten by God (that is, remitted) only when the New Covenant replaced the Old Covenant:

“Behold the days shall come, saith the Lord, and I will make a new covenant with the house of Israel, and with the house of Juda... This shall be the covenant that I will make with the house of Israel, after those days, saith the Lord: I will give my law in their bowels, and I will write it in their heart: and I will be their God, and they shall be my people. And... I will forgive their iniquity, and I will remember their sin no more.” (Jer. 31:31-34)

“And this is the testament which I will make unto them after those days, saith the Lord. I will give my laws in their hearts, and on their minds will I write them: And their sins and iniquities I will remember no more.” (Heb. 10:16-17)

³³ Without faith in the true God and true confession of sins, which includes sorrow, a firm purpose of amendment, and penance, the Old Testament sacrifices and rituals availed nothing. They would not forgive sins (cover them) and would not confer the promise of grace nor make one reputedly clean, just as the New Testament sacraments bear no fruit to those who receive them unworthily, with improper intentions or dispositions.

Hence the sins of the Old Testament elect were remembered until the New Covenant replaced the Old Covenant when Christ died on the Holy Cross. Only then would their sins be remitted and thus be remembered no more. The Old Covenant ended and the New Covenant began when Jesus shed His Most Precious Blood and died on the cross. At the very instant that Christ died, the veil in the Temple was rent in two signifying the end of the Old Covenant and the beginning of the New Covenant: *“And Jesus again crying with a loud voice, yielded up the spirit. And behold the veil of the temple was rent in two from the top even to the bottom...”* (Mt. 27:50-51)

After Christ ascended into Heaven, the apostles preached that forgiveness of sins now comes through Christ with the additional benefit that worthy men would also be truly justified, which the law of Moses could not do: *“Be it known therefore to you, men, brethren, that through him [Jesus] forgiveness of sins is preached to you: and from all the things from which you could not be justified by the law of Moses.”* (Acts 13:38)

St. Peter tells faithful Jews that their sins will not be remitted until they get baptized

Faithful Jews who accepted Christ had to be baptized by water for their sins to be remitted. On Pentecost Sunday St. Peter preached to devout Jews and told them they needed to do penance and be baptized unto the remission of their sins:

“Now there were dwelling at Jerusalem, Jews, devout men... Ye men of Israel, hear these words... Do penance: and be baptized every one of you in the name of Jesus Christ, for the remission of your sins. And you shall receive the gift of the Holy Spirit.” (Acts 2:5, 22, 38)

If these devout (just) Jews had already gotten their sins remitted by faithful obedience to the Old Covenant, then St. Peter spoke falsely when he told them to “be baptized every one of you in the name of Jesus Christ, for the remission of your sins.” Their baptism would have been only an initiation rite that gave them the indelible mark and made them members of the Catholic Church without remitting their sins.

St. Paul’s sins were not remitted when he was a Pharisee

When St. Paul was a Pharisee and called Saul, he conversed in the law (the Old Covenant) without blame:

“Though I might also have confidence in the flesh. If any other thinketh he may have confidence in the flesh, I more, being circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; according to the law, a Pharisee: According to zeal, persecuting the church of God; according to the justice that is in the law, conversing without blame.” (Phil. 3:4-6)

Yet when St. Paul was a Pharisee, he was not freed from original sin. He needed to be baptized by water for his sins to be remitted:

“And one Ananias, a man according to the law, having testimony of all the Jews who dwell there, coming to me, and standing by me, said to me: Brother Saul... Rise up, and be baptized, and wash away thy sins, invoking his name.” (Acts 22: 12, 16)

These two examples of St. Peter and St. Paul are more proof that sins were covered but not remitted during the Old Covenant era. (See in this book [St. Mary Magdalen's forgiven sins were not remitted](#), p. 66.)

How the Holy Spirit Dwelt in the Old Testament Elect

The Holy Spirit gives His gifts not only to faithful men who are just but at times also to unfaithful or unjust men in an attempt to convert them or edify, warn, or enlighten others. (See in this book [Being filled with the Holy Spirit does not always mean the remission of sins](#), p. 68.)

However, the Holy Spirit never dwells in unfaithful or unjust souls even though at times He gives them gifts. The Holy Spirit only dwells in the souls of faithful and just men, which includes all the faithful and just men from the Old and New Testament eras. The Holy Spirit only dwells in clean vessels! The question, then, is, How could the Holy Spirit have dwelt in the souls of the just men during the Old Testament era while their original sin and mortal sins were only forgiven but not remitted? In this case would not the Holy Spirit be dwelling in unclean vessels because the Old Testament elect were only justified in vow but not in reality?

Even though the Old Testament elect's sins were not remitted, their sins were covered. Their sins were sealed up in a part of their soul where the contamination did not infect the part of the soul where the Holy Spirit dwelt. The Holy Spirit dwelt in the part of their soul that was clean and not in the part where original sin and mortal sins were covered. The holy and just man Job says, "*Thou hast sealed up my offences as it were in a bag, but hast cured my iniquity.*" (Job 14:17)

For example, radioactive waste (sin), which kills humans, is discovered in a house (soul). Let us say that in this case the radioactive waste cannot be destroyed or removed from the house. However, the waste (sins) could be totally contained (covered) in a vessel within the house. Once the radioactive waste is totally contained in a vessel in the house, the dwelling areas of the house outside the vessel are totally clean. Therefore, within the house (soul) there are two parts: one that is clean and one (inside the vessel within the house) that is unclean. One can say that the house is reputed clean because men can live in it without any danger to their life. However, the house is not totally clean because it still has radioactive waste in it within the vessel in the house. Of course the man living in the house will always have on his conscience the fact that this unclean vessel that contains radioactive waste is in his house, and hence he will anxiously wait for the day when it can be totally destroyed or removed from his house.

During the Old Testament era the Holy Spirit, likewise, dwelt in the clean, non-contaminated part of a just man's soul. But the Holy Spirit did not dwell within the part of his soul that contained original sin and mortal sins. This is also similar to how a computer can contain viruses in one part but not in another. This happens when the computer has a program that places viruses in quarantine, in a protected area within the computer where viruses cannot escape and harm the rest of the computer. The Holy Spirit can be said to dwell in the part of the soul (the part of the computer) that does not contain original sin or mortal sins (viruses).

The just men during the Old Testament era had on their conscience the fact that there was an unclean vessel inside their soul that contained original sin and mortal sins, and

hence they anxiously waited for the day when this vessel and the sins in it would be totally destroyed or removed from their soul. Let us listen to the just men from the Old Testament era petitioning God for this to happen, for Christ to come and redeem them and totally destroy and obliterate their forgiven sins:

“Out of the depths I have cried to thee, O Lord: Lord, hear my voice. Let thy ears be attentive to the voice of my supplication. If thou, O Lord, wilt mark iniquities: Lord, who shall stand it. For with thee there is merciful forgiveness: and by reason of thy law, I have waited for thee, O Lord. My soul hath relied on his word: My soul hath hoped in the Lord. From the morning watch even until night, let Israel hope in the Lord. Because with the Lord there is mercy: and with him plentiful redemption. And he shall redeem Israel from all his iniquities.” (Ps. 129:1-8) “The Lord will redeem the souls of his servants: and none of them that trust in him shall offend.” (Ps. 33:23) “For our soul is humbled down to the dust: our belly cleaveth to the earth. Arise, O Lord, help us and redeem us for thy name’s sake.” (Ps. 43:25-26) “No brother can redeem, nor shall man redeem: he shall not give to God his ransom, Nor the price of the redemption of his soul: and shall labour forever.. But God will redeem my soul from the hand of hell, when he shall receive me.” (Ps. 48:8-9, 16)

If during the Old Testament era a just man fell into mortal sin, the Holy Spirit would leave his soul and no longer dwell within his soul until he confessed his sin, offered up the prescribed sacrifice, and did the prescribed penance so that the mortal sin would then be covered in the part of his soul in which forgiven sins were sealed and contained. The Holy Spirit would then return to his soul and dwell in it. This is similar to the New Covenant era. As soon as a Catholic who is in a state of grace commits a mortal sin, the Holy Spirit leaves his soul until he worthily confesses his mortal sin to a Catholic priest and does the prescribed penance. The only difference is that in the New Covenant era the sin is not only forgiven but also remitted. It is obliterated. It is totally destroyed. It does not exist in any part of the soul. This is what Christ promised—the special coming of the Holy Spirit into the souls of men during the New Covenant era, without which men cannot enter Heaven and gain eternal life. Speaking of this special coming of the Holy Spirit, St. John the Baptist says that Jesus “*shall baptize you with the Holy Spirit, and with fire.*” (Lk. 3:16)

This is how Jesus dwelt in the apostles when they ate His Body and Blood at the Last Supper

The way the Holy Spirit dwelt in the clean part of the souls of the Old Testament elect is the same way the Holy Spirit dwelt in the clean part of the souls of the apostles, except Judas Iscariot who was guilty of mortal sin, when they received the Holy Eucharist at the Last Supper. Christ dwelt in the clean part of their souls:

“Jesus saith to him: He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean [the apostles], but not all [Judas Iscariot]. For he knew who he was that would betray him; therefore he said: You are not all clean.” (Jn. 13:10-11)

Even though the apostles were baptized previous to the Last Supper and thus received the indelible mark, they had not yet become members of the Catholic Church or had their sins remitted until Christ died on the cross and in so doing created the Catholic Church and remitted their sins. Hence when the apostles received the Holy Eucharist at

the Last Supper, their sins had been forgiven but not remitted and thus covered and sealed up in the part of the soul in which Christ did not dwell. (See in this book [Pre-Crucifixion Baptism in Jesus' Name](#), p. 154.)

The Holy Spirit helps both the Old and New Testament elect equally

We have now seen how the Holy Spirit dwells in the souls of all just men from the Old and New Testament eras. It is wrong, then, to believe that the Holy Spirit did not dwell in the Old Testament elect and give them the exact same helps He gives the New Testament elect. It is God's will that all men from the Old and New Testament eras be faithful, virtuous, wise, pure, holy, and perfect:

Old Testament

"Let our hearts also be perfect with the Lord our God, that we may walk in his statutes, and keep his commandments, as at this day." (3 Ki. 8:61)

"For all his judgments are in my sight: and his justices I have not put away from me. And I shall be spotless with him: and shall keep myself from my iniquity. And the Lord will reward me according to my justice; and according to the cleanness of my hands before his eyes... God who hath girt me with strength; and made my way blameless." (Ps. 17:23-25, 33)

"I have restrained my feet from every evil way: that I may keep thy words." (Ps. 118:101)

New Testament

"Be you therefore perfect, as also your heavenly Father is perfect." (Mt. 5:48)

"Because it is written: You shall be holy, for I am holy." (1 Pt. 1:16)

God would be unjust if He made it harder for the Old Testament elect to be faithful, virtuous, wise, pure, holy, and perfect than for the New Testament elect. It would make God the author of sin. Hence, the Holy Spirit has equally inspired and helped the Old and New Testament elect to become faithful, virtuous, wise, pure, holy, and perfect.

For example, God willed that men during the Old Testament era be chaste, just as He does for men during the New Testament era. But what kind of God would will this for both but not give both the same help to accomplish His will? Who would dare say that the Good St. Anne, the mother of the Immaculate Conception, and St. Joseph, the foster father of Jesus, who lived during the Old Testament era and under the Old Covenant, were less faithful, less virtuous, less wise, less chaste, less pure, less holy, and less perfect than saints who lived during the New Testament era! Who would dare say that Abraham, Moses, Samuel, Isaias, Jeremias, Job, Judith, Joachim, and John the Baptist were less faithful, less virtuous, less wise, less pure, less holy, less perfect, and less inspired than the saints during the New Covenant era. If you think that God's chosen people during the Old Testament era were worse sinners than Catholics (God's chosen people during the New Testament era), then you must be blind to history and the world you live in. Just look at how many Catholics were and are obstinate sinners and how many fell away from the Catholic Church and faith. Just look at how many evil Catholics and nominal Catholics there have been, especially since the Renaissance era forward in which gross and massive sins of heresy, idolatry, and immorality were rampant. Just look

at the pictures and statues of mythological gods, pagan philosophers, and naked people in the Vatican and other defiled so-called Catholic places. Just look at all the heresies and immoral teachings in so-called Catholic books with imprimaturs. Just look at the so-called Catholics of today. Except for a handful, all of them are Catholic in name only because they are apostates and heretics. They are more immoral than the pagans. So there is nothing new under the sun. Most men from the Old and New Testament eras end up in hell, including most of God's chosen people. And none of the damned from the Old Testament era can justly blame God by saying that He gave them less help to be faithful, virtuous, wise, holy, and perfect than He gave to the New Testament elect because God gave equal help to both. If not, God would be unjust or not will for all men to be faithful, virtuous, wise, pure, holy, and perfect.

Pre-Crucifixion Baptism in Jesus' Name

Gave the indelible mark, future membership in the Church, but did not remit sins

No man born in sin had his sins remitted until after Christ died on the cross. (See in this book [Old Testament Elect Were Justified in Vow But Not in Reality](#), p. 144.) The question is, How could those baptized in the name of Jesus before Jesus' death be sanctified if they could not have their sins remitted until Christ died on the cross? Those baptized in the name of Jesus before He died on the cross did receive the sacrament of baptism. However, they did not yet believe in the Holy Trinity until after Christ rose from the dead, when belief in the Trinity was made mandatory.³⁴ Therefore they did not have to be baptized in the name of the Holy Trinity until Christ said so just previous to His ascension into Heaven: *"Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."* (Mt. 28:19)

What, then, did the sacrament of baptism give to those who received it previous to Christ's death? The sacrament gave them the indelible mark and future membership in the Catholic Church. However, it did not remit their sins until the instant Christ died on the cross, whose death gave the sacrament its power to remit sins. Jesus said that the Holy Spirit would not come to the faithful, meaning sanctify them, until He died on the cross:

"But I tell you the truth: it is expedient for you that I go: for if I go not, the Paraclete will not come to you; but if I go, I will send him to you." (Jn. 16:7)

Catholic commentary on Jn. 16: "Ver. 7. *I tell you...it is expedient for you that I go: that I leave you, as to my corporal presence: that I suffer death, for the redemption of all men. And if I go not, the Paraclete will not come, according to the order of the divine decrees: his coming to sanctify you with his gifts.*"

Catholic commentary on Lk. 3: "Ver. 3. ...When the victim was not yet immolated, how could they obtain remission of sins?"

St. John teaches that the Holy Spirit did not sanctify souls until Christ was lifted up and glorified when He died on the cross: *"He that believeth in me, as the scripture saith,*

³⁴ It is quite possible a few did believe in the Holy Trinity, such as the Blessed Virgin Mary, but most did not. And no one had to believe in the Holy Trinity to be saved until after the Resurrection.

Out of his belly shall flow rivers of living water. Now this he said of the Spirit which they should receive, who believed in him: for as yet the Spirit was not given, because Jesus was not yet glorified.” (Jn. 7:38-39) Bonaventure teaches that the sacrament of baptism was instituted when John baptized Christ but that it did not produce its effect to remit sins until Christ died on the cross:

Bonaventure: “According to the matter (*materialiter*) Baptism was instituted when Christ was baptized by St. John; according to the form (*formaliter*) when Our Lord gave the form to His disciples (Mt. 28:19); according to the effect, when He suffered, for it received its power from the Passion; according to the purpose (*finaliter*), when He foretold its necessity and its benefit (Jn. 3:5).” (Com. in Ioan. C. 3. n. 19.)

Hence the sacrament of baptism did not produce its promised effect of remitting sins, as stated in John 3:5, until Christ died on the cross. This is similar to what happens when Protestants with the use of reason get baptized into their Protestant sect. They get the indelible mark but not the grace of baptism (they do not get sanctified) nor membership in the Catholic Church. The instant they enter the Catholic Church by abjuration, they become members of the Catholic Church and also get the sanctifying grace of baptism that remits all of their sins. The New Covenant and the Catholic Church were not created until the moment Christ died on the cross. It was then that all those who were previously baptized in the name of Jesus had their sins remitted. And this upholds the dogma that there is no remission of sins outside the Catholic Church:

Pope Boniface VIII, Bull *Unam Sanctum*, 1302: “With Faith urging us we are forced to believe and to hold the one, holy, Catholic Church and that, apostolic, and we firmly believe and simply confess this (Church) outside which there is no salvation nor remission of sin.”

This is definitive proof that pre-crucifixion baptisms in the name of Jesus did not remit sins because the Catholic Church did not exist at that time and because outside the Catholic Church there is no remission of sins.

Baptism in the sole name of Jesus is invalid after the Ascension

Some believe that in the early days of the Catholic Church certain catechumens were baptized in the name of Jesus only and hence not in the name of the Holy Trinity and that this sufficed because the Holy Trinity was implied. However, I do not believe this opinion. I hold to the common opinion that being baptized in the name of Jesus in the early days of the Catholic Church meant being baptized in the name of the Holy Trinity, which is the form Jesus explicitly commanded to be used—hence it is called the baptism of Jesus. It is hard to believe that the apostles and disciples used any other form than the one explicitly commanded by Jesus just before He ascended into Heaven when He told the apostles “*Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.*” (Mt. 28:19):

Catechism of Trent: Sacrament of Baptism: Baptism in the Name of Christ: “If at any time the Apostles baptised in the name of the Lord Jesus Christ only, we can be sure they did so by the inspiration of the Holy Spirit, in order, in the infancy of the Church, to render their preaching more illustrious by the name of Jesus Christ, and to proclaim more effectually His divine and infinite power. If, however, we examine the matter more closely, we shall find that such a form omits nothing which the

Saviour Himself commands to be observed; for he who mentions Jesus Christ implies the Person of the Father, by whom, and that of the Holy Spirit, in whom, He was anointed. And yet, the use of this form by the Apostles seems rather doubtful if we accept the opinions of Ambrose, a holy Father eminent for sanctity and authority, who interpret baptism in the name of Jesus Christ to mean the Baptism instituted by Christ our Lord, as distinguished from that of John, and who say that the Apostles did not depart from the ordinary and usual form which comprises the distinct names of the Three Persons. Paul also, in his Epistle to the Galatians, seems to have expressed himself in a similar manner, when he says: As many of you as have been baptised in Christ, have put on Christ, meaning that they were baptised in the faith of Christ, but with no other form than that which the same Saviour our Lord had commanded to be observed.”

Jesus most probably commanded the apostles to baptize in the name of the Father and of the Son and of the Holy Spirit the first time He appeared to them after His resurrection. But there can be no doubt that this form was mandatory by Ascension Day, as recorded in the Bible, when Christ commanded the apostles and disciples to baptize in the name of the Father and of the Son and of the Holy Spirit. After that, baptism in the name of Jesus only was invalid. In Her disciplinary laws, the Holy Catholic Church has decreed invalid all baptisms that do not invoke the three Divine Persons of the Holy Trinity according to the following form: “I baptize thee in the name of the Father and of the Son and of the Holy Spirit”:

Pope St. Sylvester (314-335), *Council of Arelas I*, 314 AD: “Can. 8. Concerning the Africans, because they use their own law so as to rebaptize, it has been decided that, if anyone from a heretical sect come to the Church, he should be asked his creed, and if it is perceived that he has been baptized in the Father and the Son and the Holy Spirit, only the hand should be imposed upon him, in order that he may receive the Holy Spirit. But if upon being questioned he does not answer this Trinity, let him be baptized.” (D. 53)

Indelible Mark Is Necessary to Prevent Original Sin from Re-Infecting the Soul

Some who believe in the allowable opinion of baptism of blood or desire believe that catechumens who are sanctified by it do not get the indelible mark. Hence they have some Catholics in Heaven who do not have the indelible mark and others who do. This seems cruel and unjust. An irrefutable argument for the necessity of the indelible mark is my opinion that the indelible mark is necessary to prevent the soul from being re-infected with original sin. This opinion is based upon how God creates men and how original sin is transmitted to men.

The body is dead without the soul. The soul animates the body with life. The question is, How does God place the soul into the body? We have a description of how this takes place from the book of Genesis that describes how God created Adam: “*And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul.*” (Gen. 2:7) We see that God created Adam’s soul by breathing it into the body prepared for Adam. Hence Adam was created the moment his soul was created in the body prepared for him. From the book of Ezechiel, we have a similar description of how God creates men:

“And I prophesied as he had commanded me: and as I prophesied there was a noise, and behold a commotion: and the bones came together, each one to its joint. And I saw, and behold the sinews, and the flesh came up upon them: and the skin was stretched out over them, but there was no spirit in them. And he said to me: Prophecy to the spirit, prophesy, O son of man, and say to the spirit: Thus saith the Lord God: Come, spirit, from the four winds, and blow upon these slain, and let them live again. And I prophesied as he had commanded me: and the spirit came into them, and they lived: and they stood up upon their feet, an exceeding great army.” (Ez. 37:7-10)

God creates the soul within the body

It is certain that God creates the soul within the body and not outside the body. Speaking for God, the Prophet Zacharias says, “*Thus saith the Lord, who stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man in him.*” (Zach. 12:1)

Catholic commentary on Ps. 32: “Ver. 15. ...God...creates [souls] when he infuses them into the body.”

Some have speculated that God creates the soul outside the body and then infuses the soul into the body. But this is certainly erroneous for several reasons.

Men go from life to death, not from death to life to death

Man exists when his soul exists and not when his body exists. Hence if God created the body first, then the man would not exist until God also created his soul. Therefore even though his soul-less body would be dead, the man is not dead because his soul has not yet been created. Now the definition of death is when the soul is separated from the body. St. Augustine teaches that “death comes to the body when the soul departs.”³⁵ If God first created the soul outside the body, men would be dead instead of alive because their souls would be separated from their bodies. They would not be alive until God placed their souls inside their bodies. Men would then go from death to life to death instead of from life to death as the Catholic Church infallibly teaches. Hence it is proved that God creates souls within the bodies prepared for them.

Original sin comes from men and not from God

If the soul were created outside its body, then how does the soul get infected with original sin? And where does the soul get original sin from? All men, except Jesus and Mary, inherit by generation (by transmission) the original sin that Adam and Eve committed:

Council of Trent, Session 5, Decree on Original Sin, 1546: “2. If any one asserts that the prevarication of Adam injured himself alone, and not his posterity; and that the holiness and justice, received of God, which he lost, he lost for himself alone, and not for us also; or that he, being defiled by the sin of disobedience, has only

³⁵ St. Augustine, *The City of God*, bk. 13, ch. 2.

transfused death, and pains of the body, into the whole human race, but not sin also, which is the death of the soul; let him be anathema.”

Council of Trent, Session 5, Decree on Original Sin: “4. If anyone denies that infants newly born from their mothers’ wombs...derive nothing of original sin from Adam, which must be expiated by ‘the laver of regeneration’ for the attainment of life everlasting...let him be anathema. For what the Apostle has said: ‘By one man sin entered into the world, and by sin death, and so death passed upon all men, in whom all have sinned’ [Rom. 5:12], is not to be understood otherwise than as the Catholic Church spread everywhere has always understood it. For by reason of this rule of faith from a tradition of the apostles even infants, who could not as yet commit any sins of themselves, are for this reason truly baptized for the remission of sins, so that in them there may be washed away by regeneration, what **they have contracted by generation**, [see D. 102]. ‘For unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God’ [John 3:5].” (D. 791)

It is the soul that is stained with original sin and not the body, for the grace of baptism acts upon the soul by remitting original sin:

Council of Trent, Session 6, Decree on Original Sin: “5. If anyone denies that by the grace of our Lord Jesus Christ, which is conferred in baptism, the guilt of original sin is remitted...let him be anathema.” (D. 792)

If God were to create the soul outside the body, how does the soul become stained with original sin? It is heresy to believe that after Adam and Eve souls are created good and hence without the stain of original sin. And thus it is heresy to believe that after the soul is created it then gets infused with original sin. This is heresy because men would go from being in a state of grace to not being in a state of grace, which denies the dogma that men are guilty of original sin from the very moment of their existence, which is from the moment their souls are created. It is also heresy to believe that God infuses the soul with original sin the instant it is created because God is not the author of evil and because original sin comes from Adam and Eve to their descendants by generation and not from God. Therefore, if the soul were created outside the body and infused with original sin outside the body, then original sin could not come from human beings and thus could not be transmitted by human beings. Thus it is proved that God creates souls within the bodies prepared for them.

The body infects the soul with original sin

The next question is, How does the soul get infected with original sin the moment it is created within the body prepared for it? It is a dogma that original sin is transmitted from men to men by generation, by procreation. Hence we must look for something inside of men that causes the souls of their children to become infected with original sin.

We know that parents do not transmit the original sin that is on their souls to their children for two reasons: first, because original sin is transmitted by generation and men do not generate souls but only generate the bodies in which the souls will be created by God; and second, because even men in a state of grace, which means their souls are free from original sin, transmit original sin to their children. Hence the source of original sin is not located in the soul but in the body. Therefore since Adam and Eve, something exists in man’s body that causes souls to become infected with original sin. We know that this something is not original sin itself because even those who are free from original sin

still have this something in their bodies that infects their children with original sin. This something the saints refer to as the “venom of original sin.” This also conforms to the dogma that men’s bodies are infected with concupiscence even after their souls have been freed from original sin. St. Paul notes this struggle between his body and soul:

“For I know that there dwelleth not in me, that is to say, in my flesh, that which is good. For to will, is present with me; but to accomplish that which is good, I find not. I find then a law, that when I have a will to do good, evil is present with me. For I am delighted with the law of God, according to the inward man: But I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members. Unhappy man that I am, who shall deliver me from the body of this death?” (Rom. 7:18, 21-24)

Catholic commentary on Romans 7: “Ver. 17-18. ...The meaning of this passage is, that although now healed and renewed by grace, he could have a perfect desire of doing good; yet still on account of the evil of concupiscence dwelling in his flesh, he found not himself able to perform all the good he wished, because concupiscence was always urging him on to evil against his will.”

It is the venom of original sin contained in the body that causes the concupiscence of the flesh that St. Paul, as well as all men born with original sin, struggles with. And this conforms to the dogma that human bodies have not yet benefited from the redemption: “*For we know that every creature groaneth and travaileth in pain, even till now. And not only it, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body.*” (Rom. 8:22-23)

Catholic commentary on Rom. 8: “Ver. 19. *The expectation of the creature.* He speaks of the corporal creation, made for the use and service of man; and, by occasion of his sin made subject to vanity, that is, to a perpetual instability, tending to corruption and other defects; so that by a figure of speech, it is here said to groan and be in labour, and to long for its deliverance, which is then to come, when sin shall reign no more; and God shall raise the bodies, and unite them to their souls, never more to separate, and to be in everlasting happiness in heaven. ...Christians, who groan under miseries and temptations in this mortal life, amidst the *vanities* of this world, under the *slavery of corruption*; who having already (ver. 23.) received *the first-fruits of the Spirit*, the grace of God in baptism, have been made *the children of God*, and now, with *expectation* and great *earnestness*, wait and long for a more perfect *adoption* of the sons of God: for the *redemption of their bodies*, when the bodies, as well as the souls of the elect, shall rise to an immortal life, and complete happiness in heaven.”

Rheims New Testament, Annotation on Apoc. 20: “Ver. 5. *This is the first resurrection.* As there be two regenerations, one by faith, which is now in Baptism: and another according to the flesh, when at the latter day the body shall be made immortal and incorruptible: so there be two resurrections, the one now of the souls to salvation when they died in grace, which is called the first, the other of the bodies at the latter day. St. Augustine *li. 20 de Civit. c. 6.*”

It is the venom of original sin that causes concupiscence, and this venom will not be remitted until after the Second Coming of Christ and during the General Judgment when the souls of the elect get their bodies back in a purified and glorified state.

It is the venom of original sin, then, existing in the body that injects and infects the soul with original sin the instant the soul is created within the body prepared for it. The creation of the soul in the body and the body infecting the soul with original sin takes

place simultaneously; hence there is not one instant in which the soul is not infected with original sin and then becomes infected with original sin.

The parents, then, who have the venom of original sin within their bodies transmit this venom into the bodies they make available by procreation. The mechanism is the same whether the instant the body is created the soul is also created within its body or the body is prepared first and then the soul is created within its body some time afterward, which is an allowable opinion:

Catechism of Trent, Article 3, By the Holy Spirit: “According to the order of nature, the rational soul is united to the body only after a certain lapse of time.”

Whether or not the soul is created within its body the instant the body is created or some time afterward, it is the corrupted body that injects and infects the soul with the venom of original sin the instant the soul is created within its corrupted body.

The indelible mark prevents re-infection of souls freed from original sin

It has been established that the venom of original sin contained in the body corrupts the soul with original sin the instant the soul is created within the body. A man who has been baptized and is free from original sin no longer has original sin in his soul, but he still has the venom of original sin in his body. The question, then, is, What prevents the venom of original sin contained in men’s bodies from re-infecting their souls that have been freed from original sin by the grace of baptism?

One theory is that the venom of original sin contained in the body is only triggered to inject original sin into the soul when the soul is created in the body. Hence if a soul is freed from original sin by the grace of baptism, it cannot become re-infected with original sin because the soul already exists within the body. This theory is proved erroneous because men have died, which means their souls left their bodies, and then were raised from the dead, which means their souls re-entered their bodies. The re-entry of a soul freed from original sin into its body would re-infect the soul with original sin according to this theory. In other words, a man freed from original sin who dies and is raised from the dead would become re-infected with original sin the instant his soul re-enters his body. Yet the Catholic Church forbids men who were validly baptized to be re-baptized:

Council of Trent, Session 7, Canons on the Sacrament of Baptism: “Canon 11. If anyone shall say that baptism truly and rightly administered must be repeated for him who has denied the faith of Christ among infidels, when he is converted to repentance: let him be anathema.” (D. 867)

Also, it is a dogma that once a man is freed from original sin he remains free from original sin for all eternity. Therefore this theory is false.

We must now look for another solution. We must look at what happens inside a soul when it becomes free from original sin because from that moment forward the venom of original sin contained in the body can never again infect the soul. Something, then, happens in the soul when it is freed from original sin to prevent the body from re-infecting it. This thing has to be something that directly works within the soul to change it so that the soul has a mechanism within itself to prevent it from being re-infected with original sin by the corrupted body it is united to. We must look to all of the gifts of baptism and see which one is permanent and thus can never be lost. And this would be

the thing that prevents original sin from re-infecting the soul. The gifts of baptism are the indelible mark, membership in the Catholic Church, remission of all sins and the punishment due to sins, and the virtues of faith and hope and charity. Membership in the Catholic Church, sanctifying grace, and the virtues of faith, hope, and charity can be lost. And if they are lost, the soul still remains free from original sin. So these cannot be a factor. That leaves the indelible mark, a permanent thing, as the only thing that prevents the venom of original sin from re-infecting the soul. The indelible mark, then, is the thing that acts as a vaccine or barrier which prevents the venom of original sin contained in the corrupted body from re-infecting the soul.

Protestants and all others who get validly baptized but not legally get only the indelible mark. And if they enter the Catholic Church, they then get the other gifts of baptism, which includes the remission of original sin. And because they have the indelible mark, their corrupted bodies do not re-infect their souls with original sin. Hence the indelible mark does not cure souls of original sin but only prevents them from being *re-infected* with original sin. In the same way, a vaccination does not cure a disease but only prevents it.

Lastly, on this topic and for the record, I tell you assuredly that God, through Mary His Mother and the Good St. Anne, has revealed this truth to me and then confirmed it during the Octave days of the Immaculate Conception in the year 2006. Regarding this topic and the events that took place in coming to these conclusions, listen to RJMI audio lecture *Indelible Mark and the Immaculate Conception* and see RJMI book *Miracle of the Immaculate Conception*.