

# The Salvation Dogma and Related Topics



R. J. M. I.

By

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

Richard Joseph Michael Ibranyi  
(Superior of Mary's Little Remnant)

To Jesus through Mary

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

Ad Majorem Dei Gloriam



Jesus Christ, 1st century: “If he will not hear the [Catholic] Church, let him be to thee as the heathen and publican.” (Matthew 18:17)

St. Cyprian, AD 251: “Whoever is separated from the Church and is joined with an adulteress is separated from the promises of the Church, nor will he who has abandoned the Church arrive at the rewards of Christ. He is a stranger; he is profane; he is an enemy. He cannot have God as a father who does not have the Church as a mother. (*Unity of the Catholic Church*, c. 6)

St. Augustine, AD 418: “No man can find salvation except in the Catholic Church. Outside the Catholic Church one can have everything except salvation. He can hold office, he can have sacraments, he can sing ‘alleluia,’ he can respond ‘amen,’ he can hold to the gospel, he can have faith and preach in the name of the Father and Son and Holy Spirit. But never except in the Catholic Church can he find salvation.” (*Address to the People of the Church at Caesareamm*, 6.)

Pope St. Gregory the Great, AD 591: “The holy Catholic Church universal proclaims that God cannot be truly worshipped saving within herself, asserting that all they that are without her shall never be saved.” (*Moralia*, v. 2, b. 14, s. 5.)

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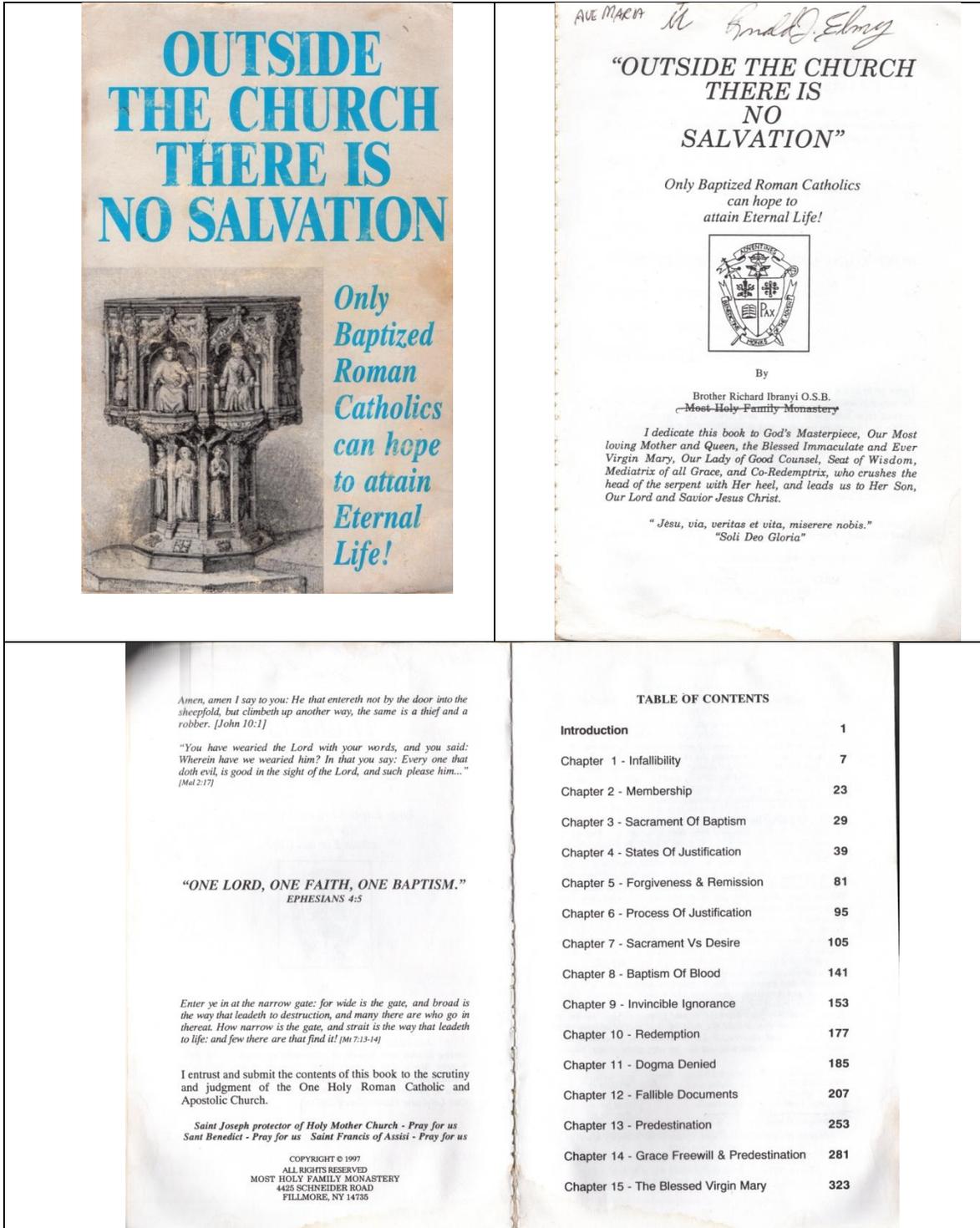
## Introduction

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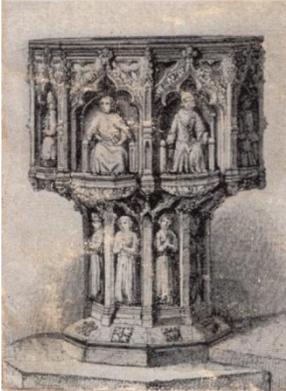


## My Previous Books on the Salvation Dogma

I completed my first book on the Salvation Dogma in 1997. Its title was *Outside the Church There Is No Salvation*:



# OUTSIDE THE CHURCH THERE IS NO SALVATION



*Only  
Baptized  
Roman  
Catholics  
can hope  
to attain  
Eternal  
Life!*

AVE MARIA

*M. Donald J. Elroy*

## "OUTSIDE THE CHURCH THERE IS NO SALVATION"

*Only Baptized Roman Catholics  
can hope to  
attain Eternal Life!*



By

Brother Richard Ibranyi O.S.B.  
Most Holy Family Monastery

*I dedicate this book to God's Masterpiece, Our Most  
loving Mother and Queen, the Blessed Immaculate and Ever  
Virgin Mary, Our Lady of Good Counsel, Seat of Wisdom,  
Mediatrice of all Grace, and Co-Redemptrix, who crushes the  
head of the serpent with Her heel, and leads us to Her Son,  
Our Lord and Savior Jesus Christ.*

*"Jesu, via, veritas et vita, miserere nobis."  
"Soli Deo Gloria"*

*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. [John 10:1]*

*"You have wearied the Lord with your words, and you said:  
Wherein have we wearied him? In that you say: Every one that  
doth evil, is good in the sight of the Lord, and such please him..."  
[Mat 2:17]*

**"ONE LORD, ONE FAITH, ONE BAPTISM."**  
EPHESIANS 4:5

*Enter ye in at the narrow gate: for wide is the gate, and broad is  
the way that leadeth to destruction, and many there are who go in  
thereat. How narrow is the gate, and strait is the way that leadeth  
to life: and few there are that find it! [Mt 7:13-14]*

I entrust and submit the contents of this book to the scrutiny  
and judgment of the One Holy Roman Catholic and  
Apostolic Church.

*Saint Joseph protector of Holy Mother Church - Pray for us  
Sant Benedict - Pray for us Saint Francis of Assisi - Pray for us*

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MOST HOLY FAMILY MONASTERY  
4425 SCHNEIDER ROAD  
FILLMORE, NY 14735

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It was replaced by my second book on the Salvation Dogma in the 6th month of 2003, which was revised several times. Its title was *The Salvation Dogma*.

It is now replaced by this my final book on the Salvation Dogma in the 2nd month of 2023. And its title is *The Salvation Dogma and Related Topics*. It contains books and articles I wrote on the Salvation Dogma and related topics. And thus I have incorporated all these in one book. However, that is not to say that I will not make revisions or additions to this book.

## **The Salvation Heretics Strike at the Root and Head of The Catholic Church, Jesus Christ**

The salvation heretics are always trying to get men into Heaven who, according to God, belong in Gehenna (the hell of the damned). They first try to get all men in Heaven, which is the Universal Salvation heresy. When that fails, they try to get unbelievers in Heaven who follow the natural law. When that fails, they try to get unbelievers in Heaven who follow their own consciences regardless if they keep the natural law. When that fails, they try to get all baptized men into Heaven, which thus includes dead baptized non-Catholics and baptized Catholics who died in mortal sin. And some try to get dead unbaptized infants out of Gehenna and into the Limbo of Children; and then others came along and placed them in Heaven.

Any heresy that teaches men can be saved without being members of the Catholic Church undermines not only the Catholic Church as the only way to salvation but also Jesus Christ himself. Hence the salvation heretics strike at the very root and head of the Catholic Church, Jesus Christ, the Catholic Jesus Christ. All other Christs are false Christs:

“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)

“Christ is the head of the [Catholic] Church. He is the saviour of his body.” (Eph. 5:23)

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

“He that believeth not [in the Catholic faith] shall be condemned.” (Mk. 16:16)

“Amen, amen I say to you: He that entereth not by the door [the Catholic Church] into the sheepfold, but climbeth up another way, the same is a thief and a robber.” (Jn. 10:1)

The salvation heretics idolize the human race to one degree or another. They have an unfounded and heretical optimism regarding human beings. They get this heresy from Greek philosophers, other philosophers, and humanists. They certainly do not get their heresy from the Catholic faith, of which the Catholic Bible is part of. Instead, the Catholic faith, the ordinary magisterium and solemn magisterium of the Catholic Church, teaches the opposite and thus condemns the salvation heretics, as you will read in this book.

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## The Salvation Dogma

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## The Ordinary Magisterium and the Solemn Magisterium Teach the Salvation Dogma

The unanimous consensus of the Church Fathers, which includes the teachers in the Bible, teach the Salvation Dogma. Therefore, this dogma is part of the Catholic Church's ordinary magisterium. Hence this dogma was infallibly defined not only on Pentecost Day in AD 33 regarding the Catholic Church, but also during the Old Testament era regarding the Church of the Old Testament.

Several popes have also infallibly defined the Salvation Dogma. Therefore, this dogma is also part of the Catholic Church's solemn magisterium.<sup>1</sup>

Included in the evidence are some quotes from apostate antipopes and other nominal Catholics who, nevertheless, teach that Salvation Dogma.

It must be noted that it is also a dogma that only Catholics are true Christians.

St. Cyprian, *Epistle 51*, to Antonianus, 3rd century: "24. ...He who is not in the Church of Christ is not a Christian."

St. Athanasius, *Epistle 1*, to Bishop Serapion, Concerning the Holy Spirit, 4th century: "28. ...See the tradition which is from the beginning, and the doctrine and faith of the Catholic Church, which the Lord indeed communicated, but the apostles proclaimed and the fathers guarded; for on this has the Church been founded, and he who falls away from it would not be a Christian, and should no longer be called so."<sup>2</sup>

St. Ambrose, *On Saint Luke*, 4th century: "101. ...Even heretics appear to possess Christ, for none of them denies the name of Christ. Nevertheless, anyone who does not confess everything that pertains to Christ does in fact deny Christ (1 Jn. 2:22-23)."<sup>3</sup>

Pope Leo the Great, *Epistle 124*, 5th century: A man cannot be called a Christian who gives his assent to the blasphemous opinion of either the one or the other."<sup>4</sup>

(For more information, see in this book, "Only Catholics Are True Christians," p. [67](#).)

## The Salvation Dogma from the Profession of Faith for the Days of the Great Apostasy

1. Only members of the Catholic Church can be in the way of salvation. And only members of the Catholic Church who die in a state of grace are saved. Hence members of the Catholic Church who are guilty of mortal sin when they die and go to their particular judgment are damned to hell forever.
2. Hence all who die and go to their particular judgment as non-members of the Catholic Church are damned forever to hell; such, as pagans, Christ-denying Jews, Moslems, Hindus, Buddhists, Protestants, Schismatics, atheists, and agnostics. This is the meaning of the dogma that there is no salvation outside the Catholic Church, also known as the Salvation Dogma.

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<sup>1</sup> See *RJMI Topic Index: Magisterium of the Catholic Church*.

<sup>2</sup> Contained in *The Letters of Saint Athanasius Concerning the Holy Spirit*, Translated by C.R.B. Shapland. Published by The Epworth Press, London, 1951. Page 58.

<sup>3</sup> b. 6.

<sup>4</sup> c. 8.

3. Hence beware of the heresy which states that some non-members of the Catholic Church who die and go to their particular judgment can be saved.
4. Men who have not died cannot know the ultimate destiny of a man unless it is mentioned in the Bible because an unbeliever could convert on his death bed or a good Catholic can fall away on his death bed or a so-called good Catholic can be guilty of a mortal sin that no living man knows about. And all these things can occur without the knowledge of any person living on earth.

For example, it is a dogma that Judas Iscariot is damned to hell because this is mentioned in the Bible: Jesus said, “Those whom thou gavest me have I kept; and none of them is lost but the son of perdition [Judas], that the scripture may be fulfilled. (Jn. 17:12) Jesus also said, “The Son of man indeed goeth, as it is written of him, but woe to that man by whom the Son of man shall be betrayed. It were better for him if that man had not been born. And Judas that betrayed him, answering, said: Is it I, Rabbi? He saith to him: Thou hast said it. (Mt. 26:24-25)” If Judas were saved, Jesus would not have called him the son of perdition nor said that it were better that he had not been born.

For example, it is a dogma that Abraham, Isaac, and Jacob are saved because this is mentioned in the Bible: Jesus said, “And I say to you that many shall come from the east and the west and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven.” (Mt. 8:11)

5. However, Catholics who have not yet died are bound to presume that a man who has died is either saved or damned based upon the evidence available to them; that is, if the dead man’s destiny is not mentioned in the Bible. Hence if there is no evidence that a man died as a member of the Catholic Church, then that man is presumed to be damned. And if there is evidence that a member of the Catholic Church was guilty of mortal sin when he died and there is no evidence that he repented, then he is presumed to be in the hell of the damned. And if there is no evidence that a member of the Catholic Church was guilty of mortal sin when he died, then he is presumed to be saved.<sup>5</sup>
6. However, it is a dogma that only very few men will be saved and thus the vast majority of men will be damned to hell forever.
 

Jesus says, “How narrow is the gate, and strait is the way that leadeth to life and few there are that find it!” (Mt. 7:14)
7. Beware of the heresy which states that God will release all the devils and damned humans from the hell of the damned at the end of the world and thus they will be saved. This is called the universal-salvation heresy (also known as the Apocatastasis heresy), and was held by some of the anti-Church Fathers and scholastics. Hence this heresy teaches that the hell of the damned will not be everlasting.

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<sup>5</sup> See RJMI’s *Brief on the Particular and General Judgment*: Men who have not died cannot know the ultimate destiny of a soul unless it is mentioned in the Bible.

## Catholics' Teachings on the Salvation Dogma

### 1st century: Jesus Christ

Jesus Christ, *Gospel of St. Matthew*: "If he will not hear the Church, let him be to thee as the heathen and publican." (Mt. 18:17)

Jesus Christ, *Gospel of St. John*: "Amen, amen I say unto you, that he who heareth my word and believeth him that sent me, hath life everlasting and cometh not into judgment, but is passed from death to life." (Jn. 5:24)

Jesus Christ, *Gospel of St. John*: "And this is the will of my Father that sent me: that every one who seeth the Son and believeth in him may have life everlasting, and I will raise him up in the last day... Amen, amen I say unto you: He that believeth in me, hath everlasting life." (Jn. 6:40, 47)

Jesus Christ, *Gospel of St. John*: "Therefore I said to you, that you shall die in your sins. For if you believe not that I am he, you shall die in your sin." (Jn. 8:24) "He that believeth in him is not condemned. But he that doth not believe is already condemned because he believeth not in the name of the only begotten Son of God... He that believeth in the Son hath life everlasting; but he that believeth not the Son shall not see life, but the wrath of God abideth on him." (Jn. 3:18, 36) "There shall be one fold and one shepherd." (Jn. 10:16)

Jesus Christ, *Gospel of St. Mark*: "And he [Jesus] said to them: Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be condemned." (Mk. 16:15-16)

### 1st century: St. John

St. John, *Gospel of St. John*: "He that believeth in the Son hath life everlasting; but he that believeth not the Son shall not see life, but the wrath of God abideth on him." (Jn. 3:36)

St. John, *Gospel of St. John*: "But these are written, that you may believe that Jesus is the Christ, the Son of God; and that believing, you may have life in his name." (Jn. 20:31)

### 1st century: St. Peter

"Neither is there salvation in any other, for there is no other name under heaven given to men whereby we must be saved." (Acts 4:12)

### 1st century: St. Paul

St. Paul and St. Silas, *Book of Acts*: "But they said: Believe in the Lord Jesus and thou shalt be saved, and thy house." (Acts 16:31)

St. Paul, *Galatians*: "But though we or an angel from heaven preach a gospel to you besides that which we have preached to you, let him be anathema." (Gal. 1:8)

St. Paul, *Romans*: "Now I beseech you, brethren, to mark them who make dissensions and offences contrary to the doctrine which you have learned and avoid them." (Rom. 16:17)

St. Paul, *First Corinthians*: “But the things which the heathens sacrifice, they sacrifice to devils and not to God. And I would not that you should be made partakers with devils.” (1Cor 10:20)

St. Paul, *Ephesians*: “The manifold wisdom of God may be made known to the principalities and powers in heavenly places through the Church.” (Eph. 3:10)

St. Paul, *First Timothy*: “But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth.” (1Tim 3:15)

### **1st century: Didache**

*Didache*, 1st century: “Come together frequently and seek what pertains to your souls; for the whole time of your faith will not profit you unless in the last hour you shall be found perfect... Those who persevere in their faith will be saved.”<sup>6</sup>

### **1st to 3rd centuries: Didascalia**

*Didascalia*, 1st to 3rd centuries: “Chapter 9: Hear, therefore, these things, ye also, ye laymen, the Church chosen of God, because that even the first people was called the Church. Ye then, Holy and perfect Catholic Church, royal priesthood, holy assembly, people of inheritance, great Church, Bride adorned for the Lord God, ...for not even to God Almighty can one approach save by means of the Christ. All things, therefore, that ye wish to have done, make them known to the Bishop by means of the Deacons, and then let them be done... And if he obey not, reprove him before all the Church; if he do not hear even the Church, let him be counted unto thee as a heathen and as a publican. Because the Lord hath said unto you, O Bishops, that henceforth ye receive not that man into the Church as Christians and be not partakers with him; for not even the heathen or the wicked publicans dost thou receive into the Church, nor make thyself partaker with them, unless they first repent.”

### **1st to 4th centuries: Apostolic Constitutions**

*Apostolic Constitutions*, 1st to 4th centuries:

“The Catholic Church is the plantation of God and his beloved vineyard; Isaias 5:7, 2, containing those who have believed in his unerring divine religion; who are the heirs by faith of his everlasting kingdom; who are partakers of his divine influence and of the communication of the Holy Spirit; who are armed through Jesus and have received his fear into their hearts; who enjoy the benefit of the sprinkling of the precious and innocent blood of Christ; who have free liberty to call Almighty God, Father, being fellow-heirs and joint-partakers of his beloved Son. Hearken to this holy doctrine, you who enjoy his promises, as being delivered by the command of your Saviour, and agreeable to his glorious words. Take care, you children of God, to do all things in obedience to God; and in all things please Christ our Lord. For if any man follows unrighteousness and does those things that are contrary to the will of God, such a one will be esteemed by God as the disobedient heathen.”<sup>7</sup>...

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<sup>6</sup> c. 16.

<sup>7</sup> b. 1, sec. 1, intro.

“(LXII). ... ‘This is the work of God, that you believe in him whom he has sent.’ John 6:29 Endeavour, therefore, never to leave the Church of God; but if any one overlooks it and goes either into a polluted temple of the heathens or into a synagogue of the Jews or heretics, what apology will such a one make to God in the day of judgment, who has forsaken the oracles of the living God, and the living and quickening oracles, such as are able to deliver from everlasting punishment and has gone into an house of demons or into a synagogue of the murderers of Christ or the congregation of the wicked?— not hearkening unto him that says: ‘I have hated the congregation of the wicked, and I will not enter with the ungodly. I have not sat with the assembly of vanity neither will I sit with the ungodly.’ And again: ‘Blessed is the man that has not walked in the counsel of the ungodly nor stood in the way of sinners and has not sat in the seat of the scornful; but his delight is in the law of the Lord, and in his law will he meditate day and night.’ But you, forsaking the gathering together of the faithful, the Church of God, and his laws, hast respect to those ‘dens of thieves,’ calling those things holy which he has called profane, and making such things unclean which he has sanctified... Do you, therefore, who attend to the laws of God, esteem those laws more honourable than the necessities of this life, and pay a greater respect to them, and run together to the Church of the Lord, ‘which he has purchased with the blood of Christ, the beloved, the first-born of every creature.’ For this Church is the daughter of the Highest, which has been in travail of you by the word of grace, and has ‘formed Christ in you,’ of whom you are made partakers, and thereby become his holy and chosen members, ‘not having spot or wrinkle, or any such thing; but as being holy and unspotted in the faith, you are complete in him, after the image of God that created you.’ (Eph. 5:27)... (LXI) ...So that it is the duty of a believer to avoid the assemblies of the ungodly, of the heathen, and of the Jews, and of the rest of the heretics, lest by uniting ourselves to them we bring snares upon our own souls.<sup>8</sup> ...

“(VII) ...Let all us, the faithful, earnestly pray for them [unbelievers that are possessed by devils], that the Lord will vouchsafe that being initiated into the death of Christ, they may rise with him and become partakers of his kingdom and may be admitted to the communion of his mysteries; unite them too, number them among those that are saved in his holy Church. Save them and raise them up by your grace. And being sealed to God through his Christ, let them bow down their heads and receive this blessing from the bishop... (X) ...Let us pray for the Holy Catholic and Apostolic Church which is spread from one end of the earth to the other; that God would preserve and keep it unshaken, and free from the waves of this life, until the end of the world, as founded upon a rock.<sup>9</sup>”

### 1st century: Pope St. Clement I

Pope St. Clement I, *First Letter to the Corinthians*, 1st century: “[Chapter 58] Take our advice and there will be nothing for you to regret. For as God lives and the Lord Jesus Christ lives and the Holy Spirit, the faith and hope of the elect, so shall he who with humility of mind and ready gentleness and without turning back has performed the decrees and commandments given by God be enrolled and chosen among the number of those who are saved through Jesus Christ, through whom is the glory to Him forever and ever. Amen. [Chapter 59] But, if some shall disobey the words which have been spoken by him through us, let them know that they will involve themselves in no small transgression and danger.”

Pope St. Clement I, *Second Letter to the Corinthians*, 1st century: “[Chapter 3] He has bestowed such mercy on us, first that we the living do not sacrifice to gods who

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<sup>8</sup> b2, sec. 7.

<sup>9</sup> b. 8, sec. 2.

are dead nor worship them, but through him know the Father of Truth what is true knowledge concerning him... He himself says: 'He who confessed me before men, I will confess him before my Father.' This, then, is our reward, if we confess him through whom we were saved. But how do we confess him? By doing what he says and not disobeying his commandments and honoring him not only with our lips but 'with all our heart and all our mind.' And he says also in Isaias: 'This people honors me with their lips, but their heart is far from me.' [Chapter 4] Let us not merely call him Lord, then, for this will not save us. For he says: 'Not everyone who says to me Lord, Lord, shall be saved, but he who works justice.' So, then, brothers, let us confess him in our works... [Chapter 6] For if we do the will of Christ, we shall find repose; but if not, nothing shall save us from everlasting punishment if we neglect His commandments... [Chapter 14] Let us choose, therefore, to belong to the Church of life, that we may be saved."

### **1st/2nd centuries; St. Ignatius of Antioch**

St. Ignatius of Antioch, *To the Trallians*, 2nd century: "(6) I exhort you, then, to leave alone the foreign fodder of heresy and keep entirely to Christian food. It is not I, but the love of Jesus Christ, that speaks. For the heretics mingle poison with Jesus Christ, as men might administer a deadly drug in sweet wine, without giving a hint of their wickedness, so that without thought or fear of the fatal sweetness a man drinks his own death. (7) Against such men be on your guard. This will be possible if you are not proud and if you keep close to Jesus Christ and the bishop and the ordinances of the Apostles. Anyone who is within the sanctuary is pure and anyone who is outside is impure, that is to say, no one who acts apart from the [Catholic] bishop and the priests and the deacons has a clear conscience."

St. Ignatius of Antioch, *To the Ephesians*, 2nd century: "(5) And if I, in a short time, have achieved such spiritual and not merely human communion with your [Catholic] bishop, all the more do I congratulate you who have become one with him, as the [Catholic] Church is one with Jesus Christ and as Jesus Christ is one with the Father, so that all things may be in harmony. Let no man be deceived. If a person is not inside the sanctuary, he is deprived of the Bread [of God]. For if the prayer of one or two men has so much force, how much greater is that of the bishop and of the whole Church. Any one, therefore, who fails to assemble with the others has already shown his pride and set himself apart. For it is written: 'God resists the proud.' Let us be careful, therefore, not to oppose the bishop so that we may be obedient to God... (7) There are some who, in guile and wickedness, have a way of bearing the Name about while behaving in a way unworthy of God. Such men you must shun as you would wild beasts; for they are mad dogs that bite when you are not on your guard. Of these you must beware, for these men are hard to heal."

St. Ignatius of Antioch, *To the Philadelphians*, 2nd century: "(2) You are children of truth; shun schisms and heresies. Follow, as sheep do, wherever the shepherd leads. There are many wolves plausible enough to ensnare the pilgrims of God by evil pleasure. However, the harmony among you will leave no place for them. (3) Keep away from the poisonous weeds which grow where Jesus Christ does not till the soil, for they are not of the planting of the Father. Not that I have found any division among you except the filtering away of impure elements. For, all who belong to God and Jesus Christ are with the [Catholic] bishop. And those, too, will belong to God who have returned, repentant, to the unity of the [Catholic] Church so as to live in accordance with Jesus Christ. Make no mistake, brethren. No one who follows another into schism inherits the Kingdom of God. No one who follows heretical doctrine is on the side of the passion."

St. Ignatius of Antioch, *To the Smyrnaeans*, 2nd century: “(1) I give glory to Jesus Christ, the God who has imbued you with such wisdom... He was truly nailed to the Cross for our sake... Of his most blessed passion we are the fruits so that through his resurrection he might raise for all ages in the one body of his [Catholic] Church, a standard for the saints and the faithful, whether among Jews or Gentiles...

“(8) Shun schisms as the source of troubles. Let all follow the [Catholic] bishop as Jesus Christ did the Father, and the priests, as you would the Apostles. Reverence the deacons as you would the command of God. Apart from the bishop, let no one perform any of the functions that pertain to the Church. Let that Eucharist be held valid which is offered by the bishop or by one to whom the bishop has committed this charge. Wherever the bishop appears, there let the people be; as wherever Jesus Christ is, there is the Catholic Church. It is not lawful to baptize or give communion without the consent of the bishop. On the other hand, whatever has his approval is pleasing to God. Thus, whatever you do will be safe and valid. It will be well for us from now on to return to sobriety, to set our minds on God while still there is time. It is good to acknowledge God and the bishop. A man who honors the bishop is certainly honored by God. A man who acts without the knowledge of the [Catholic] bishop is serving the devil. And so, may all, by grace, abound among you as you deserve.”

### **1st/2nd centuries: St. Polycarp**

St. Polycarp, *Letter to the Philippians*, 2nd century: “(1) ‘For everyone who does not confess that Jesus Christ has come in the flesh is an antichrist’; and whoever does not confess the witness of the Cross is of the devil; and whoever perverts the sayings of the Lord to his own evil desires and says there is neither resurrection nor judgment, that one is the first-born of Satan. (2) Therefore, let us abandon the vanities of the crowd and their false teachings; let us return to the word which was delivered to us from the beginning.”<sup>10</sup>

*The Martyrdom of Polycarp*, 2nd century: “Jesus Christ [is] the Savior of our souls and helmsman of our bodies, the Shepherd of the Catholic Church throughout the world.”<sup>11</sup>

### **2nd century: St. Irenaeus of Lyons**

St. Irenaeus of Lyons, *Against Heresies*, 2nd century: “(3) ...The Catholic Church possesses one and the same faith throughout the whole world<sup>12</sup>...”

“(1) Since therefore we have such proofs, it is not necessary to seek the truth among others [heretics] which it is easy to obtain from the Church; since the apostles, like a rich man [depositing his money in a bank,] lodged in her hands most copiously all things pertaining to the truth so that every man, whosoever will can draw from her the water of life. For she is the entrance to life; all others are thieves and robbers. On this account we are bound to avoid them, but to make choice of the things pertaining to the Church with the utmost diligence, and to lay hold of the tradition of the truth<sup>13</sup>...”

“(1) ...In the Church God has placed apostles, prophets, teachers, and every other working of the Spirit, of whom none of those are sharers who do not conform to the Church, but who defraud themselves of life by an evil mind and even worse way of

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<sup>10</sup> c. 7.

<sup>11</sup> c. 19.

<sup>12</sup> b. 1, c. 10.

<sup>13</sup> b. 3, c. 4.

acting. Where the Church is, there is the Spirit of God; where the Spirit of God is, there is the Church and all grace.<sup>14</sup>...

“(2) Wherefore it is incumbent to obey the presbyters who are in the Church, those who, as I have shown, possess the succession from the apostles; those who, together with the succession of the episcopate have received the certain gift of truth, according to the good pleasure of the Father. But [it is also incumbent] to hold in suspicion others who depart from the primitive succession and assemble themselves together in any place whatsoever, [looking upon them] either as heretics of perverse minds, or as schismatics puffed up and self-pleasing, or again as hypocrites, acting thus for the sake of lucre and vainglory. For all these have fallen away from the truth... But such as rise up in opposition to the truth and exhort others against the Church of God shall remain among those in hell, being swallowed up by an earthquake, even as those who were with Chore, Dathan, and, Abiron. But those who cleave asunder and separate the unity of the Church, shall receive from God the same punishment as Jeroboam did.<sup>15</sup>...

“(7) [The spiritual man] shall also judge those who give rise to schisms, who are destitute of the love of God, and who look to their own special advantage rather than to the unity of the Church; and who for trifling reasons, or any kind of reason which occurs to them, cut in pieces and divide the great and glorious body of Christ, and so far as in them lies, destroy it — men who prate of peace while they give rise to war, and do in truth strain out a gnat, but swallow a camel. For they can bring about no “reformation” of enough importance to compensate for the evil arising from their schism.... (8) True knowledge is that which consists in the doctrine of the apostles, and the ancient constitution of the Church throughout all the world, and the distinctive manifestation of the body of Christ according to the successions of the bishops, by which they have handed down that Church which exists in every place.<sup>16</sup>”

## **2nd to 3rd centuries: Pope St. Zepherinus**

Pope St. Zepherinus, *Letter 2*, to the Bishops of Egypt: “Whence, too, he speaks by the prophet, saying, ‘Behold how good and how pleasant it is for brethren to dwell together in unity!’ (Ps. 132:1) In a spiritual dwelling, I interpret it, and in a concord which is in God, and in the unity of the faith, which distinguishes this pleasant dwelling according to truth...For in this dwelling the Lord has promised blessing and everlasting life.”

## **3rd century: St. Hippolytus**

St. Hippolytus, *Refutation of All Heresies*, 222: “And the hearers of Callistus being delighted with his tenets, continue with him, thus mocking both themselves as well as many others, and crowds of these dupes stream together into his school. Wherefore also his pupils are multiplied, and they plume themselves upon the crowds (attending the school) for the sake of pleasures which Christ did not permit. But in contempt of Him, they place restraint on the commission of no sin... Behold, into how great impiety that lawless one has proceeded, by inculcating adultery and murder at the same time! And withal, after such audacious acts, they, lost to all shame, attempt to call themselves a Catholic Church!”<sup>17</sup>

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<sup>14</sup> b. 3, c. 24.

<sup>15</sup> b. 4, c. 26.

<sup>16</sup> b. 4, c. 33.

<sup>17</sup> b. 9, c. 7.

### 3rd century: Ss. Cosmas and Damian

*Roman Breviary*, Ss. Cosmas and Damian, 9th month, 27th day: “Cosmas and Damian were Arabian brothers... When Lysias the prefect knew their religion, he had them brought to him and asked them about their way of life and the Christian faith. When they boldly said that they were Christians and that the Christian faith was necessary for salvation, he commanded them to honor the gods and threatened them if they refuse with severe tortures and death. Finding that his threats were useless, he said, ‘Bind the hands and feet of these men and torture them with the greatest torment,’ His commands were carried out, but nonetheless Cosmas and Damian persisted in their profession of faith.”

### 3rd century: St. Cyprian

St. Cyprian. *Epistle 72*, to Jubaianus, 3rd century: “(21) ...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.”

St. Cyprian, *Letter 73*, to Pompey, 3rd century: “(11) For it has been delivered to us, that there is one God and one Christ and one hope and one faith and one Church and one baptism ordained only in the one Church, from which unity whosoever will depart must needs be found with heretics; and while he upholds them against the Church, he impugns the sacrament of the divine tradition. The sacrament of which unity we see expressed also in the Canticles, in the person of Christ, who says, ‘A garden enclosed is my sister, my spouse, a fountain sealed, a well of living water, a garden with the fruit of apples.’ But if his Church is a garden enclosed and a fountain sealed, how can he who is not in the Church enter into the same garden or drink from its fountain? Moreover, Peter himself, showing and vindicating the unity, has commanded and warned us that we cannot be saved except by the one only baptism of one Church. ‘In the ark,’ says he, ‘of Noe, few, that is, eight souls, were saved by water, as also baptism shall in like manner save you.’ In how short and spiritual a summary has he set forth the sacrament of unity! For as, in that baptism of the world in which its ancient iniquity was purged away, he who was not in the ark of Noe could not be saved by water, so neither can he appear to be saved by baptism who has not been baptized in the [Catholic] Church which is established in the unity of the Lord according to the sacrament of the one ark.”

St. Cyprian, *Epistle 51*, to Antonianus, 3rd century: “24. In reference, however, to the character of Novatian, dearest brother, of whom you desired that intelligence should be written you what heresy he had introduced; know that, in the first place, we ought not even to be inquisitive as to what he teaches, so long as he teaches out of the pale of unity. Whoever he may be, and whatever he may be, he who is not in the Church of Christ is not a Christian. Although he may boast himself, and announce his philosophy or eloquence with lofty words, yet he who has not maintained brotherly love or ecclesiastical unity has lost even what he previously had been.”

St. Cyprian of Cartage, *Letter 61*, 253: “(4) ...Let them not think that the way of life or salvation exists for them, if they have refused to obey the bishops and priests, since the Lord says in the book of Deuteronomy: ‘And any man who has the insolence to refuse to listen to the priest or judge, whoever he may be in those days, that man shall die.’ (Deut. 17:12-13) And then, indeed, they were killed with the sword . . . but now the proud and insolent are killed with the sword of the Spirit, when they are cast out from the Church. For they cannot live outside, since there is only one house of God, and there can be no salvation for anyone except in the Church.”

### **3rd century: St. Catherine of Alexandria**

St. Catherine of Alexandria (d. 307): “It is necessary for you to believe the Catholic faith and to be baptized, as must every man in order to save his soul.”<sup>18</sup>

### **4th century: St. Alexander of Alexandria**

St. Alexander of Alexandria, *Letter 1*, on the Arian Heresy, inter. 313-325: “(12) ...And besides, also, one only Catholic and Apostolic Church, which can never be destroyed, though all the world should seek to make war with it; but it is victorious over every most impious revolt of the heretics who rise up against it.”

### **4th century: Pope St. Sylvester and the First Council of Nicea (infallible decree)**

*First Council of Nicea*, confirmed by Pope St. Sylvester I, 325): “Canon 39: He who holds the seat of Rome is the head and prince of all patriarchs; inasmuch as he is first, as was Peter, to whom power is given over all Christian princes and over all their peoples, as he who is the Vicar of Christ our Lord over all peoples and over the whole Christian Church, and whoever shall contradict this, is excommunicated by the synod.”<sup>19</sup>

### **4th Century: Athanasian Creed (infallible decree)**

St. Athanasius, *Athanasian Creed*, 361: “Whoever wishes to be saved must, above all, keep the Catholic faith; for unless a person keeps this faith whole and entire he will undoubtedly be lost forever... This is the Catholic faith; everyone must believe it firmly and steadfastly otherwise he cannot be saved.”<sup>20</sup>

### **4th century: St. Athanasius**

St. Athanasius, *Epistle 1*, to Bishop Serapion, Concerning the Holy Spirit, 4th century: “28. ...See the tradition which is from the beginning, and the doctrine and faith of the Catholic Church, which the Lord indeed communicated, but the apostles proclaimed and the fathers guarded; for on this has the Church been founded, and he who falls away from it would not be a Christian, and should no longer be called so.”<sup>21</sup>

St. Athanasius, *On the Synods*, 359: “(54) ...What then I have learned myself, and have heard men of judgment say, I have written in few words; but do you, remaining on the foundation of the Apostles, and holding fast the traditions of the Fathers, pray that now at length all strife and rivalry may cease, and the futile questions of the heretics may be condemned.”<sup>22</sup>

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<sup>18</sup> *Saints to Know and Love*, First Edition, Slaves of the Immaculate Heart of Mary, Cambridge, MA, 1953, p. 81.

<sup>19</sup> *Arabic Canons*, Canon XXXIX.

<sup>20</sup> D. 39-40.

<sup>21</sup> Contained in *The Letters of Saint Athanasius Concerning the Holy Spirit*, Translated by C.R.B. Shapland. Published by The Epworth Press, London, 1951. Page 58.

<sup>22</sup> p. 3.

#### 4th century: St. Cyril of Jerusalem

St. Cyril of Jerusalem, *Catechetical Lectures*, Lecture 18, 350: “(22) ...Now then let me finish what still remains to be said for the Article, "In one Holy Catholic Church," on which, though one might say many things, we will speak but briefly. (23) It is called Catholic then because it extends over all the world, from one end of the earth to the other; and because it teaches universally and completely one and all the doctrines which ought to come to men's knowledge, concerning things both visible and invisible, heavenly and earthly; and because it brings into subjection to godliness the whole race of mankind, governors and governed, learned and unlearned; and because it universally treats and heals the whole class of sins, which are committed by soul or body, and possesses in itself every form of virtue which is named, both in deeds and words, and in every kind of spiritual gifts.”

#### 4th century: St. Ambrose

St. Ambrose, *Commentary on the Gospel of Luke*, c. 389: “Even the heretics appear to have Christ, for none of them denies the name of Christ; yet, anyone who does not confess all that pertains to Christ does in fact deny Christ...<sup>23</sup> The Lord severed the Jewish people from his kingdom, and heretics and schismatics are also severed from the kingdom of God and from the Church. Our Lord makes it perfectly clear that every assembly of heretics and schismatics belongs not to God but to the unclean spirit.”

St. Ambrose, *On Repentance*, c. 384: “(24) ...He [Christ] affirms that they act with Satanic spirit who divide the Church of God, so that he includes the heretics and schismatics of all times, to whom he denies forgiveness, for every other sin is concerned with single persons, this is a sin against all. For they alone wish to destroy the grace of Christ who rend asunder the members of the Church for which the Lord Jesus suffered and the Holy Spirit was given us.”<sup>24</sup>

St. Ambrose, *Commentaries of Twelve of David's Psalms*, Psalm 40, 4th century: “Peter is he to whom the Lord said: ‘You are Peter, and on this rock I will build the Church.’ Therefore, where Peter is, there is the Church; where the Church is, there is no death but only everlasting life. And therefore Christ added: ‘And the gates of hell shall not prevail, and I will give you the keys of the kingdom of heaven.’”<sup>25</sup>

#### 4th century: Council of Laodicea

*Council of Laodicea*, 4th century: “Canon 34: No Christian shall forsake the martyrs of Christ and turn to false martyrs; that is, to those of the heretics or those who formerly were heretics, for they are aliens from God. Let those who go after them be anathema.”

#### 4th century: Fourth Council of Carthage

*Fourth Council of Carthage*, 398: “Canon 1: He who is to be ordained bishop must first be examined whether he is prudent, teachable, of gentle manners, etc.; above all, whether he openly acknowledges the chief points of the faith, *i.e.* that the

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<sup>23</sup> 6, 10. Contained in *The Faith of the Early Fathers*, by apostate Rev. William Jurgens, v. 2, p. 163, No. 1304.

<sup>24</sup> b, 2, c. 4.

<sup>25</sup> 40, 30. Contained in *The Faith of the Early Fathers*, by apostate Rev. William Jurgens, v. 2, p. 150, No. 1261.

Father, Son, and Holy Spirit are one God, that Christ has two natures, and yet is only one Person ; whether he believes that the Old and New Testaments have only one Author and God; that the devil is not wicked by nature, but of his own freewill; whether he believes in the resurrection of this flesh, and in the judgment; whether he does not disapprove marriage, or condemn second marriages, or the eating of flesh; whether he has communion with reconciled penitents, and believes that in baptism all sins, original sin as well as wilful sins, are remitted, and that outside the Catholic Church there is no salvation.”<sup>26</sup>

#### 4th/5th centuries: St. Augustine

St. Augustine, *Sermo ad Caesariensis Ecclesiae Plebem* (Address to the People of the Church at Caesarea), 418: “(6) ...No man can find salvation except in the Catholic Church. Outside the Catholic Church one can have everything except salvation. He can hold office, he can have sacraments, he can sing ‘alleluia,’ he can respond ‘amen,’ he can hold to the gospel, he can have faith and preach in the name of the Father and Son and Holy Spirit. But never except in the Catholic Church can he find salvation.”

St. Augustine, *Faith and the Creed*, 393: 21. ...We believe also in the holy Church, that is, the Catholic Church. For heretics violate the faith itself by a false opinion about God; schismatics, however, withdraw from fraternal love by hostile separations, although they believe the same things we do. Consequently; neither heretics nor schismatics belong to the Catholic Church, not heretics, because the Church loves God, and not schismatics, because the Church loves neighbor.”

St. Augustine, *On the Predestination of the Saints*, 428: “The saving grace of this religion, the only true one through which alone true salvation is truly promised, has never been refused anyone who was worthy of it; and whoever did lack it, was unworthy of it.”<sup>27</sup>

St. Augustine, *On Baptism, Against the Donatists*, 400: “10. ...Those whom they [the Donatists] baptize they heal from the wound of idolatry or unbelief; but they injure them more seriously with the wound of schism. For idolaters among the people of the Lord were smitten with the sword; but schismatics were swallowed up by the earth opening her mouth. And the apostle says, ‘Though I have all faith, so that I could remove mountains, and have not charity, I am nothing.’ 11. ...What will it then profit a man that he has sound faith, or perhaps only soundness in the sacrament of faith, when the soundness of his charity is done away with by the fatal wound of schism, so that by the overthrow of it the other points, which were in themselves sound, are brought into the infection of death?”<sup>28</sup> ...

“26. Nor indeed, is it of heresies alone that the apostle says ‘that they which do such things shall not inherit the kingdom of God.’ But it may be worth while to look for a moment at the things which he groups together. ‘The works of the flesh,’ he says ‘are manifest, which are these; fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.’ Let us suppose some one, therefore, chaste, continent, free from covetousness, no idolater, hospitable, charitable to the needy, no man’s enemy, not contentious, patient, quiet, jealous of none, envying none, sober, frugal,

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<sup>26</sup> Contained in *The History of the Christian Councils*, by apostate Bishop Hefele, v. 2, b. 8, sec. 111, pp. 410-411.

<sup>27</sup> b. 1, c. 17.

<sup>28</sup> b. 1, c. 8.

but a heretic; it is of course clear to all that for this one fault only, that he is a heretic, he will fail to inherit the kingdom of God.<sup>29</sup>”

St. Augustine, *On Rebuke and Grace*, c. 426: “‘No man cometh unto me except it were given him of my Father,’ and those who by their tender age were unable to believe but might be absolved from original sin by the sole laver of regeneration, and yet have not received this laver and have perished in death, are not made to differ from that lump which it is plain is condemned, as all go from one into condemnation.”<sup>30</sup>

St. Augustine, *Against Two Letters of the Pelagians*, 420: “And it is brought about on account of this great difference, that although with no possibility of a doubt a persevering integrity of virginity is preferable to conjugal chastity, yet a woman even twice married, if she be a Catholic, is preferred to a professed virgin that is a heretic; nor is she in such wise preferred because this one is better in God’s kingdom, but because the other is not there at all.”<sup>31</sup>

St. Augustine, *On Nature and Grace*, 415: “They who are not liberated through grace, either because they are not yet able to hear or because they are unwilling to obey or, again, because they did not receive at the time when they were unable on account of youth to hear, that bath of regeneration, which they might have received and through which they might have been saved, are indeed justly condemned because they are not without sin, either that which they have derived from their birth, or that which they have added from their own misconduct. ‘For all have sinned’—whether in Adam or in themselves—and come short of the glory of God.”<sup>32</sup>

St. Augustine, *Sermon 8, On Baptism*: “(2) ...For there are some who have put on Christ in the sacrament [of baptism] but are not endued with his faith or morals. Certainly, many heretics have the sacrament of baptism, but they have neither the fruit of salvation nor the bond of peace, ‘having a semblance of piety but disowning its power’ ...for either they have been enrolled by deserters or they have become deserters themselves.”<sup>33</sup>

St. Augustine, *A Sermon to Catechumens on the Creed*, 425: “14. ...This same is the holy Church, the one Church, the true Church, the Catholic Church, fighting against all heresies. Fight, it can; be fought down, it cannot. As for heresies, they went all out of it like as unprofitable branches pruned from the vine, but itself abideth in its root, in its Vine, in its charity. ‘The gates of hell shall not prevail against it.’”

#### **4th/5th centuries: St. Gaudentius of Brescia**

St. Gaudentius of Brescia, *De Lect. Evangel*, 4th century: “It is certain that all men of Noe’s time perished except those in the Ark, which was a figure of the Church. Likewise, they cannot in any way now be saved who are aliens from the Apostolic faith and the Catholic Church.”

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<sup>29</sup> b. 4, c. 18.

<sup>30</sup> c. 12.

<sup>31</sup> b. 3, c. 14.

<sup>32</sup> c. 4.

<sup>33</sup> Contained in *The Fathers of the Church*, by Catholic University of America. Volume 11, Saint Augustine: Seventeen Related Sermons: Sermon 8, p. 331.

## **7th century: Quinisext Council (aka Trullan Council)**

*Quinisext Council (aka Trullan Council)*, 692: “Canon 7. Those who from heresy turn to orthodoxy and to the number of those who are being saved, we receive according to the following method and custom: Arians, and Macerdocians, Quarto-decimans or Tetradites, and Appolinarians, we receive upon their giving a written renunciation of their errors and anathematize every heresy which is not in accordance with the Holy, Catholic and Apostolic Church of God.”

## **5th century: Twelfth Council of Carthage**

*Twelfth Council of Carthage*, 419: “Canon 57. Those who as were baptized by the Donatists and not yet being able to know the pernicious character of their error and afterward when they had come to the use of reason had received the knowledge of the truth, abhorred their former error,...having anathematized their error, may be received by the imposition of the hand into the one Church, the pillar as it is called, and the one mother of all Christians, where all these sacraments are received unto salvation and everlasting life; even the same sacraments which obtain for those persevering in heresy the heavy penalty of damnation. So that which to those who are in the truth, lighteneth to the obtaining of everlasting life, the same to them who are in error tends but to darkness and damnation.”

## **5th century: Pope St. Leo the Great**

Pope St. Leo the Great, *Sermon 83*, 5th century: “‘Upon this rock I will build My Church and the gates of hell shall not prevail against it’ (Mt. 16:18) ... These words are the words of life. And just as they raise up to Heaven those who confess them, so do they plunge down into Hell those who deny them.”<sup>34</sup>

Pope St. Leo the Great, *Letters*, 5th century:

*Letter 10*: “But this mysterious function, the Lord indeed wishes to be the concern of all the apostles but in such a way that he has placed the principle charge on the blessed Peter, chief of the apostles; and from him as from the Head, wishes his gifts to flow to all the body so that any one who dares to secede from Peter’s solid rock may understand that he has no part or lot in the divine mystery.”

*Letter 159*: “For they who have received baptism from heretics are to be confirmed by the imposition of hands with only the invocation of the Holy Spirit because they have received the bare form of baptism without the power of sanctification.”

*Letter 167*: “Since they have received the form of baptism in some way or other [from heretics], they are not to be baptized [again] but are to be united to the Catholics by imposition of hands after the invocation of the Holy Spirit’s power, which they could not receive from heretics.”

## **5th/6th centuries: St. Fulgentius**

St. Fulgentius, *To Peter on the Faith*, 6th century: “38. ... Most firmly hold and never doubt that not only pagans but also all Jews, all heretics, and all schismatics who finish this life outside of the Catholic Church, will go into the everlasting fire prepared for the devil and his angels...”

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<sup>34</sup> PL 54: 429; SS vol. III: 267-268.

“43. ...Anyone who has received the sacrament of baptism but remained away from the Catholic Church is never prepared to obtain everlasting life. Such a person, even if he is very generous with almsgiving and even pours out his blood for the name of Christ, because of the fact that in this life he has not held tightly to the unity of the Catholic Church, he will not have everlasting salvation. Wherever Baptism can be of use to anyone, it is there that almsgiving can be of avail. Baptism indeed can exist outside the Church, but it can be of no avail except within the Church...

“82. Hold most firmly and never doubt that any heretic or schismatic whatsoever, baptized in the name of the Father and of the Son and of the Holy Spirit, if he will not have been gathered to the Catholic Church, no matter how many alms he may have given, even if he shed his blood for the name of Christ, can never be saved. In everyone who does not hold the unity of the Catholic Church, neither Baptism nor alms however generous, nor death taken up for the name of Christ, can be of any profit for salvation, as long as in him either heretical or schismatic depravity continues which leads to death.”<sup>35</sup>

St. Fulgentius, *On the Forgiveness of Sins*, 6th century: “XIX. 2. Whoever is outside this Church, which has received the keys of the kingdom of heaven, is not teaching the path to heaven but to hell; nor is he heading toward the house of everlasting life, but he is hurrying toward the punishment of everlasting death; not only if he remains a pagan without baptism but also even if he perseveres as a heretic after baptism...

“XXII. 1. ...In this way, with Jesus coming, they can be found within that house. outside of which no one can be freed from death, because just as in Jericho anyone who was outside that house could gain no assistance for his life, so outside the Catholic Church, no one will receive the forgiveness of sins; and just as within the Catholic Church, ‘one believes with the heart and so is justified,’ so outside the same Church, unorthodox faith does not procure justification but punishment, and a wicked confession does not acquire salvation for the one who confesses but brings death. Outside this Church neither does the Christian name help anyone, nor does baptism save, nor is a pure sacrifice offered to God, nor is the forgiveness of sins received, nor is the happiness of everlasting life found.”

St. Fulgentius, *Synodal Letter of Fulgentius and Other African Bishops, to John and Venerius*, 6th century: “Grace [of justification] is not properly esteemed by any one who supposes that it is given to all men, when not only does the faith not pertain to all, but even at the present time some nations may yet be found to whom the preaching of the faith has not yet come. But the Blessed Apostle says: ‘How then are they to call upon him in whom they have not believed? Or how shall they believe in him whom they have not heard? But how are they to hear without preaching?’ (Rom. 10:14) Grace, then, is not given to all; for certainly they cannot be participants in that grace who are not believers; nor can they believe if it is found that the preaching of the faith has never come to them at all.”<sup>36</sup>

### **6th century: Pope St. Hormisdas I (infallible)**

Pope St. Hormisdas, *Profession of Faith*, (added to the Epistle *Inter ea Quae*, to the Bishops of Spain), 517: “The first thing required for salvation is to keep the norm of correct faith and to deviate in no way from what the Fathers have established, because it is not possible to lay aside the words of our Lord Jesus Christ who said, ‘You are Peter, and on this rock I will build my Church.’ (Mt. 16:18) These words are proved true by their effects because in the Apostolic See, the Catholic religion

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<sup>35</sup> PL 65:704.

<sup>36</sup> 15, 10; Contained in apostate Rev. William A. Jurgens, *The Faith of the Early Fathers*, vol. 3, 2277.

has always been preserved immaculate. Desiring in no way to be separated from this hope and faith and following in all things what has been established by the Fathers, we anathematize all heretics.”<sup>37</sup>

## 6th century: Pope Pelagius II

Pope Pelagius II, *Quod ad Dilectionem*, first epistle to the schismatic bishops of Istria, c. 585: “Consider, most dear ones, that the Truth could not have lied, nor will the faith of PETER be able to be shaken or changed forever. For although the devil desired to sift all the disciples, the Lord testifies that he himself asked for PETER alone and wished the others to be confirmed by him; and to him also, in consideration of a greater love which he showed the Lord before the rest, was committed the care of feeding the sheep ( Jn. 21:15 ff.); and to him also he handed over the keys of the kingdom of heaven, and upon him he promised to build his Church, and he testified that the gates of hell would not prevail against it (Mt. 16:16 ff.). But because the enemy of the human race even until the end of the world does not abstain from sowing cockle (Mt. 13:25) over the good seed in the Church of the Lord, and therefore, lest perchance anyone with malignant zeal should by the instigation of the devil presume to make some alterations in and to draw conclusions regarding the integrity of the faith and (lest) by reason of this your minds perhaps may seem to be disturbed, we have judged it necessary through our present epistle to exhort with tears that you should return to the heart of your mother the Church, and to send you satisfaction with regard to the integrity of faith.

[The faith of the Synods of NICEA, CONSTANTINOPLE I, EPHESUS I, and especially of CHALCEDON, and likewise of the dogmatic epistle of LEO to Flavian having been confirmed, he proceeds thus: ]

“If anyone, however, either suggests or believes or presumes to teach contrary to this faith, let him know that he is condemned and also anathematized according to the opinion of the same Fathers. . . . Consider (therefore) the fact that whoever has not been in the peace and unity of the Church, cannot have God. (Gal. 3:7)”<sup>38</sup>

Pope Pelagius II, *Dilectionis Vestrae*, second epistle to the schismatic bishops of Istria, c. 585: “For although it is evident from the word of the Lord himself in the Sacred Gospel (Mt. 16:18) where the Church is established, let us hear nevertheless what the blessed Augustine, mindful of the opinion of the same Lord, has explained. For he says that the Church of God is established among those who are known to preside over the apostolic sees through the succession of those in charge, and whoever separates himself from the communion or authority of these sees is shown to be in schism. And following additional remarks (he says): ‘If you are put outside, for the name of Christ, you will also die. Suffer for Christ among the members of Christ; clinging to the body, fight for the head.’ But the blessed Cyprian . . . among other things, says the following: ‘The beginning starts from unity and the primacy is given to PETER, So that the Church and the chair of Christ may be shown (to be) one: and they are all shepherds, but the flock, which is fed by the Apostles in unanimous agreement, is shown to be one.’ And after a few (remarks he adds): ‘Does he who does not hold this unity of the Church believe that he has the faith? Does he who deserts and resists the chair of PETER on which the Church was founded have confidence that he is in the Church?’ Likewise after other remarks (he asserts): ‘They cannot arrive at the reward of peace because they disrupt the peace of the Lord by the fury of discord. . . . Those who were not willing to be at agreement in the Church of God cannot remain with God; although given over to

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<sup>37</sup> D. 171.

<sup>38</sup> D. 246.

flames and fires, they burn, or thrown to wild beasts, they lay down their lives, there will not be [for them] that crown of faith, but the punishment of faithlessness, not a glorious result (of religious virtue), but the ruin of despair. Such a one can be slain, he cannot be crowned. . . . For the crime of schism is worse than that which they [commit] who have offered sacrifice, who, nevertheless, having been disposed to repent for their sins, prayed to God with the fullest satisfaction. In this case the Church is sought and solicited; in the other the Church is opposed. So in this case, he who has fallen has injured only himself; in the other, who attempts to cause a schism deceives many by dragging (them) with himself. In this case there is the loss of one soul; in the other there is danger to many. Certainly the one knows that he has sinned and laments and bewails (it); the other puffed up with pride in his sin and pluming himself on the sins themselves, separates sons from their mother, seduces the sheep from the shepherds, disturbs the sacraments of God, and, whereas the former having stumbled sinned once, the latter sins daily. Lastly, although the lapsed, if afterwards he acquired martyrdom, is able to secure the promises of the kingdom; if the other is slain outside of the Church, he cannot attain to the rewards of the Church.”<sup>39</sup>

### **6th century: Pope St. Gregory the Great**

Pope St. Gregory the Great, *Moralia*, 591: “Now the holy Church universal proclaims that God cannot be truly worshipped saving within herself, asserting that all they that are without her shall never be saved.”<sup>40</sup>

Pope St. Gregory the Great, *Dialogues*, 593: “And how shall one pray for one’s enemies when these can no longer repent of their evil ways and turn to works of righteousness? The saints in heaven, therefore, do not offer prayers for the damned in hell for the same reason that we do not pray for the Devil and his angels. Nor do saintly men on earth pray for deceased infidels and godless people.”<sup>41</sup>

Pope St. Gregory the Great, Book 6, *Letter 66*, to Athanasius, Presbyter of Isuria, 6th century: “As we are afflicted and mourn for those whom the error of heretical pravity has cut off from the unity of the Church, so we rejoice with those whom their profession of the Catholic faith retains within her bosom.”

Regarding Pope St. Gregory the Great’s supposed denial of the Salvation Dogma, see in this book “Pope St. Gregory the Great Did Not Deny the Salvation Dogma,” p. [193](#).

### **7th century: John Moschus**

John Moschus, *The Spiritual Meadow*, 7th century: “There dwelt on the sacred river Jordan a certain old man, Cyriacus by name, of great merit before God. To him came a stranger named Theophanes to ask advice concerning temptations. The old man began to encourage him with talk about temperance. Greatly edified and strengthened, he said to the old man,

‘Truly, my father, if it were not that in my own country I communicate with the Nestorians, I would remain with you.’

“Now, when the aged man heard the name Nestorians, distressed for the ruin of a brother, he began to rebuke him and entreated him to withdraw from that most evil

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<sup>39</sup> D. 247.

<sup>40</sup> v. 2, b. 14, s. 5.

<sup>41</sup> Dialogue IV, c. 46 [44].

and baneful heresy and to seek admission into the Holy, Catholic and Apostolic Church, telling him at the same time that there is no other hope of salvation.

‘But my father and master,’ said the brother, ‘surely this is what all heretics say: that, “Unless you communicate with us, you will not be saved.” Miserable that I am, I do not know what to do! Therefore, beseech the Lord to make me know for certain which is the true faith.’

“The old man was full of joy, and said to him,

‘Come; sit in the cave with me, and have complete hope in God, for His goodness will discover to you the true faith.’

“Then, leaving the brother in the cave, Cyriacus went forth to the dead sea to pray to God for him. Now, about the ninth hour the following day, the brother beheld some one standing before him of terrible appearance, who said,

‘Come and see the truth!’

“And, taking him, he led him to a darksome and fetid place where their burned fire and flames; and, in these flames he saw Nestorius, Eutyches, and certain others. And he who had appeared to him said,

‘This place is prepared for heretics and for those who follow their teachings. If this place pleases you, then continue in your present doctrine; but if you do not want to undergo this punishment, join yourself to the Holy, Catholic and Apostolic Church which that old man is teaching you to do. For I tell you that, although a man should practice all the virtues and yet not believe rightly, he will have to suffer in this place!’

“At these words, the brother regained consciousness, and told Cyriacus, on his return, all that he had seen. And then he joined the Holy Catholic Church.”

### **7th century: St. Maximus the Confessor**

St. Maximus the Confessor, *Defloratio ex Epistola ad Petrum illustrem*, 7th century: “Therefore, if a man does not want to be, or to be called, a heretic, let him not strive to please this or that man... But let him hasten before all things to be in communion with the Roman See. If he be in communion with it, he should be acknowledged by all and everywhere as faithful and orthodox. He speaks in vain who tries to persuade me of the orthodoxy of those who, like himself, refuse obedience to his Holiness the Pope of the most holy Church of Rome; that is, to the Apostolic See... The Apostolic See has received and hath government, authority, and power of binding and loosing from the Incarnate Word himself; and, according to all holy synods, sacred canons and decrees, in all things and through all things, in respect of all the holy churches of God throughout the whole world, since the Word in heaven who rules the heavenly powers binds and loosens there.”<sup>42</sup>

### **8th century: Venerable Bede**

Venerable Bede, *Sermon 16*, 8th century: “He who will not willingly and humbly enter the gate of the Church will certainly be damned and enter the gate of hell whether he wants to or not. . . . Without this confession, without this faith, no one can enter the kingdom of God.”

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<sup>42</sup> Quoted by apostate Antipope Pope Leo XIII in *Satis Cognitum*.

Venerable Bede, *Homily on the day of Saints Peter and Paul*, 8th century: “Blessed Peter, in a special manner, received the keys of the kingdom of heaven and the headship of judiciary power, that all believers throughout the world might understand that all those who in any way separate themselves from the unity of this faith and communion, ...such can neither be absolved from the bonds of their sins, nor enter the gate of the heavenly kingdom.”

### **8th century: St. Peter Mavimenu**

St. Peter Mavimenu (d. 43): “Whoever does not embrace the Catholic Christian religion will be damned, as was your false prophet Mohammed.”<sup>43</sup>

### **8th century: Alcuin of York**

Alcuin of York, *Epistle to Leo III*, 8th century: “Behold, thou art most holy Father the Pontiff chosen by God, the Vicar of the Apostles, the heir of the Fathers, the Prince of the Church, the Nourisher of the one Spotless Dove. In the kindness of fatherly feeling, by thy most holy prayers, and sweetest exhortations of sacred writings, gather us unto God’s holy Church, within the very strong bonds of the Church’s soundness; lest any of us, wandering about, should be met on the outside to be devoured by the ravenousness of the wolf.”<sup>44</sup>

### **9th century: St. George of San Saba**

Saint George of San Saba, 9th century: “Mohammed was a disciple of the devil, and his followers are in a state of perdition.”<sup>45</sup>

### **9th century: Pope Hadrian II and the Fourth Council of Constantinople (infallible decree)**

*The Fourth Council of Constantinople*, 869-870, confirmed by Pope Hadrian II: “Canon 1. If we wish to proceed without offence along the true and royal road of divine justice, we must keep the declarations and teachings of the holy fathers as if they were so many lamps which are always alight and illuminating our steps which are directed towards God... Therefore we declare that we are preserving and maintaining the canons which have been entrusted to the Holy, Catholic and Apostolic Church by the holy and renowned apostles, and by universal as well as local councils of orthodox [bishops], and even by any inspired father or teacher of the Church. Consequently, we rule our own life and conduct by these canons and we decree that all those who have the rank of priests and all those who are described by the name of Christian are, by ecclesiastical law, included under the penalties and condemnations as well as, on the other hand, the absolutions and acquittals which have been imposed and defined by them. For Paul, the great apostle, openly urges us to preserve the traditions which we have received, either by word or by letter, of the saints who were famous in times past.”

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<sup>43</sup> *Roman Martyrology*, 2/20. Upon this profession of the faith, the infidel murdered him.

<sup>44</sup> B. Flacci Alcuini *Epistola ad Leonem III*. Papam. *Inter ejudem Opera*, tom.i, p 30, ed. Frobenio.

<sup>45</sup> Quoted in the *Victories of the Martyrs* by apostate Alphonsus de Liguori.

## 11th century: Pope St. Leo IX

Pope St. Leo IX, *Epistle to the Patriarch of Constantinople*, Michael Kerouliaris, 1050: “If you live not in the body which is Christ, you are none of his. Whose, then, are you? You have been cut off and wither, and like the branch pruned from the vine, you will burn in the fire, an end which may God’s goodness keep far from you... So little does the Roman Church stand alone, as you think, that in the whole world any nation that in its pride dissents from her is in no way a Church, but a council of heretics, a conventicle of schismatics, and a synagogue of Satan...

“By passing a preceding judgment on the great See, concerning which it is not permitted any man to pass judgment, you have received anathema from all the Fathers of all the venerable Councils... As the hinge while remaining immovable opens and closes the door, so Peter and his successors have free judgment over all the Church, since no one should remove their status because ‘the highest See is judged by no one’...

“The Catholic Church, mother and immaculate virgin, although destined to fill the whole world with her members, has nevertheless but one head, which must be venerated by all. Whoever dishonors that head claims in vain to be one of her members. That head is the Church of Rome, whose power the great Constantine recognizes in his *Donation*. Now, as Bishop of Rome, the Pope is the Vicar of God charged with the care of the churches.”<sup>46</sup>

## 11th century: St. Bruno of Segni

Saint Bruno of Segni, *On Simoniacs*, 11th century: “Because baptism consists not in the faith of the giver but in the faith of those who receive it, it is good regardless of by whom it is given. But where there is no Catholic faith, baptism does not work. Consequently, whoever is baptized outside the Church is not released from sin before he returns to the Church. For the remission of sins in no way occurs except within the Church... Thus it is clear that no one shall be saved outside the Church, whether he was baptized within it or outside of it. Why is this? Again, let the Lord himself speak: ‘If someone does not remain in me, let him be cast out like [dead] branches and they shall gather him up, throw him into the fire, and he shall burn.’ (Jn. 15:6) Hence, if the person perishes who was sometimes in Christ but who does not remain in him, how shall the person not perish who was never in him and did not remain in him? For whoever is baptized outside the Church never was nor ever shall be in Christ unless he should be joined to the Church before he departs this life, for he never was nor ever shall be in the body of Christ. For if he is separated from the body of Christ, he is no longer a member of Christ. Moreover, the body of Christ is not outside the Church. Otherwise the Church itself would be outside itself—since the Church is the body of Christ—and this is impossible. Consequently, baptism cannot be given and cannot benefit [the person] outside the Church. For although baptism which is given outside the Church does have the form of the sacrament, it does not have the virtue of the sacrament; it has the form, of course, because it is done in the name of the Father, Son, and Holy Spirit. It does not have the virtue, because it does not effect the remission of sins. Why then are those who come from the heretics not rebaptized? Do you want to hear why? Because they have the form of baptism, i. e., because they have already been reborn from the water at the invocation of the Trinity. It still remains for them to be reborn as well in the Holy Spirit who effects the remission of sins in them—something which the visible form cannot give. For ‘unless someone should be reborn from the water and

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<sup>46</sup> Contained in Eberhardt, *Catholic History*, vol. I, pp. 494-495.

the Holy Spirit, he shall not enter the kingdom of God.’ (Jn. 3:5)... We have also said that no one is saved outside the Church”<sup>47</sup>

### **13th century: St. Francis of Assisi**

Saint Francis of Assisi, *First Rule of the Friars Minor*, 1209:

“Chapter 16: Teach men to believe in Almighty God, Father, Son, and Holy Ghost, the Creator of all things, in Our Lord the Redeemer and Saviour, and that they should become Christians by being baptized; because ‘unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of heaven.”

“Chapter 23: ...And all we, brothers minor, useless servants, humbly entreat and beseech all those within the Holy Catholic and Apostolic Church, wishing to serve God, and all ecclesiastical Orders, priests, deacons, subdeacons, acolytes, exorcists, lectors, door-keepers, and all clerics; all religious men and women, all boys and children, poor and needy, kings and princes, laborers, husbandmen, servants and masters, all virgins, continent, and married people, laics, men and women, all infants, youths, young men and old, healthy and sick, all small and great, and all peoples, clans, tribes, and tongues, all nations and all men in all the earth who are and shall be, that we may persevere in the true faith and in doing penance, for otherwise no one can be saved.”<sup>48</sup>

### **14th century: Blessed Nicholas Talvilich**

Blessed Nicholas Talvilich, 14th century: You Mohammedans are in a state of everlasting damnation. Your Koran is not God’s law nor is it revealed by Him. Far from being a good thing, your law is utterly evil. It is founded neither in the Old Testament nor in the New. In it are lies, foolish things, buffooneries, contradictions, and much that leads not to virtue and goodness but to evil and to all manner of vice.”<sup>49</sup>

### **15th century: Blessed Juliana of Norwich**

Blessed Juliana of Norwich, *Sixteen Revelations of Divine Love*, 15th century: “I knew in my faith that the Jews were accursed and condemned without end, except those who were converted.”

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<sup>47</sup> Translated by W.L. North from the edition of E. Sackur in MGH Libelli de Lite II, (Hannover, 1892), pp.546-562.

<sup>48</sup> *The Works of the Seraphic Father St. Francis*, Translated by a Religious of the Order. Imprimatur: +William Bernard, Bishop of Birmingham. Publisher: R. Washcourne, London, 1882. Part 2 (The First Rule...), pp. 40. 51.

<sup>49</sup> *National Catholic Register*, CA, 1974.

## Nominal Catholics' Teachings on the Salvation Dogma

Even though the teachings in this section are from nominal Catholic heretics or invalid councils, they nevertheless profess the Salvation Dogma.

### 2nd century: Theophilus of Antioch

Apostate Theophilus of Antioch, *To Autolyctus*, 2nd century: "And as, again, there are other islands, rocky and without water and barren and infested by wild beasts and uninhabitable and serving only to injure navigators and the storm-tossed on which ships are wrecked and those driven among them perish, . . . so there are doctrines of error—I mean heresies—which destroy those who approach them. For they are not guided by the word of truth; but as pirates, when they have filled their vessels, drive them on the fore-mentioned places, that they may spoil them; so also it happens in the case of those who err from the truth, that they are all totally ruined by their error."<sup>50</sup>

### 3rd century: Apostate Clement of Alexandria

Apostate Clement of Alexandria, *Stromata*, 208: The true Church, that which is really ancient, is one; and that in it those who according to God's purpose are just, are enrolled. . . Therefore in substance and idea, in origin, in pre-eminence, we say that the ancient and Catholic Church is alone, collecting as it does into the unity of the one faith."<sup>51</sup>

### 3rd century: Origen

Apostate Origen, *Homilies on Joshua*, 250: "If someone from this people wants to be saved, let him come into this house so that he may be able to attain his salvation. . . Let no one, then, be persuaded otherwise, nor let anyone deceive himself: Outside of this house, that is, outside of the Church, no one is saved; for, if anyone should go out of it, he is guilty of his own death."<sup>52</sup>

### 3rd century: Firmilianus

Apostate Firmilianus, *Epistle to Cyprian*, 256: "16. What is the greatness of his error, and what the depth of his blindness, who says that remission of sins can be granted in the synagogues of heretics, and does not abide on the foundation of the one Church, which was once based by Christ upon the rock, may be perceived from this, that Christ said to Peter alone, 'Whatsoever thou shall bind on earth shall be bound in heaven, and whatsoever thou shall loose on earth shall be loosed in heaven.'"<sup>53</sup>

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<sup>50</sup> c. 14.

<sup>51</sup> 7:17.

<sup>52</sup> 3:5

<sup>53</sup> Contained in *Epistles of Cyprian*, Epistle 74.

#### **4th century: Lactantius**

Apostate Lactantius, *Divine Institutes*, c. 303: “It is, therefore, the Catholic Church alone that retains true worship. This is the fountain of truth; this, the domicile of faith; this, the temple of God. Whoever does not enter there or whoever does not go out from there, he is a stranger to the hope of life and salvation. . . Because, however, all the various groups of heretics are confident that they are the Christians and think that theirs is the Catholic Church, let it be known that this is the true Church, in which there is confession and penance and which takes a health-promoting care of the sins and wounds to which the weak flesh is liable.”<sup>54</sup>

#### **4th century: Rufinus**

Apostate Rufinus, Preface to his translation of Book III of apostate Origen’s *First Principles*, 393-399: “Let such things, however, be lightly esteemed by him who is desirous of being trained in divine learning, while retaining in its integrity the rule of the Catholic faith.”

#### **4th/5th centuries: John Chrysostom**

Heretic John Chrysostom, *On the Consolation of Death*, 4th century: “We should mourn for those who are dying without the Faith. . . .And well should the pagan weep and lament who, not knowing God goes straight to punishment when he dies!”

Heretic John Chrysostom, *Homilia de Capto Eutropia*, Homily 2, 4th century: “1. . . .For if thou art inside the fold the wolf does not enter: but if thou goest outside, thou art liable to be the wild beast’s prey; yet this is not the fault of the fold, but of thy own pusillanimity. . . . 6. . . .Do not hold aloof from the Church, for nothing is stronger than the Church. The Church is thy hope, thy salvation, thy refuge.”<sup>55</sup>

#### **13th century: Antipope Innocent III and the invalid and heretical Fourth Lateran Council**

The Invalid and heretical *Fourth Lateran Council*, confirmed by Apostate Antipope Innocent III, 1215: “There is only one universal Church of the faithful, outside of which no one at all is saved.”<sup>56</sup>

Apostate Antipope Innocent III, *Eius Exemplo*, to the Archbishop of Terraco, 1208: “By the heart we believe and by the mouth we confess the one Church, not of heretics but the Holy Roman, Catholic and Apostolic outside which we believe that no one is saved.”<sup>57</sup>

#### **13th century: Bonaventure**

Apostate Bonaventure, *The Breviloquium*, 13th century: “4. . . .But because none may be saved outside the communion of faith and love which makes us children and members of the Church, whenever the sacraments are received outside it, they are received with no effect toward salvation, although they are true sacraments. They

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<sup>54</sup> b, 4, c. 30.

<sup>55</sup> PG 53.

<sup>56</sup> D. 430.

<sup>57</sup> Profession of Faith for the Waldensians; D. 423.

may become effective, however, when the recipient returns to Holy Mother Church, the only Bride of Christ, whose sons are the only ones Christ the Spouse deems worthy of the everlasting inheritance. Wherefore Augustine writes against the Donatists: ‘A comparison of the Church with paradise reveals that while strangers to the Church may receive its Baptism, no one outside the Church may receive or possess beatific salvation.’<sup>58</sup>

### 14th century: Antipope Boniface III

Apostate Antipope 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, the Spouse in the Canticle proclaiming: ‘One is my dove, my perfect one. One she is of her mother, the chosen of her that bore her’ (Cant. 6:8), and she represents one sole mystical body whose Head is Christ and the head of Christ is God. In her then is one Lord, one faith, one baptism. Certainly Noe had one ark at the time of the flood, prefiguring one Church which perfect on one cubit had one ruler and guide, namely Noe, outside which we read all living things on the earth were destroyed... This is that ‘seamless tunic’ of the Lord (Jn. 19:23), which was not cut.... Therefore, of the one and only Church (there is) one body, one head, not two heads as a monster, namely, Christ and Peter, the Vicar of Christ and the successor of Peter, the Lord himself saying to Peter: ‘Feed my sheep.’ (Jn. 21:17). He said ‘My,’ and generally, not individually these or those, through which it is understood that he entrusted to Peter and his successors; of necessity let them confess that they [heretics] are not of the sheep of Christ, since the Lord says in John, ‘to be one flock and one Shepherd.’ (Jn. 10:16)... Hence, ...we declare, we proclaim, we define that it is absolutely necessary for salvation that every human creature be subject to the Roman Pontiff.”

### 14th century: Antipope Clement V and the invalid Council of Vienne

Apostate Antipope Clement V, Invalid *Council of Vienne*, 1311-1312: “Decree 30: ...There is... one universal Church, outside of which there is no salvation.”

### 14th century: Antipope Clement VI

Apostate Antipope Clement VI, *Super Quibusdam* 1351: “Not one man of those traveling outside the faith of the Church and outside obedience to the Pontiff of the Romans can finally be saved.<sup>59</sup> ...

“All those who set themselves up against the faith of the Roman Church and who die in final impenitence will be damned and descend into the perpetual torments of hell.<sup>60</sup> ...

“The Roman Pontiff alone, when doubts arise regarding the Catholic faith, through authentic decision can impose the limit to which all must inviolably adhere, and that whatever by the authority of the keys handed to him by Christ, he determines to be true is true and Catholic, and what he determines to be false and heretical, must be so regarded.<sup>61</sup>”

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<sup>58</sup> b. 2, pt. 6, c. 5, pp. 240-241.

<sup>59</sup> D. 570b.

<sup>60</sup> D. 570l.

<sup>61</sup> D. 570q.

### **15th century: Antipope Eugene IV and the invalid Council of Florence**

Apostate Antipope Eugene IV, Invalid *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 everlasting, but that they will go into the everlasting fire which was prepared for the devil and his angels, unless before death they are joined with her ... 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.<sup>62</sup>... Whoever, therefore, have adverse and contrary opinions the Church disapproves and anathematizes and declares to be foreign to the Christian body which is the Church.<sup>63</sup>”

### **16th century: Antipope Leo X and the invalid and heretical Fifth Lateran Council**

Apostate Antipope Leo X, Invalid and heretical *Fifth Lateran Council*, 1516: “For regulars and seculars, prelates and subjects, exempt and non-exempt, belong to the one universal Church, outside of which no one at all is saved, and they all have one Lord and one faith.”<sup>64</sup>

### **16th century: Antipope Paul III**

Apostate Antipope Paul III, *Sublimus Deus*, 1537: “Man, according to the testimony of the sacred scriptures, has been created to enjoy everlasting life and happiness, which none may obtain save through faith in our Lord Jesus Christ... We, who, though unworthy, exercise on earth the power of our Lord and seek with all our might to bring those sheep of his flock who are outside into the fold committed to our charge... By virtue of Our apostolic authority We define and declare... that the said Indians and other peoples should be converted to the faith of Jesus Christ by preaching the word of God and by the example of good and holy living.”

### **16th century: Francis Xavier**

Apostate Francis Xavier, S.J., Letter to apostate Ignatius Loyola, S.J, 6th century: “Many, many people hereabouts [in the East] are not becoming Christians for one reason only: there is nobody to make them Christians. Again and again I have thought of going round the universities of Europe, especially Paris, and everywhere crying out like a madman, riveting the attention of those with more learning than charity: ‘What a tragedy! How many souls are being shut out of heaven and falling into hell, thanks to you!’”

Apostate Francis Xavier, S.J. 16th century: “Before their Baptism, certain Japanese were greatly troubled by a hateful and annoying scruple: that God did not appear merciful and good because he had never made himself known to the Japanese people before, especially if it was true that those who had not worshipped God were doomed to everlasting punishment in hell. One of the things which torments them most is that we teach that the prison of hell is irrevocably shut, so that there is no escape from it. For they grieve over the fate of their departed children, their parents, and relatives, and they often show grief by tears. Do they ask us if there is any way

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<sup>62</sup> D. 714.

<sup>63</sup> D. 705.

<sup>64</sup> Sess. 11, On Religious and Their Privileges.

to free them by prayer for the everlasting misery. And I am obliged to answer that there is absolutely none.”<sup>65</sup>

Apostate Francis Xavier, S. J., *Prayer for Unbelievers*, 16th century: “O sweet Jesus, remember that the souls of pagans, heretics, and sinners were made by thee and fashioned to thine own image. Behold, O Lord, how many of them go down to hell to the dishonor of thy holy name. Remember the cruel death thou didst suffer for their salvation. Suffer not, I beseech thee, O Lord, to be any longer despised by unbelievers, heretics, and sinners, but graciously hear the prayers of thy Catholic Church, thy most holy spouse. Remember thy mercies and compassions; remember no more their idolatry, their unbelief, their hardness of heart, nor their evil will; but give them grace at length to know, to fear, and to love thee, Jesus Christ our Lord, our salvation, our life and resurrection, through whom we are saved and made free, to whom be all glory for evermore. Amen.”

### **16th century: Antipope Pius IV and the Invalid and heretical Council of Trent**

Apostate Antipope Pius IV, *Council of Trent*, The Profession of Faith of the Council of Trent (*Iniunctum Nobis*), 1565: “This true Catholic faith, outside of which no one can be saved... I now profess and truly hold.”<sup>66</sup>

### **16th century: The invalid and heretical Catechism of Trent**

The invalid and heretical *Catechism of Trent* (aka the *Roman Catechism*), 16th century:

“Infidels are outside the Church because they never belonged to, and never knew the Church, and were never made partakers of any of her Sacraments. Heretics and schismatics are excluded from the Church, because they have separated from her and belong to her only as deserters belong to the army from which they have deserted.”<sup>67</sup>

“Among these figures [of the Church] the ark of Noe holds a conspicuous place. It was built by the command of God, in order that there might be no doubt that it was a symbol of the Church, which God has so constituted that all who enter therein through baptism, may be safe from danger of everlasting death, while such as are outside the Church, like those who were not in the ark, are overwhelmed by their own crimes.”<sup>68</sup>

“Moreover, the Church alone has the legitimate worship of sacrifice and the salutary use of the sacraments, which are efficacious instruments of divine grace, used by God to produce true holiness. Hence, to possess true holiness, we must belong to this Church. ...All other societies arrogating to themselves the name of ‘Church,’ must necessarily, because guided by the spirit of the devil, be sunk in the most pernicious errors, both doctrinal and moral. ...In Jerusalem only was it lawful to offer sacrifice to God, and in the Church of God only are to be found the true worship and true sacrifice which can at all be acceptable to God.”<sup>69</sup>

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<sup>65</sup> Contained in *Saints to Know and Love*, Slaves of the Immaculate Heart of Mary, Cambridge, MA: 1953, p. 139.

<sup>66</sup> D. 1000.

<sup>67</sup> pt. 1, art. 9, sec. 3 (Parts of the Church).

<sup>68</sup> pt. 1, art. 9, sec. 5 (Figures of the Church).

<sup>69</sup> pt. 1, art. 9, sec. 4 (Marks of the Church), Holy.

### **16th century: Antipope Pius V**

Apostate Antipope Pius V, Bull excommunicating the heretic Queen Elizabeth of England, 1570: “The sovereign jurisdiction of the one holy Catholic and Apostolic Church, outside of which there is no salvation, has been given by him [Jesus Christ], unto whom all power in heaven and on earth is given, the King who reigns on high, but to one person on the face of the earth, to Peter, prince of the Apostles... If any shall contravene this Our decree, we bind them with the same bond of anathema.”

### **18th century: Antipope Benedict XIV**

Apostate Antipope Benedict XIV, *Nuper ad Nos*, 1743: “Profession of Faith: This faith of the Catholic Church, without which no one can be saved, and which of my own accord I now profess and truly hold...”

### **19th century: Antipope Leo XII**

Apostate Antipope Leo XII, *Ubi Primum*, 1824: “14. ...It is impossible for the most true God, who is truth itself, the best, the wisest provider, and the rewarder of good men, to approve all sects who profess false teachings which are often inconsistent with one another and contradictory, and to confer everlasting rewards on their members... by divine faith we hold one Lord, one faith, one baptism... This is why we profess that there is no salvation outside the Church.”

Apostate Antipope Leo XII, *Quod hoc Ineunte*, 1824: “8. ...We address all of you who are still removed from the true Church and the road to salvation. In this universal rejoicing, one thing is lacking: that having been called by the inspiration of the heavenly Spirit and having broken every decisive snare, you might sincerely agree with the mother Church, outside of whose teachings there is no salvation.”

### **19th century: Antipope Gregory XVI**

Apostate Antipope Gregory XVI, *Summo Iugiter Studio*, 1832: “2. ...Finally some of these misguided people attempt to persuade themselves and others that men are not saved only in the Catholic religion, but that even heretics may attain everlasting life.”

Apostate Antipope Gregory XVI, *Mirari Vos*, 1832: “13. ...With the admonition of the apostle, that ‘there is one God, one faith, one baptism’ (Eph. 4:5), may those fear who contrive the notion that the safe harbour of salvation is open to persons of any religion whatever. They should consider the testimony of Christ himself that ‘those who are not with Christ are against Him’ (Lk. 11:23), and that they disperse unhappily who do not gather with him. Therefore, ‘without a doubt, they will perish forever, unless they hold the Catholic faith whole and inviolate.’ (Athanasian Creed)”

### **19th century: Antipope Pius IX and the invalid and heretical First Vatican Council**

Apostate Antipope Pius IX, the invalid and heretical *First Vatican Council*, 1870: “Moreover, although the assent of faith is by no means a blind movement of the intellect, nevertheless, no one can assent to the preaching of the gospel as he must to

attain salvation, without the illumination and inspiration of the Holy Spirit, who gives to all a sweetness in consenting to and believing in the truth... Since without faith it is impossible to please God, no one is justified without it, nor will anyone attain everlasting life unless he perseveres to the end in it. Moreover, in order that we may satisfactorily perform the duty of embracing the true faith and of continuously persevering in it, God, through his only-begotten Son, has instituted the Church, and provided it with clear signs of his institution, so that it can be recognized by all as the guardian and teacher of the revealed word.<sup>70</sup> ... “The first condition of salvation is to keep the rule of the right faith.<sup>71</sup> ... This true Catholic faith, outside of which none can be saved, which I now freely profess and truly hold.<sup>72</sup>”

Apostate Antipope Pius IX, *Syllabus of Modern Errors*, 1864: “Condemned Proposition 16: “Man may in the observance of any religion whatever find the way of everlasting salvation and arrive at everlasting salvation.”

### **20th century: Antipope Leo XIII**

Apostate Antipope Leo XIII, *Tametsi Futura Prospicientibus*, 1900: “7. ...Christ is man’s ‘Way’; the Church also is his ‘Way’... Hence all who would find salvation apart from the Church are led astray and strive in vain.”

### **20th century: Antipope Pius X**

Apostate Antipope Pius X, *Iucunda Sane*, 1904: “9. ...Yet at the same time We cannot but remind all, great and small, as Pope St. Gregory did, of the absolute necessity of having recourse to this Church in order to have everlasting salvation.”

Apostate Antipope Pius X, *Editae Saepe*, 1910: “29. ...The Church alone possesses together with her magisterium the power of governing and sanctifying human society. Through her ministers and servants (each in his own station and office), she confers on mankind suitable and necessary means of salvation.”

### **20th century: Antipope Pius XI**

Apostate Antipope Pius XI, *Mortalium Animos*, 1928: “11. ...The Catholic Church is alone in keeping the true worship. This is the fount of truth, this is the house of faith, this is the temple of God: if any man enter not here, or if any man go forth from it, he is a stranger to the hope of life and salvation.”

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<sup>70</sup> sess. 3, c. 3 (Faith); D. 1791, 1793.

<sup>71</sup> sess. 4, c. 4; D. 1833.

<sup>72</sup> sess. 2, Profession of Faith.

## There Is No Remission of Sins Outside the Catholic Church

“Outside the Church sins are not remitted. For the Church alone has received the pledge of the Holy Spirit, without which there is no remission of sins  
(St. Augustine, *Enchiridion*, Chapter 65)

Because there is no salvation outside of the Catholic Church, then there can be no remission of sins outside of the Catholic Church. Indeed, it is an ordinary magisterium dogma from AD 33 on Pentecost Day that there is no remission of sins outside the Catholic Church. And from the information I have, it became a solemn-magisterium dogma in 314 at the Council of Arles.

God never blesses or makes fruitful the sacraments used outside the Catholic Church but instead curses both the ministers and recipients (both adults and infants). If God did not do this but instead blessed and sanctified them, then he would be the author of sin by participating in, condoning, and encouraging their schism, heresy, or idolatry and the sacrilegious and illegal use of his sacraments.

Hence all those outside the Catholic Church (both infants and adults, baptized or unbaptized) cannot have their sins remitted and be in the way of salvation.

Therefore, sacraments that are validly administered outside the Catholic Church, such as the sacrament of baptism, do not bestow any grace.<sup>73</sup>

## Catholics’ teachings on no remission of sins outside the Catholic Church

### *Bible*

“My sister, my spouse, is a garden enclosed, a garden enclosed, a fountain sealed up.” (Can. 4:12)

*Catholic Commentary* on Canticle of Canticles 4:12: “**A garden enclosed:** Figuratively the Catholic Church is enclosed, containing only the faithful. **A fountain sealed up:** That none can drink of its waters; that is, the sanctifying grace and spiritual benefits of the holy sacraments but those who are within its walls.”

Only those in the midst of the Catholic Church receive God’s mercy regarding sanctifying grace:

“We have received thy mercy, O God, in the midst of thy temple.” (Ps. 47:10)

*Catholic Commentary* on Ps. 47:10: “**Temple:** In the Catholic Church we receive many graces, to which those who refuse to be Catholic can have no title.”

*Catholic Commentary* on Ps. 47:10: “**Temple:** Sanctifying grace is only granted to those that are within or come into the Catholic Church.”

Only men who dwell in the house of the Lord can praise him and be sanctified:

“Blessed are they that dwell in thy house, O Lord, they shall praise thee for ever and ever.” (Ps. 83:5) “His enemies I will clothe with confusion, but upon him shall my sanctification flourish.” (Ps. 131:18)

Only those within the Catholic Church are blessed:

“Because he hath strengthened the bolts of thy gates, he hath blessed thy children within thee.” (Ps. 147:13)

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<sup>73</sup> See in this book “Baptisms outside the Catholic Church are illegal but valid,” p. [115](#).

“Blessed are they that dwell in thy house, O Lord, they shall praise thee for ever and ever.” (Ps. 83:5)

Men must believe in the Catholic faith to have their sins remitted:

“By mercy and faith sins are purged away.” (Prv. 15:27)

All who are outside the Catholic Church are unclean and cannot make anything clean and thus cannot get or bestow sanctifying grace and be made clean by having their sins remitted:

“What can be made clean by the unclean? And what truth can come from that which is false?” (Eccus. 34:4)

Jesus said that those who do not believe in him will die in their sins and thus cannot have their sins remitted:

“Therefore I said to you, that you shall die in your sins. For if you believe not that I am he, you shall die in your sin.” (Jn. 8:24)

Jesus said that only those who abide in the vine (Jesus Christ and his Catholic Church) can bear fruit and thus have their sins remitted and be sanctified:

“Now you are clean by reason of the word, which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit of itself unless it abide in the vine, so neither can you, unless you abide in me.” (Jn. 15:3-4)

### *1st to 4th centuries: Apostolic Constitutions*

*Apostolic Constitutions*, 1st to 4th centuries: “XV. Be likewise contented with one baptism alone, that which is into the death of the Lord; not that which is conferred by wicked heretics but that which is conferred by unblameable priests, ‘in the name of the Father, and of the Son, and of the Holy Spirit.’ Matthew 28:19 And let not that which comes from the ungodly be received by you, nor let that which is done by the godly be disannulled by a second. For as there is one God, one Christ, and one Comforter, and one death of the Lord in the body, so let that baptism which is unto him be but one. But those that receive polluted baptism from the ungodly will become partners in their opinions. For they are not [legal] priests. For God says to them: ‘Because you have rejected knowledge, I will also reject you from the office of a priest to me.’ (Osee 4:6) Nor indeed are those that are baptized by them initiated, but are polluted, not receiving the remission of sins, but the bond of impiety.”<sup>74</sup>

### *3rd century: St. Cyprian*

St. Cyprian of Carthage, *Letter 73*, to Pompey, 3rd century: “11. For it has been delivered to us that there is one God and one Christ and one hope and one faith and one Church and one baptism ordained only in the one Church, from which unity whosoever will depart must needs be found with heretics; and while he upholds them against the Church, he impugns the sacrament of the divine tradition. The sacrament of which unity we see expressed also in the Canticles, in the person of Christ, who says, ‘A garden enclosed is my sister, my spouse, a fountain sealed, a well of living water, a garden with the fruit of apples.’ But if his Church is a garden enclosed and a fountain sealed, how can he who is not in the Church enter into the same garden or drink from its fountain? Moreover, Peter himself, showing and vindicating the unity, has commanded and warned us that we cannot be saved

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<sup>74</sup> b. 6, sec. 3.

except by the one only baptism of one Church. 'In the ark,' says he, 'of Noe, few, that is, eight souls, were saved by water, as also baptism shall in like manner save you.' In how short and spiritual a summary has he set forth the sacrament of unity! For as, in that baptism of the world in which its ancient iniquity was purged away, he who was not in the ark of Noe could not be saved by water, so neither can he appear to be saved by baptism who has not been baptized in the Church which is established in the unity of the Lord according to the sacrament of the one ark."

St. Cyprian, *Letter 72*, to Jubaianus, 3rd century: "5. ...Widely different is the faith with Marcion, and moreover with the other heretics, nay, with them there is nothing but perfidy and blasphemy and contention which is hostile to holiness and truth. How then can one who is baptized among them seem to have obtained remission of sins and the grace of the divine mercy by his faith, when he has not the truth of the faith itself?..."

"15. But if we consider what the apostles thought about heretics, we shall find that they in all their epistles execrated and detested the sacrilegious wickedness of heretics. ...They may do nothing towards conferring the ecclesiastical and saving grace, who, scattering and attacking the Church of Christ, are called adversaries by Christ himself, and by his apostles, Antichrists..."

"18. ...How, then, do some say, that a Gentile baptized without, outside the Church, yea, and in opposition to the Church...can obtain remission of sin... What else is it, then, than to become a partaker with blaspheming heretics, to wish to maintain and assert that one who blasphemes and gravely sins against the Father and the Lord and God of Christ can receive remission of sins in the name of Christ?..."

"19. ...Think you that Christ grants impunity to the impious and profane, and the blasphemers of his Father, and that he puts away their sins in baptism..."

#### *4th century: Council of Arles (infallible decree)*

An infallible decree from the First Council of Arles in 314 teaches that "anyone" (and thus infants and adults) baptized in a heretical sect and thus baptized outside the Catholic Church must not be rebaptized but does not "receive the Holy Spirit" and thus the sanctifying grace of baptism and hence the remission of his sins until he enters the Catholic Church. Hence it infallible teaches there is no remission of sins outside the Catholic Church:

*First Council of Arles*, 314: "Canon 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."<sup>75</sup>

#### *4th century: St. Cyril of Jerusalem*

St. Cyril of Jerusalem, *Catechetical Lectures*, Lecture 3 (On Baptism), 4th century: "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.' Neither doth he that is baptized with water but not found worthy of the Spirit receive the

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<sup>75</sup> D. 53.

grace in perfection; nor if a man be virtuous in his deeds, but receive not the seal by water, shall he enter into the kingdom of heaven. A bold saying, but not mine, for it is Jesus who hath declared it...”

#### *4th century St. Ambrose*

St. Ambrose, *On the Mysteries*, c. 387: “23. ...The baptism of unbelievers heals not but pollutes.”<sup>76</sup>

St. Ambrose, *On Repentance*, c. 384: “7. ...Heresy, which does not have the priests of God, cannot claim the right to loose from sins... 8. ...Wherefore, he who cannot loose sin does not have the Holy Spirit.”<sup>77</sup>

#### *4th/5th centuries: St. Augustine*

*Catholic Commentary* on Luke 13:26. “**Eaten and drunk:** It is not enough to feed with Christ in his sacraments...unless we live in unity of the Catholic Church. So St. Augustine applieth this against the Donatists, that had the very same service and sacraments which the Catholic Church had, yet severed themselves from other Christian countries by schism.”

St. Augustine, *On Baptism, Against the Donatists*, 400: “Book 1, Chapter 2] 3. ...We do not therefore say to them [the Donatists], ‘Abstain from giving baptism,’ but ‘Abstain from giving it in schism.’ Nor do we say to those whom we see them on the point of baptizing, ‘Do not receive the baptism,’ but ‘Do not receive it in schism.’ ...

“[Book 1, Chapter 3] “4. There are two propositions, moreover, which we affirm, that baptism exists in the Catholic Church and that in it alone can it be rightly received, both of which the Donatists deny. Likewise there are two other propositions which we affirm, that baptism exists among the Donatists but that with them it is not rightly received... [Chapter 12] 18. ...Let them understand that men may be baptized in communions severed from the Church, in which Christ’s baptism is given and received in the said celebration of the sacrament, but that it will only then be of avail for the remission of sins when the recipient, being reconciled to the unity of the Church, is purged from the sacrilege of deceit by which his sins were retained and their remission prevented... So...in the case of the man who, while an enemy to the peace and love of Christ, received in any heresy or schism the baptism of Christ, which the schismatics in question had not lost from among them, though by his sacrilege his sins were not remitted, yet when he corrects his error and comes over to the communion and unity of the Church, he ought not to be again baptized: because by his very reconciliation to the peace of the Church he receives this benefit, that the sacrament now begins in unity to be of avail for the remission of his sins, which could not so avail him as received in schism...

“[Book 1, Chapter 12] 18. ...Let them understand that men may be baptized in communions severed from the Church in which Christ’s baptism is given and received in the said celebration of the sacrament, but that it will only then be of avail for the remission of sins when the recipient, being reconciled to the unity of the Church, is purged from the sacrilege of deceit by which his sins were retained and their remission prevented... So...in the case of the man who, while an enemy to the peace and love of Christ, received in any heresy or schism the baptism of Christ, which the schismatics in question had not lost from among them, though by his sacrilege his sins were not remitted, yet when he corrects his error and comes over

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<sup>76</sup> c. 4.

<sup>77</sup> b. 1, c. 2.

to the communion and unity of the Church, he ought not to be again baptized: because by his very reconciliation to the peace of the Church he receives this benefit, that the sacrament now begins in unity to be of avail for the remission of his sins, which could not so avail him as received in schism...

“[Book 3, Chapter 13] 18. ...Although among heretics and schismatics there be the same baptism of Christ, the remission of sins, nevertheless, is not operative there because of the very rottenness of discord and wickedness of dissension... It is the one and the same Baptism which outside the Church works death because of discord and inside the Church works salvation because of peace...

“[Book 4, Chapter 1] 1. The comparison of the Church with Paradise shows us that men may indeed receive her baptism outside her pale, but that no one outside can either receive or retain the salvation of everlasting happiness. For, as the words of Scripture testify, the streams from the fountain of Paradise flowed copiously even beyond its bounds... Accordingly, though the waters of Paradise are found beyond its boundaries, yet its happiness is in Paradise alone. So, therefore, the baptism of the Church may exist outside, but the gift of the life of happiness is found alone within the [Catholic] Church, which has been founded on a rock, which has received the keys of binding and loosing. She it is alone who holds as her privilege the whole power of her Bridegroom and Lord; by virtue of which power as bride, she can bring forth sons even of handmaids. And these, if they be not high-minded, shall be called into the lot of the inheritance; but if they be high-minded, they shall remain outside...

“[Book 4, Chapter 18] 25. ... ‘And yet,’ he [St. Cyprian] goes on to say, ‘neither does this baptism profit the heretic even though for confessing Christ he be put to death outside the Church.’ This is most true; for, by being put to death outside the Church, he is proved not to have had charity, of which the apostle says, ‘Though I give my body to be burned, and have not charity, it profiteth in, nothing.’ (1 Cor. 13:3)...

“[Book 7, Chapter 39] 77. This indeed is true, that ‘baptism is not unto salvation except within the Catholic Church.’ For in itself it can indeed exist outside the Catholic Church as well; but there it is not unto salvation, because there it does not work salvation.”

St. Augustine, *Sermons on Selected Lessons of the New Testament*, Sermon 21, On the Words of the Gospel of Matthew 12:32: “32. ...Wherefore whosoever are baptized in the congregations or separations rather of schismatics or heretics... have not been born again of the Spirit... Yet when they come to the Catholic Church and are joined to the fellowship of the Spirit, which without the Church they beyond doubt had not [the Spirit], the washing of the flesh is not repeated in their case. For ‘this form of godliness’ [indelible mark, the brand of Christ] was not wanting to them even when they were without; but there is added to them ‘the Unity of the Spirit in the bond of peace,’ which cannot be given but within. Before they were Catholics indeed, they were as they of whom the Apostle says, ‘Having a form of godliness, but denying the power thereof.’ For the visible form of the branch may exist even when separated from the vine, but the invisible life of the root cannot be had but in the vine. Wherefore the bodily sacraments, which even they who are separated from the Unity of Christ’s Body bear and celebrate, may give ‘the form of godliness’; but the invisible and spiritual power of godliness cannot in any wise be in them, just as sensation does not accompany a man’s limb when it is amputated from the body. 33. And since this is so, remission of sins, seeing it is not given but by the Holy Spirit, can only be given in that Church which hath the Holy Spirit...”

St. Augustine, *Sermo ad Caesariensis Ecclesiae Plebem*, c. 418: “No man can find salvation except in the Catholic Church. Outside the Catholic Church one can have everything except salvation. One can have honor, one can have the sacraments, one can sing alleluia, one can answer amen, one can have faith in the name of the Father

and of the Son and of the Holy Spirit, and preach it too, but never can one find salvation except in the Catholic Church.”

St. Augustine, *Enchiridion*, 421: “Outside the Church sins are not remitted. For the Church alone has received the pledge of the Holy Spirit, without which there is no remission of sins.”<sup>78</sup>

St. Augustine, *Letter 98*, 408: “5. ...The sacrament of Christian baptism, being always due and the same, is of value even when administered by heretics, and though not in that case sufficing to secure to the baptized person participation in everlasting life...”

St. Augustine, *Sermon 8* (Denis), On Baptism: “2. ...For there are some who have put on Christ in the sacrament [of baptism], but are not endued with his faith or morals. Certainly, many heretics have the sacrament of baptism, but they have neither the fruit of salvation nor the bond of peace, ‘having a semblance of piety but disowning its power’ ...for either they have been enrolled by deserters or they have become deserters themselves.”<sup>79</sup>

### *5th/6th centuries: St. Fulgentius*

St. Fulgentius, *The Forgiveness of Sins*, 6<sup>th</sup> century: “2. Anyone who is outside this Church, which received the keys of the kingdom of heaven, is walking a path not to heaven but to hell. He is not approaching the home of everlasting life; rather, he is hastening to the torment of everlasting death. And this is the case not only if he remains a pagan without Baptism, but even if, after having been baptized in the name of the Father and of the Son and of the Holy Spirit, he continue as a heretic. ...For he is saved by the Sacrament of Baptism, whom the unity of love holds within the Catholic Church up to his passing from this present life.”<sup>80</sup>

St. Fulgentius, *The Rule of Faith*, To Peter: “43. ...Anyone who receives the sacrament of Baptism, whether in the Catholic Church or in a heretical or schismatic one, receives the whole sacrament; but salvation, which is the strength of the Sacrament, he will not have if he has had that Sacrament outside the Catholic Church. He must, therefore, return to the Church, not so that he might receive again the Sacrament of Baptism, which no one dare repeat in any baptized person, but so that he may receive everlasting life in Catholic society, for the obtaining of which no one is suited who, even with the Sacrament of Baptism, remains estranged from the Catholic Church...

“79. Hold most firmly and never doubt in the least that outside the Catholic Church the Sacrament of Baptism cannot be of any profit; nay, just as within the Church salvation is conferred through the Sacrament of Baptism upon those who believe rightly, so too, outside the Catholic Church, ruin is heaped up for those who were baptized by that same Baptism if they do not return to the Church...

“80. Hold most firmly and never doubt in the least that no person baptized outside the Catholic Church can become a participant of everlasting life if, before the end of this life, he has not returned and been incorporated in the Catholic Church.”

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<sup>78</sup> c. 65.

<sup>79</sup> Contained in *The Fathers of the Church*, by Catholic University of America. Volume 11, Saint Augustine: Seventeen Related Sermons: On Life’s Pilgrimage: Sermon 8, p. 331.

<sup>80</sup> b. 1, sec. 19.

### *6th/7th century: Pope St. Gregory the Great*

Pope St. Gregory the Great teaches that all those who are baptized into heretical sects do not have the remission of their sins until they convert into the Catholic Church. But he also teaches that these persons are validly baptized and thus have the indelible mark and therefore are not to be rebaptized if they convert into the Catholic Church:

Pope St. Gregory the Great, Epistle *Quia Charitati* to the bishops of Spain, 601: “From the ancient institution of the Fathers we have learned that those who are baptized in the name of the Trinity, although amid heresy, whenever they return to the holy Church, may be recalled to the bosom of their mother the Church either with the anointing of chrism, or the imposition of hands, or with a profession of faith alone...., because the holy baptism, which they received among the heretics, at that time restores the power of cleansing in them when they have been united to the holy faith and the heart of the universal Church.”<sup>81</sup>

### *7th century: Quinisext Council (aka Trullan Council)*

The Quinisext Council decrees that those with use of reason who were baptized outside the Catholic Church must not be rebaptized but do not receive the “gift of the Holy Spirit” and thus the sanctifying grace of baptism and hence the remission of their sins until they enter the Catholic Church:

*Quinisext Council* (aka Trullan Council), 692: “Canon 7. Those who embrace orthodoxy and join the number of those who are being saved from the heretics, we receive in the following regular and customary manner: Arians, Macedonians, Sabbatians, Novatians, those who call themselves Cathars and Aristae, Quartodeciman or Tetradites, Apollinarians—these we receive when they hand in statements and anathematise every heresy which is not of the same mind as the holy, Catholic, and apostolic Church of God. They are first sealed or anointed with holy chrism on the forehead, eyes, nostrils, mouth, and ears. As we seal them, we say: ‘Seal of the gift of the Holy Spirit.’ ”

### *11th century: Pope Leo IX*

Pope Leo IX, *Congratulamur Vehementer (Symbol of Faith)*, to Peter, Bishop of Antioch, 1053: “I believe that the one true Church is holy, Catholic and apostolic, in which is given one baptism and the true remission of all sins. I also believe in a true resurrection of this body, which now I bear, and in everlasting life.”<sup>82</sup>

## **Nominal Catholics’ teachings on no remission of sins outside of the Catholic Church**

### *3rd century: Apostate Firmilianus*

Apostate Firmilianus, *Epistle 74*, to Cyprian, 256: “14. But if the baptism of heretics can have the regeneration of the second birth, those who are baptized among them must be counted not heretics but children of God. ...But the synagogue of heretics is not one with us because the spouse is not an adulteress and a harlot. Whence also

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<sup>81</sup> D. 249.

<sup>82</sup> D. 347.

she cannot bear children of God... 16. What is the greatness of his error and what the depth of his blindness who says that remission of sins can be granted in the synagogues of heretics and does not abide on the foundation of the one Church, which was once based by Christ upon the rock, may be perceived from this, that Christ said to Peter alone, 'Whatsoever thou shall bind on earth shall be bound in heaven, and whatsoever thou shall loose on earth shall be loosed in heaven.'"

### *13th century: Apostate Bonaventure*

Apostate Bonaventure, *Breviloquium*, 13th century: "1. ...Once these conditions [intention and Orders] are present, the sacraments may be conferred by either the good or the wicked, the faithful or the heretical, within the Church or outside it: but within the Church, they are conferred both in fact and in effect, while outside it, although conferred in fact, they are not effective... 4. ...But because none may be saved outside the communion of faith and love which makes us children and members of the Church, whenever the sacraments are received outside it, they are received with no effect toward salvation, although they are true sacraments. They may become effective, however, when the recipient returns to Holy Mother Church, the only Bride of Christ, whose sons are the only ones Christ the Spouse deems worthy of the everlasting inheritance."<sup>83</sup>

### *14th century: Antipope Boniface VIII*

Apostate Antipope Boniface VIII, *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, the Spouse in the Canticle proclaiming: 'One is my dove, my perfect one. One she is of her mother, the chosen of her that bore her' (CC. 6:8)]; which represents the one mystical body whose head is Christ, of Christ indeed, as God. And in this, 'one Lord, one faith, one baptism' (Eph. 4:5)."<sup>84</sup>

### *15th century: Antipope Eugene IV*

Apostate Antipope Eugene IV, invalid and heretical *Council of Florence*, 1441: "It firmly believes, professes and preaches that... the unity of the ecclesiastical body is of such importance that only for those who abide in it do the Church's sacraments contribute to salvation."

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<sup>83</sup> pt. 6, c. 5 (On the Administration of the Sacraments).

<sup>84</sup> D. 468.

## Laws Enforcing the Salvation Dogma

### Laws on the reception of baptized non-Catholic infants and adults into the Church

The Catholic Church's laws that require non-Catholic baptized infant, children, and adult converts to be received into the Catholic Church is one infallible proof that previous to their reception into the Catholic Church these baptized infants, children, and adults were outside the Catholic Church and thus not Catholic. These laws also teach that only when they enter the Catholic Church do they get the gifts of the Holy Spirit of membership in the Catholic Church and of sanctifying grace and thus the remission of their sins and punishment due to their sins.

#### *4th century: Council of Arles (infallible decree)*

The First Council of Arles in 314 teaches that "anyone" (and thus infants and adults) baptized in a heretical sect and thus baptized outside the Catholic Church must not be rebaptized but does not "receive the Holy Spirit" and thus the grace of baptism until he enters the Catholic Church:

*First Council of Arles, 314 AD:* "[Infallible] Canon 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)

#### *4th century: Pope St. Siricius*

In his epistle *Directa ad Decessorem* in 385, Pope St. Siricius decreed that baptism outside the Catholic Church is valid and thus those who convert must not be rebaptized. And he also decreed that they do not receive the Holy Spirit and thus do not have their sins remitted until they enter the Catholic Church:

Pope St. Siricius, *Directa ad Decessorem*, to Himerius, Bishop of Terracina, 385:  
“(1, 1) And so on the first page of your letter you have indicated that very many baptized by the impious Arians are hastening to the Catholic faith and that certain of our brothers wish to baptize these same ones again. This is not allowed since the Apostle forbids it to be done and the canons oppose it, and after the cessation of the Council of Ariminum general decrees sent to the provinces by my predecessor Liberius of venerable memory prohibit it. These together with the Novatians and other heretics we join to the company of the Catholics through the sole invocation of the sevenfold Spirit by the imposition of a bishop's hands, just as it was determined in the Synod, which, too, the whole East and West observe. It is proper that you also do not deviate from this course henceforth if you do not wish to be separated from our company by synodal decision.”<sup>85</sup>

This decree applies to baptized infants also as he makes no distinction.

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<sup>85</sup> D. 88.

*4th/5th centuries: The Third Council of Carthage (397), Fifth Council of Carthage (401), and the Code of Canons of the African Church (419)*

The Third Council of Carthage in 397 specifically refers to infants baptized in heretical sects who later convert into the Catholic Church, which proves they were not inside the Catholic Church as baptized infants. This below decree involves a dispute as to whether heretics who were outside the Catholic Church from their infancy and then convert and become Catholic when they attain the use of reason are irregular and thus cannot be admitted to Holy Orders:

*Third Council of Carthage, 397:* “In reference to the Donatists, it is resolved that we do ask the advice of our brethren and fellow-bishops, Siricius and Simplicianus, concerning those only who are in infancy baptized among them, Whether in that which they have not done by their own judgment the error of their parents shall hinder them, that when they by a wholesome purpose shall be converted to the Church of God may not be promoted to be ministers of the holy altar?”

Note carefully that this decree says that when “those...who are in infancy baptized among [heretics]...shall be converted to the Church of God,” which proves they were outside the Catholic Church as baptized infants.

The question of whether converts who were outside the Catholic Church from infancy could be promoted to the ministry of the altar had already been settled by 401, within four years after the Third Council of Carthage, as proved by Canon 1 of the Fifth Council of Carthage:

*Fifth Council of Carthage, 401:* “Canon 1 (57 in the *Codex Can. Eccl. Afric.*).  
“Children of Donatists may, as has been already declared, be ordained after joining the Church.”<sup>86,87</sup>

These children baptized among the Donatists had to join the Catholic Church before they could be ordained. This proves that they were not joined to the Catholic Church previous to being received into the Catholic Church. In 419 AD, Canon 57 of the *Code of Canons of the African Church* records this same decision—converts who were outside the Catholic Church from infancy could be promoted to the ministry:

*The Code of Canons of the African Church*, held at Carthage, 419: “Canon 57 [Greek 61] Since in the former council it was decreed, as your unanimity remembers as well as I do, that those who as **children were baptized by the Donatists**, and not yet being able to know the pernicious character of their error, and afterward when they had come to the use of reason had received the knowledge of the truth, abhorred their former error, and **were received** (in accordance with the ancient order) by the imposition of the hand **into the Catholic Church of God** spread throughout the world, that to such the remembrance of the error ought to be no impediment to the reception of the clerical office... They are but one after all, as the blessed Apostle tells us, saying: ‘One God, one faith, one baptism,’ and it is not lawful to reiterate what once only ought to be administered. Those therefore who have been so baptized having anathematized their error may be received by the imposition of the hand into the one Church, the pillar as it is called, and the one mother of all Christians, where all these Sacraments are received unto salvation and everlasting life, even the same sacraments which obtain for those persevering in heresy the heavy penalty of damnation.”<sup>88</sup>

Note very carefully that this canon teaches that the “children...baptized by the Donatists” did not have the use of reason and thus were baptized non-Catholic infants. Not until they “had come

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<sup>86</sup> Footnote 6: “Van Espen (*Commentar. In Canones*, etc. Colon. 1755, pp. 340, sqq.) gives an explanation of this and the following canons.”

<sup>87</sup> From *A History of the Christian Councils*, by Rev. Hefele, v. 2, bk. 8, sec. 113, p. 422.

<sup>88</sup> Found in Dionysius Exiguus, *Codex Can. Migne, Pat. Lat.*, Tom. lxxvii, col. 182.

to the use of reason” and “had received the knowledge of the truth” and were “received...into the Catholic Church” did they enter the Catholic Church; hence they were not inside the Catholic Church as baptized infants. Because these converts were outside the Catholic Church from infancy, they were granted the favor of being eligible to obtain Orders (the ministry of the altar). Whereas, adults who “were baptized by the Donatists” and then converted into the Catholic Church were irregular and thus could not obtain Orders.<sup>89</sup>

Note also that this Canon 57 says that only in the “one Church” (the Catholic Church) the “sacraments are received unto salvation and everlasting life” and that all those baptized outside the Catholic Church incur “the heavy penalty of damnation,” which can only be lifted if they enter the Catholic Church. The Council of Trullo in 692 AD speaks of “salvation-bearing baptism” and thus implies that there is a non-salvation-bearing baptism that, which is administered outside the Catholic Church:

*Council of Trullo* (aka The Quinisext Council): “Canon 53. Whereas the spiritual relationship is greater than fleshly affinity; and since it has come to our knowledge that in some places certain persons who become sponsors to children in holy salvation-bearing baptism, afterwards contract matrimony with their mothers (being widows), we decree that for the future nothing of this sort is to be done. But if any, after the present canon, shall be observed to do this, they must, in the first place, desist from this unlawful marriage, and then be subjected to the penalties of fornicators.”<sup>90</sup>

#### *5th century: Council of Chalcedon (infallible decree)*

In 451 the infallible Council of Chalcedon teaches that children “baptized among the heretics” must be brought into the communion of the Catholic Church, which proves they were not in communion with the Catholic Church previously:

*Council of Chalcedon*, 451, confirmed by Pope St. Leo the Great: “Canon 14. Since in certain provinces it is permitted to the readers and singers to marry, the holy Synod has decreed that it shall not be lawful for any of them to take a wife that is heterodox. But those who have already begotten children of such a marriage, if they have already had their children baptized among the heretics, must bring them into the communion of the Catholic Church; but if they have not had them baptized, they may not hereafter baptize them among heretics, nor give them in marriage to a heretic, or a Jew, or a heathen, unless the person marrying the orthodox child shall promise to come over to the orthodox faith. And if any one shall transgress this decree of the Holy Synod, let him be subjected to canonical censure.”

Hence it is a dogma that “children baptized among the heretics” must be brought “into the communion of the Catholic Church” and thus are outside the Catholic Church. They are baptized non-Catholic children. In order to enter the Catholic Church and thus have their sins remitted, these “children baptized among the heretics” must be brought “into the communion of the Catholic Church.” If “children baptized among the heretics” were in communion with the Catholic Church, then this infallible decree would be sinful, harmful, and erroneous for banning children from being baptized among the heretics—“they may not hereafter baptize them [children] among heretics”—because it would prevent these children from having their sins remitted and entering the Catholic Church. The obvious meaning of the word “children” in this

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<sup>89</sup> This is a disciplinary law and thus can be modified or abolished. Hence it is up to the pope to allow or disallow members of nominal Christian sects who convert and thus enter the Catholic Church to obtain orders, or, if they had orders, to exercise them in the Catholic Church.

<sup>90</sup> Labbe and Cossart, *Concilia*, Tom. VI, col. 1135 et seqq.

infallible decree is all children and thus children who do not have the use of reason and children who do have the use of reason.

#### *5th century: Pope St. Leo the Great*

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

Pope St. Leo the Great makes no distinction for infants or adults and thus includes both. He says “any such person” baptized by heretics does not get the grace of the Holy Spirit until he enters the Catholic Church by “the imposition of hands by the bishop.”

#### *5th century – Pope St. Felix III*

*A Dictionary of Christian Biography*, by Smith and Wace, 1880: “Between the date of his rupture with the East and that of his death Felix had been employed in helping to reconstitute the African church, which had lately suffered under persecution at the hands of the Arian Vandals. This persecution, which had raged with great cruelty under king Hunneric, who died in 484, had ceased under his nephew and successor Gundarnund, when a number of apostates sought readmission to catholic communion. A synod of thirty-eight bishops was held at Rome under Felix in the year 488, the result of which was a synodical letter from him, dated the 15th of March in that year, laying down the following terms of readmission:—1. Bishops, priests, and deacons, who had allowed themselves to be rebaptized by the Arians, whether willingly or under pressure, were to do penance during life, and be admitted to lay communion only at the point of death. 2. Others, whether clerics, monks, virgins, or laity, who had been rebaptized voluntarily, were to be reconciled, on condition of repentance, after twelve years, of which three were to be passed among the audientes, seven among the poenitentes, and during the remaining two of which they were to be debarred from offering oblations, the viaticum being still allowed them during any period of their penance if at the point of death. 3. Persons, not being bishops, priests, or deacons, who had been rebaptized under pressure of persecution, were to be admitted to communion after three years’ penance, and imposition of hands. In all cases those who had been rebaptized were declared incapable of ordination. Children who had been rebaptized were, on the ground of the ignorance incident to their age, to be admitted to communion after a short period of penance.”<sup>91</sup>

#### *6th/7th century: Pope St. Gregory the Great*

Pope St. Gregory the Great teaches that all those who are baptized into heretical sects do not have the remission of their sins until they convert into the Catholic Church. But he also teaches that these persons are validly baptized and thus have the indelible mark and therefore are not to be rebaptized if they convert into the Catholic Church:

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<sup>91</sup> Felix III, p. 485, col. 1.

Pope St. Gregory the Great, epistle *Quia Charitati* to the bishops of Spain, 601: “From the ancient institution of the Fathers we have learned that those who are baptized in the name of the Trinity, although amid heresy, whenever they return to the holy Church, may be recalled to the bosom of their mother the Church either with the anointing of chrism, or the imposition of hands, or with a profession of faith alone..., because the holy baptism, which they received among the heretics, at that time restores the power of cleansing in them when they have been united to the holy faith and the heart of the universal Church.”<sup>92</sup>

Pope St. Gregory the Great makes no distinction for infants or adults and thus includes both. He says “those who are baptized...amid heresy.” And elsewhere he explicitly teaches that infants are included among children baptized outside the Catholic Church who do not get the remission of sins until they are received into the Catholic Church:

Pope St. Gregory the Great, *Epistle 17*, Book 1, To All the Bishops of Italy: “...Warn all the Lombards in your districts, seeing that grievous mortality is everywhere imminent, that they should reconcile these their children who have been baptized in Arian heresy to the Catholic faith, and so appease the wrath of the Almighty Lord which hangs over them. Warn, then, those whom you can; with all the power of persuasion you possess seize on them, and bring them to a right faith; preach to them everlasting life without end; that, when you shall come into the sight of the strict Judge, you may be able, in consequence of your solicitude, to shew in your own persons a shepherd’s gains.”

St. Gregory the Great, *Epistle 37*, To Bishop Columbus: “Gregory to Columbus, Bishop of Numidia, ...Furthermore, a thing altogether hard to be borne and hostile to *the* right faith has come to our ears; namely, that Catholics (which is awful to be told) and religious persons (which is worse) consent to their children and their slaves or others whom they have in their power being baptized in the heresy of the Donatists. And so, if this is true, let your Fraternity study with all your power to correct it, to the end that the purity of the faith may through your solicitude stand inviolate and innocent souls who might be saved by Catholic baptism perish not from the infection of heretics. Whosoever, then, of the persons above mentioned has suffered any one belonging to him to be baptized among the Donatists, study with all your power, and with all urgency, to recall such to the Catholic faith. But, if any one of such persons should under any pretext endure the doing of this thing in the case of such as are his in the future, let him be cut off entirely from the communion of the clergy.”

Hence Pope St. Gregory the Great teaches that innocent souls (infants) who do not receive “Catholic baptism” and thus receive baptism in heretical sects perish “from the infection of heretics.” By “innocent souls,” then, Pope St. Gregory means innocent because infants cannot commit a sin by their own power. But he does not mean that they are not guilty of original sin or even possibly the mortal sin of heresy imparted to them by heretical parents because he says that these infants (these innocent souls) will perish “from the infection of the heretics.”<sup>93</sup>

Pope St. Gregory, then, teaches that infants “baptized in the heresy of the Donatists” will perish “from the infection of the heretics” if they die before being recalled to the Catholic faith and entering the Catholic Church. Therefore, Pope St. Gregory the Great teaches that infants who receive Catholic baptism are in the way of salvation but infants baptized in the heresy of the Donatists or any other non-Catholic sect or religion are not in the way of salvation and thus are baptized non-Catholic infants:

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<sup>92</sup> D. 249.

<sup>93</sup> See in this book “Baptized Non-Catholic Infants and Children: Baptized infants get their faith and allegiance from the external intention of their guardians,” p. [128](#).

St. Gregory the Great, *Epistles*, Book 11, Epistle 67, Gregory to Quiricus, Bishop, and the other Catholic bishops in Hiberia: “And indeed we have learnt from the ancient institution of the Fathers that whosoever among heretics are baptized in the name of the Trinity, when they return to holy Church, may be recalled to the bosom of mother Church either by unction of chrism, or by imposition of hands, or by profession of the faith only. Hence the West reconciles Arians to the holy Catholic Church by imposition of hands, but the East by the unction of holy chrism. But Monophysites and others are received by a true confession only, because holy baptism, which they have received among heretics, then acquires in them the power of cleansing when either the former receive the Holy Spirit by imposition of hands, or the latter are united to the bowels of the holy and universal Church by reason of their confession of the true faith.”

Hence Pope St. Gregory teaches that all those who were baptized “among heretics” do not get the “power of cleansing” and thus do not get membership in the Catholic Church and thus the sanctifying grace of baptism which remits their sins and the punishment due to their sins. He teaches that they only get these things if they enter the Catholic Church.

#### *7th century: Quinisext Council (aka Trullan Council)*

The Quinisext Council decrees that those who were baptized outside the Catholic Church must not be rebaptized but do not receive the “gift of the Holy Spirit” and thus the grace of baptism until they enter the Catholic Church:

*Quinisext Council* (aka Trullan Council), 692: “Canon 7. Those who embrace orthodoxy and join the number of those who are being saved from the heretics, we receive in the following regular and customary manner: Arians, Macedonians, Sabbatians, Novatians, those who call themselves Cathars and Aristae, Quartodeciman or Tetradites, Apollinarians—these we receive when they hand in statements and anathematise every heresy which is not of the same mind as the holy, Catholic, and apostolic Church of God. They are first sealed or anointed with holy chrism on the forehead, eyes, nostrils, mouth, and ears. As we seal them, we say: ‘Seal of the gift of the Holy Spirit.’ ”

Infants who were baptized outside the Catholic Church enter the Catholic Church when their Catholic sponsors make an act of faith for the infant and then the Catholic bishop lays his hands upon the infant, at which point it enters the Catholic Church.<sup>94</sup>

#### *19th century: Form of receiving Protestant converts born outside the Catholic Church*

The *1859 Form of Receiving Converts* into the Catholic Church is used for Protestants who were never Catholic previous to being Protestants. It proves that they were outside the Catholic Church as baptized infants by referring to them as being “born outside the Catholic Church”:

*Forma Receptionis Neo-Converti*, 1859: “I, N. N., having before my eyes the holy Gospels, which I touch with my hand, and knowing that no one can be saved without that faith which the Holy, Catholic, Apostolic, Roman Church holds, believes, and teaches; against which I grieve that I have greatly erred, inasmuch as, having been born outside that Church, I have held and believed doctrines opposed to her teaching...”<sup>95</sup>

<sup>94</sup> See in this book “Laws on the reception of baptized non-Catholic infants and adults into the Church,” p. 57.

<sup>95</sup> Rescript of the Holy Office, July 20, 1859, to the Bishop of Philadelphia.

Hence these Protestants were never inside the Catholic Church as infants nor until they took the above abjuration. Thus the practice of the Catholic Church in receiving baptized converts into the Catholic Church who were never Catholic proves that infants baptized in non-Catholic Churches or religions are outside the Catholic Church and thus are said to be “born outside the Catholic Church.” s

(For in-depth information regarding this and related topics, see in this book “Baptized Non-Catholic Infants and Children,” p. [113](#).)

### **Laws banning baptizing infants of non-Catholics**

If infants validly baptized outside the Catholic Church were to get all the gifts of baptism and hence be Catholic and in a state of grace, then the Catholic Church should promote the use of the sacrament of baptism outside the Catholic Church in these cases. And if infants baptized by Catholics contrary to the will of their non-Catholic guardians could get all the gifts of baptism, then Catholics would be obliged to baptize as many infants of non-Catholics as possible, even by stealth. By doing this these baptized infants who die before they attain the use of reason would be saved. Yet the Catholic Church dogmatically forbids both of these things. She forbids the use of the sacrament of baptism, as well as any other sacrament, outside the Catholic Church for both infants and adults:

St. Augustine, *On Baptism, Against the Donatists*, 400: “3. ...We do not therefore say to them [the Donatists], ‘Abstain from giving baptism,’ but ‘Abstain from giving it in schism.’ Nor do we say to those whom we see them on the point of baptizing, ‘Do not receive the baptism,’ but ‘Do not receive it in schism.’”<sup>96</sup>

And the Catholic Church also forbids Catholics to baptize infants contrary to the will of their non-Catholic guardians:

Apostate Antipope Benedict XIV, *Postremo Menses*, to Viceregent in the City, 1747: “After we have explained the most obvious cases in which this rule of ours prohibits the baptizing of Hebrew children against the wishes of their parents, we add some other declarations pertaining to this rule, the first of which is this: If parents are lacking, but the infants have been entrusted to the guardianship of a Hebrew, they can in no way be lawfully baptized without the assent of the guardian, since all the authority of the parents has passed to the guardians...”<sup>97</sup>

If infants baptized contrary to the will of their non-Catholic guardians or baptized outside the Catholic Church were to get all the gifts of baptism and hence be in a state of grace, then these dogmatic laws and practices of the Catholic Church would be mortally sinful for depriving these infants of sanctifying grace and, even worse, for sending them to hell if they die unbaptized because of these laws. Hence this is just more proof that infants baptized outside the Catholic Church do not get all the gifts of baptism but get only the indelible mark and that infants get baptized into or outside the Catholic Church by the external intention of their guardians.

Hence the use of the sacrament of baptism outside the Catholic Church is illegal and sacrilegious and thus does not bear blessings and good fruit but brings down God’s curses upon the ministers and recipients. It should be odious to any Catholic of good will to believe that God the Holy Spirit would sanctify the millions of baptisms of infants that are administered outside the Catholic Church by Protestants of all sorts (such as Anglicans, Lutherans, and Evangelicals and other charismatics) and thus lend credence to their rebellion, heresy, and hatred of the true God and His Catholic Church by coming down upon them and blessing their infants.

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<sup>96</sup> b. 1, c. 2.

<sup>97</sup> D. 1486.

(For in-depth information regarding this and related topics, see RJMI book *Baptized Non-Catholic Infants and Children*.)

### **Laws on not burying in the Church infants baptized outside the Catholic Church**

The Catholic Church's law and practice of forbidding dead infants who were baptized in non-Catholic sects, churches, or religions to be buried in the Catholic Church is another proof that these infants were not Catholic, not inside the Catholic Church, and did not have their sins remitted. If they were Catholic, then this law and practice would be evil for not burying these infants in the Catholic Church. If Catholic popes, Church Fathers, bishops, theologians, and laymen believed that infants baptized in non-Catholic sects, churches, or religions are inside the Catholic Church, then they should have buried these dead baptized infants inside the Catholic Church. . Even though the *1917 Code of Canon Law* is invalid and heretical, it teaches the truth in this regard in the parts I have quoted below:

“Canon 1239. Unbaptized persons must not be buried from a church.

“Canon 1241. When ecclesiastical burial had to be denied to a person it is also forbidden to have for him any funeral Mass, anniversary, or other public funeral services.”

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## Topics Related to the Salvation Dogma

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## Only Catholics Are True Christians

What follows is some evidence of the deeper dogma that all men who profess belief in Jesus Christ and the New Testament but do not adhere to the Catholic Church are not Christians.<sup>98</sup> They are either formal heretics or formal schismatics. Hence they do not believe in or obey the true Jesus Christ and thus do not believe or obey the true Catholic Church. Therefore, they are nominal Christians (that is, Christians in name only). Hence only Catholics are true Christians:

Heretic Tertullian, *The Prescriptions against Heretics*, c, 200: “Since this is the case, in order that the truth may be adjudged to belong to us, ‘as many as walk according to the rule,’ which the Church has handed down from the apostles, the apostles from Christ, and Christ from God, the reason of our position is clear, when it determines that heretics ought not to be allowed to challenge an appeal to the Scriptures, since we, without the Scriptures, prove that they have nothing to do with the Scriptures. For as they are heretics, they cannot be true Christians because it is not from Christ that they get that which they pursue of their own mere choice, and from the pursuit incur and admit the name of heretics. Thus, not being Christians, they have acquired no right to the Christian Scriptures.”<sup>99</sup>

St. Cyprian, *Epistle 52*, to Antonianus, 3rd century: “24. In reference, however, to the character of Novatian, dearest brother, of whom you desired that intelligence should be written you what heresy he had introduced; know that, in the first place, we ought not even to be inquisitive as to what he teaches, so long as he teaches out of the pale of unity. Whoever he may be, and whatever he may be, he who is not in the Church of Christ is not a Christian. Although he may boast himself, and announce his philosophy or eloquence with lofty words, yet he who has not maintained brotherly love or ecclesiastical unity has lost even what he previously had been.”

St. Cyprian, *Epistle 73*, to Pompey, 3rd century: “7. ...He should not have God as his Father before he has had the Church for his Mother?”

Apostate Lactantius, *Divine Institutes*, c. 303: “For when they are called Phrygians, or Novarians, or Valentinians, or Marcionites, or Anthropians, or Arians, or by any other name they have ceased to be Christians, who have lost the name of Christ, and assumed human and external names. Therefore it is the Catholic Church alone which retains true worship. This is the fountain of truth, this is the abode of the faith, this is the temple of God; into which if any one shall not enter, or from which if any shall go out, he is estranged from the hope of life and everlasting salvation.”<sup>100</sup>

St. Athanasius, *Epistle 1*, to Bishop Serapion, Concerning the Holy Spirit, 4th century: “28. ...See the tradition which is from the beginning and the doctrine and faith of the Catholic Church which the Lord indeed communicated, which the apostles proclaimed and the fathers guarded; for on this has the Church been founded, and he who falls away from it would not be a Christian and should no longer be called so.”<sup>101</sup>

*The Council of Sardica*, 343: “Men who have come down on their churches like wolves, such as Gregorius in Alexandria, Basilius in Ancyra, and Quintianus in

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<sup>98</sup> It is a deeper dogma because a Catholic who is inculpably ignorant of this deeper dogma may think that they are Christians because they profess belief in Jesus Christ and the New Testament, although not Catholic Christians. But if he believes they are in the way of salvation and thus can be saved while not adhering to the Catholic Church, then he is a formal heretic for denying the basic dogma that there is no salvation outside the Catholic Church.

<sup>99</sup> c. 37.

<sup>100</sup> b. 4, c. 30.

<sup>101</sup> Contained in *The Letters of Saint Athanasius Concerning the Holy Spirit*, Translated by C.R.B. Shapland. Published by The Epworth Press, London, 1951. Page 58.

Gaza, we charge them not even to call bishops nor yet Christians, nor to have any communion with them... For those who separate the Son from the substance and divinity of the Father, and alienate the Word from the Father, ought to be separated from the Catholic Church, and alienated from all who bear the name of Christians. Let them then be anathema to you, and to all the faithful, because they have corrupted the word of truth.”<sup>102</sup>

St. Athanasius, *To the Bishops of Egypt*, Chapter 1, 356: “13. ...For maintaining these and the like opinions, Arius was declared a heretic... He who holds these opinions can no longer be even called a Christian, for they are all contrary to the Scriptures.”

St. Athanasius, *On the Symbols 'Of the Essence' and 'Coessential'*, 4th century: “37. Now, if certain others made excuses of the expressions of the Council, it might perhaps have been set down either to ignorance or to caution. There is no question, for instance, about George of Cappadocia who was expelled from Alexandria; a man without character in years past, nor a Christian in any respect but only pretending to the name to suit the times, and thinking ‘religion to be a’ means of ‘gain’ (1 Tim. 6:5)”<sup>103</sup>

*Theodosian Code*, 4th century: “And in imitation of this, Theodosius junior made another law to the same effect against Nestorius and his followers: that they should not abuse the name of Christians but be called Simonians, from Simon Magus, the arch-heretic.”<sup>104</sup>

St. Hilary of Poitiers, *Appeal to Constantius*, 4th century: “The voice of him who cries to you for help should be, I am a Catholic, and do not wish to be a heretic, I am a Christian and not an Arian.”<sup>105</sup>

St. Ambrose, *Commentary on the Gospel of Luke*, c. 389: “101. ...Even the heretics appear to have Christ for none of them denies the name of Christ; yet, anyone who does not confess all that pertains to Christ does in fact deny Christ (1 Jn. 2:22-23)<sup>106</sup> ... The Lord severed the Jewish people from his kingdom, and heretics and schismatics are also severed from the kingdom of God and from the Church. Our Lord makes it perfectly clear that every assembly of heretics and schismatics belongs not to God but to the unclean spirit.”<sup>107</sup>

St. Augustine, *City of God*, 413: “But the devil seeing the temples of the demons deserted and the human race running to the name of the liberating Mediator has moved the heretics under the Christian name to resist the Christian doctrine, as if they could be kept in the city of God indifferently without any correction, just as the city of confusion indifferently held the philosophers who were of diverse and adverse opinions... The heretics themselves also, since they are thought to have the Christian name and sacraments, Scriptures, and profession, cause great grief in the hearts of the pious, both because many who wish to be Christians are compelled by their dissensions to hesitate, and many evil-speakers also find in them matter for blaspheming the Christian name, because they too are at any rate called Christians... But that grief which arises in the hearts of the pious, who are persecuted by the manners of bad or false Christians, is profitable to the sufferers, because it proceeds from the charity in which they do not wish them either to perish or to hinder the salvation of others.”<sup>108</sup>

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<sup>102</sup> Quoted in Theodoret’s *Ecclesiastical History*, b. 6, c. 6.

<sup>103</sup> pt. 3.

<sup>104</sup> b. 16, title 5. *De heret*, c. 66.

<sup>105</sup> PL 10:558; Quoted *The Origin and Development of the Christian Church in Gaul*, by T. Scott Holmes, D.D. 1911. Chap. 6, p. 152.

<sup>106</sup> b. 6, sec. 101; Contained in *The Faith of the Early Fathers*, by apostate Rev. William Jurgens, v. 2, p. 163, No. 1304.

<sup>107</sup> b. 7, sec. 95, Commentary on Lk. 11:24.

<sup>108</sup> b. 18, c. 51.

St. Augustine, *Letter 78*, to the Church of Hippo, 404: “8. ...Ye ought to bring no reproach against heretics but this, that they are not Catholics.”

St. Augustine, *Reply to Faustus the Manichean*, 400: “25 ...Moses no doubt knew in the spirit of prophecy, and from what he himself heard from God that many heretics would arise to teach errors of all kinds against the doctrine of Christ, and to preach another Christ than the true Christ. For the true Christ is he that was foretold in the prophecies uttered by Moses himself and by the other holy men of that nation. Moses accordingly commanded that whoever tried to teach another Christ should be put to death. In obedience to this command, the voice of the Catholic Church, as with the spiritual two-edged sword of both Testaments, puts to death all who try to turn us away from our God or to break any of the commandments.”<sup>109</sup>

St. Augustine, *Letter 104*, to Nectarius, 409: “The emperors say this because they are called Catholic Christians, not servers of idols like your Julian; not heretics, as certain ones have been and have persecuted the Church, when true Christians have suffered the most glorious martyrdom for Catholic truth, not justly deserved penalties for heretical error.”

Pope Leo the Great, *Epistle 124*, 5th century: “I am surprised that you, beloved, have any difficulty in discerning the light of the Truth. And since it has been made clear by numerous explanations that the Christian Faith was right in condemning both Nestorius and Eutyches with Dioscorus, and that a man cannot be called a Christian who gives his assent to the blasphemous opinion of either the one or the other.”<sup>110</sup>

Pope St. Gregory the Great, *Letter 45*, to the Patrician Theoctista, 7th century: “For it used to be said against them that under pretext of religion they dissolved marriages; and that they said that baptism did not entirely take away sins; and that, if any one did penance for three years for his iniquities, he might afterwards live perversely; and that, if they said under compulsion that they anathematized anything for which they were blamed, they were by no means holden by the bond of anathema. Now if there are any who undoubtedly hold and maintain such views, there is no doubt that they are not Christians. And such both I, and all Catholic bishops, and the universal Church, anathematize, because they think what is contrary to the truth, and speak what is contrary.”<sup>111</sup>

Apostate Antipope Eugene IV, Invalid *Council of Florence*, Bull *Cantate Domino*, 1441: “Whoever, therefore, have adverse and contrary opinions, the Church disapproves and anathematizes and declares to be foreign to the Christian body which is the Church.”<sup>112</sup>

Apostate Antipope Leo XIII, *Satis Cognitum*, 1896: “So long as the member was on the body, it lived; separated, it lost its life. Thus the man, so long as he lives in the body of the [Catholic] Church, he is a Christian; separated from her, he becomes a heretic”

Beware of heretics who take out of context the term “Catholic Christians” used by some Church Fathers to defend their heresy that Protestants are Protestant Christians, the Greek Orthodox are Greek Orthodox Christians, etc. and thus are Christians. They used the term “Catholic Christian” to distinguish from the heretics who called themselves Christians but were not, such as the Arians and Donatists. What follows are two quotes one from a council and the other from a Church Father that use the term “Catholic Christian”:

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<sup>109</sup> b. 6.

<sup>110</sup> c. 8.

<sup>111</sup> B. 11.

<sup>112</sup> D. 705.

*The Canons of the 217 Blessed Fathers Who Assembled at Carthage* (aka *The Code of Canons of the African Church*), 419: “Canon 22 (Greek 25.) That bishops or other clergymen shall give nothing to those who are not Catholics. And that to those who are not Catholic Christians, even if they be blood relations, neither bishops nor clergymen shall give anything at all by way of donation of their possessions.”

St. Augustine, *On Heresies*, 428: “[Chap. 43] ...Now what Catholic Christian, learned or otherwise, would not shrink in horror from what Origen calls the purgation of evils?”<sup>113</sup>

Elsewhere, as seen above, St. Augustine teaches that those who profess belief in Jesus but do not adhere to the Catholic Church are not Christians.

St. Augustine, *City of God*, 413: “Heretics under the Christian name...resist the Christian doctrine... But...grief...arises in the hearts of the pious, who are persecuted by the manners of bad or false Christians...”<sup>114</sup>

Why, then, did he and other Church Fathers use the term “Catholic Christian” when opposing the heretics. They did so in order to distinguish Catholics from the heretics and schismatics who called themselves Christians and called their Churches or sects Christian Churches or sects. One proof that this is true is that none of the Church Fathers ever referred to an Arian, Donatist, Pelagian or any other heretic or schismatic as a Christian nor refer to their Churches or sects as Christian Churches or Christian sects. For example, they never used the terms Arian Christian, Donatist Christian, Pelagian Christian, Arian Christian Church, Donatist Christian Church, Pelagian Christian Church, Arian Christian Sect, Donatist Christian Sect, or Pelagian Christian Sect. They either called them Arians, Donatists, or Pelagians or Arian heretics, Donatist schismatics, or Pelagian heretics. And they referred to their Churches or sects as the Arian Church or Sect, Donatist Church or Sect, or Pelagian Church or Sect. For example, the apostate Firmilianus says,

Apostate Firmilianus, *Letter 74*, to St. Cyprian, 3rd century: 26. ...Why do we call them heretics and not Christians? ...We and heretics have not one God, nor one Lord, nor one Church, nor one faith, nor even one Spirit, nor one body,”

In the following quotes St. Augustine use the term “Catholic Christian” but does not refer to the heretics or schismatics as Christians:

St. Augustine, *Letter 93*, to Vincent, 408: “I have received a letter which it seemed to me was not improbably yours, for the one who brought it to me, as he was evidently a Catholic Christian, would, I think, not venture to lie to me... But the Donatists are much too active, and it seems to me it would be advisable for them to be restrained and corrected by the powers established by God.”

St. Augustine, *On Marriage and Concupiscence*, 419-420: “Our other proposition, however, that ‘the good of marriage cannot be blamed for the original sin which is derived from it,’ he will not admit to be true; if, indeed, he assented to it, he would not be a Pelagian heretic, but a Catholic Christian.”<sup>115</sup>

In the following quote, St. Augustine uses the term “Catholic Christian” and says they are the “true Christians”:

St. Augustine, *Letter 104*, to Nectarius, 409: “The emperors say this because they are called Catholic Christians, not servers of idols like your Julian; not heretics, as certain ones have been and have persecuted the Church, when true Christians have

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<sup>113</sup> *PL* 42, col. 33.

<sup>114</sup> b. 18, c. 51.

<sup>115</sup> b. 2, c. 42.

suffered the most glorious martyrdom for Catholic truth, not justly deserved penalties for heretical error.”

While St. Fulgentius uses the term “Catholic Christian,” he does not call the heretics Christians. Instead, he calls them Sabellian heretics, etc:

St. Fulgentius of Ruspe, *On the Forgiveness of Sins*, 6th century: “(XI) 20. ...If you see anyone confessing the one nature of the Father and the Son and the Holy Spirit in such a way that he wants to proclaim one person, do not think him a Catholic Christian but recognize him as a Sabellian heretic. (XII.) 21. If you hear anyone speaking of the three persons of the Father and the Son and the Holy Spirit in such a way that they want to assert three natures of these three persons, understand without a doubt that he is an Arian heretic. (XIII.) 22. If you see anyone confessing the one nature of the Father and the Son but proclaiming that the substance of the Holy Spirit is other, so that he says the Son is equal to the Father and asserts that only the Holy Spirit is less, that one does not hold the truth of the Catholic faith but follows the error of faithlessness born from Macedonius. Accordingly, because he is not a Catholic Christian but a Macedonian heretic, he must be repudiated by all the faithful.”

From the information I have, the heresy that men, Churches, and sects that profess belief in Jesus but do not adhere to the Catholic Church are Christian first entered among nominal Catholics in the late 19th century. For example, the heretical Catholic Encyclopedia, published in the beginning of the 20th century, contains this heresy in several articles. I will list a few:

Nominal *Catholic Encyclopedia*, Canon Law, 1910: “1. General Notions and Division: ...We have to distinguish between the law of the Western or Latin Church, and the law of the Eastern Churches, and of each of them. Likewise, between the law of the Catholic Church and those of the non-Catholic Christian Churches or confessions, the Anglican Church and the various Eastern Orthodox Churches.”

Nominal *Catholic Encyclopedia*, Christianity, 1908: “Moreover, the Christianity of which we speak is that which we find realized in the Catholic Church alone; hence, we are not concerned here with those forms which are embodied in the various non-Catholic Christian sects, whether schismatical or heretical.”

Nominal *Catholic Encyclopedia*, Japan, 1910: “The chief Protestant College in Tokyo belongs to this United Church, and instruction is here given according to the spirit of Protestant Christian religion and morality.”

Nominal *Catholic Encyclopedia*, Oratorio, 1911: “It may be said that they express the national religious ideal of a Protestant Christian people more adequately than does their form of worship.”

However, it is not heresy for Catholics to call a Church or sect by its official name even if the name contains the word “Christian.” But the Catholic should, if necessary to prevent scandal, say that it is not Christian or it is nominally Christian. For example, if a heretical Church calls itself “The Christian Identity Church,” a Catholic must call it by that name when referring to it, but, if necessary, he must say that it is not Christian or it is a nominal Christian Church. Similarly, when referring to the Greek Orthodox Church, Catholics must call it by that name when referring to it, but, if necessary, must say that it is not Orthodox or that is heretical and schismatic and thus is unorthodox or that it is not Christian or that it is a nominal Christian Church.

## Pre-Catechumens and Catechumens Are Believers and Thus Are Catholic

### From Profession of Faith for the Days of the Great Apostasy

1. Pre-catechumens and catechumens have the Catholic faith and are preparing to enter the Catholic Church, and thus they are Catholic. However, they are not members of the Catholic Church until they enter the Catholic Church by baptism or by abjuration if they were previously baptized.
2. Members of the Catholic Church are referred to as the faithful to distinguish them from pre-catechumens and catechumens.
3. Hence pre-catechumens and catechumens are Catholic and adhere to the Catholic Church as non-members while the faithful are Catholic and adhere to the Catholic Church as members.
4. For a man to be a pre-catechumen or catechumen and thus to be a believer the following things are necessary:
  - a) He wants to be a member of the Catholic Church for a good motive.
  - b) He believes in the basic dogmas of the Catholic faith stated in the Apostles' Creed.
  - c) He rejects and condemns all false gods and false religions and thus believes that the Catholic God, Church, and faith are the only true God, Church, and faith.
  - d) He believes that only members of the Catholic Church can be in the way of salvation, as this has to be his main motive for wanting to enter the Catholic Church.
  - e) He promises to live a moral and virtuous life.
  - f) He pledges obedience to the Catholic Church and her legitimate rulers.

### Evidence

#### *Catechumens are Christians and thus are Catholics*

I held the heresy (that most, if not all, of the nominal Catholics hold today) that catechumens are not Catholic. I discovered that it is a deeper dogma of the ordinary magisterium that catechumens are believers and thus Christians and hence Catholic and therefore brothers to the faithful:

*Council of Elvira, 306: "Canon 45. A catechumen who has stayed away from the church for a long time may be baptized if one of the clergy supports his claim to be a Christian, or if some of the faithful attest to this and it appears that the person has reformed."*

St. Cyril of Jerusalem, *Catechetical Lectures*, Lecture 10 (to competentes, those in the last stage before entering the Catholic Church), 4th century: "16. ...Jesus Christ being the Son of God gave us the dignity of being called Christians... But we, since we are servants of the Lord, have that new name... 20. ...Thou art called a

Christian. Be tender of the name. Let not our Lord Jesus Christ, the Son of God, be blasphemed through thee...”

St. Augustine, *Miscellany of Questions in Response to Simplician*, 396:

“Catechumens are not unbelievers otherwise Cornelius did not believe in God, although by his prayers and alms he showed himself worthy to have an angel sent to him. But these good deeds would have had no effect had he not already believed... But in certain persons, like catechumens and like Cornelius himself, before he was incorporated into the Church by participation in the sacraments, the grace of faith, as great as it is, is insufficient to attain to the kingdom of heaven.”<sup>116</sup>

St. Augustine, *A Treatise on the Predestination of the Saints*, 428-429: “The book of Wisdom...has deserved to be read in the Church of Christ from the station of the readers of the Church of Christ and to be heard by all Christians, from bishops downwards, even to the lowest lay believers, penitents, and catechumens, with the veneration paid to divine authority.”<sup>117</sup>

St. Augustine, *On Baptism Against the Donatists*, 400: “19. ...For, on this principle, it would be possible for a Catholic catechumen to light upon the writings of some heretic, and, not having the knowledge requisite for discerning truth from error, he might entertain some belief contrary to the Catholic faith yet not condemned by the words of the creed, just as, under color of the same words, innumerable heretical errors have sprung up...<sup>118</sup> 29. ...I do not hesitate for a moment to place the Catholic catechumen, who is burning with love for God, before the baptized heretic... As, then, we ought not to depreciate a man’s righteousness, which begins to exist before he is joined to the Church, as the righteousness of Cornelius began to exist before he was in the body of Christian men.”<sup>119</sup>,”

What follows is the PL 43:147 from paragraph 29:

**zandi sunt? Sic etiam fieri potest ut in alicujus hæretici librum catholicus catechumenus incidat, et a veritate nesciens discernere errorem, credat aliquid contra catholicam fidem; cui tamen errori verba Symboli non repugnant: sub eisdem quippe verbis innumerales hæreticorum errores exorti sunt. Putans**

Heretic John Chrysostom, *Homilies on the Epistle to the Hebrews*, 403-404, Homily XIII: “For even if one be a catechumen, still he knows Christ, still he understands the faith, still he is a hearer of the divine oracles, still he is not far from the knowledge; he knows the will of his Lord.”

Bishop Commodianus, *Instructions*, 240: “XLVI. TO CATECHUMENS. In few words, I admonish all believers in Christ, who have forsaken idols, for your salvation. In the first times, if in any way thou fallest into error, still, when entreated, do thou leave all things for Christ; and since thou hast known God, be a recruit good and approved, and let virgin modesty dwell with thee in purity. Let the mind be watchful for good things. Beware that thou fall not into former sins. In baptism the coarse dress of thy birth is washed. For if any sinful catechumen is marked with punishment, let him live in the signs of Christianity, although not without loss. [Footnote 1] The whole of the matter for thee is this, Do thou ever shun great sins. XLVII. TO THE FAITHFUL. I admonish the faithful not to hold their brethren in hatred...”

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<sup>116</sup> Second Question, 2.2.

<sup>117</sup> c. 27.

<sup>118</sup> b. 3, c. 14.

<sup>119</sup> b. 4, c. 21.

Footnote 1: “Catechumens falling away before baptism must not despair, but persevere and remain under discipline.”

When St. Perpetua (d. 203) was a catechumen, she professed herself a Christian when questioned by her pagan father:

*Butler's Lives of Saints*, St. Perpetua, 3/7: “A violent persecution being set on foot by the emperor Severus, in 202, it reached Africa the following year; when, by order of Minutius Timinianus (or Firminianus), five catechumens were apprehended at Carthage for the faith; namely, Revocatus and his fellow-slave Felicitas, Saturninus, and Secundulus, and Vibia Perpetua... The father of St. Perpetua, who was a pagan, and advanced in years, loved her more than all his other children... The account Perpetua gives of their sufferings to the eve of their death is as follows: ‘We were in the hands of our persecutors when my father, out of the affection he bore me, made new efforts to shake my resolution. I said to him: “Can that vessel, which you see, change its name?” He said: “No.” I replied: “Nor can I call myself any other than I am, that is to say, a Christian.” At that word my father in a rage fell upon me, as if he would have pulled my eyes out, and beat me: but went away in confusion, seeing me invincible; after this we enjoyed a little repose and in that interval received baptism...’”

The following quote from the *Apostolic Constitutions* lists the catechumens separate from unbelievers and heretics and thus places catechumens as believers:

*Apostolic Constitutions*, 1st to 4th century: “XII. And I James, the brother of John, the son of Zebedee, say, that the deacon shall immediately say, Let none of the catechumens, let none of the hearers, let none of the unbelievers, let none of the heterodox [heretics], stay here. You who have prayed the foregoing prayer, depart.”<sup>120</sup>

The Council of Neocæsarea decrees that catechumens are not entirely excluded from the Church unless they commit several sins which cause them to be cut off from the Church and thus they are no longer catechumens. Hence it teaches that as long as a candidate is a catechumen, he is not “entirely excluded from the Church” and thus adheres to the Church as a non-member:

*Council of Neocæsarea*, 315: “Canon 5. If a catechumen, after being introduced into the Church, and admitted into the ranks of the catechumens, acts as a sinner, he must, if he is *genuflectens* (i.e., to say, in the second degree of penance), become *audiens* (a hearer), until he sins no more. But should he again sin while *audiens* (a hearer), he shall be entirely excluded from the Church.”<sup>121</sup>

### *Pre-catechumens are also Christians and thus are Catholics*

I also discovered that a man must first be made a Christian even before he becomes a catechumen, and thus he is a pre-catechumen. A pre-catechumen has fulfilled the following conditions:

1. He wants to be a member of the Catholic Church for a good motive.
2. He believes in the basic dogmas of the Catholic faith stated in the Apostles' Creed. But he is not given the actual Apostles' Creed until he is about to enter the Catholic Church.
3. He rejects and condemns all false gods and false religions and thus believes that the Catholic God, Church, and faith are the only true God, Church, and faith.

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<sup>120</sup> b. 8, sec. 2, XII.

<sup>121</sup> *History of Councils*, apostate Bishop Hefele, v. 1, b. 1, c. 3, sec. 17, pp. 225-226.

4. He believes that only members of the Catholic Church can be in the way of salvation, as this has to be his main motive for wanting to enter the Catholic Church.
5. He promises to live a moral and virtuous life.
6. He pledges obedience to the Catholic Church and her legitimate rulers.
7. He has been tested by the bishop to see if he has fulfilled these obligations, and he has passed the test. Hence he is ready to be made a catechumen by the bishop.

Because pre-catechumens have these dispositions, they are believers and thus Christians and hence Catholic. Therefore, they adhere to the Catholic Church but as non-members and pre-catechumens (although some refer to them as catechumens of the first stage). The following Canon 7, attributed to the First Council of Constantinople,<sup>122</sup> says that a convert is first made a Christian (a pre-catechumen) before he is made a catechumen:

*First Council of Constantinople*, 381: “Canon 7. We receive...heathens...in the following regular and customary manner: ... On the first day we make Christians of them, on the second catechumens, on the third we exorcise them by breathing three times into their faces and their ears, and thus we catechise them and make them spend time in the church and listen to the scriptures; and then we baptise them.”

This Canon 7 is also contained in the Council of Trullo, 682, as Canon 95:

*Council of Trullo*, 682: “Canon 95. (Concerning how those who convert from heresy are to be received.) ...We receive pagans (in accordance with the following order and custom): on the first day we make them Christians, on the second catechumens, and on the third we exorcize them by blowing thrice in their faces and their ears; then we give them instruction, requiring them to attend Church for a year and attend the reading of the Scriptures; thereupon we baptize them.”

If a convert is not first made a Christian (a pre-catechumen), then the bishop would be making an unbeliever a catechumen. Hence a convert must first be a Christian before he is made a catechumen. However, some hold the allowable opinion that a pre-catechumen is not a Christian until he is made a catechumen by the bishop and thus is a pre-Christian; however, this opinion does not hold up to the evidence, some of which is presented in this section. And more importantly, if the above quoted Canon 7 is in the Second Council of Constantinople, then it is a solemn magisterium dogma that pre-catechumens are Christians.

The *Didascalia* teaches that converts are first made believers and only then does the bishop seal and confirm them by making them catechumens. But even after they are sealed by the bishop and made catechumens, the faithful are not to pray in communion with them; that is, until the catechumens enter the Catholic Church and become one of the faithful:

*Didascalia*, 1st to 3rd century: “We do not refuse salvation even to the heathen if they repent and renounce and remove from themselves their error. Therefore let him be accounted to you as a heathen and as a publican, he who is convicted of evil

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<sup>122</sup> The apostate Bishop Hefele presents evidence that this Canon 7 is not from the First Council of Constantinople, 381. I quote from *A History of the Councils of the Church*, by apostate Bishop Charles Joseph Hefele, D.D., 1894: “While the two preceding canons [6 and 7], though not belonging to the second General Council, still are contained in the old collection of John Scholasticus or Antiochenus, the seventh canon is wanting there also, nor is it to be found in the old Latin translations, and therefore it could not have been in the oldest Greek collections. It is also wanting in the Arabic paraphrase of these canons and in the epitome of Simeon Logotheta. To this it must be added that it really orders nothing, and, moreover, has not the form of a canon, but only relates what was the practice of the Church with regard to the reception of heretics. Now, as we possess a letter from the Church at Constantinople in the middle of the fifth century to Bishop Martyrius of Antioch in which the same subject is referred to in a precisely similar way, Beveridge was probably right in conjecturing that the canon was only an extract from this letter to Martyrius; therefore in no way a decree of the second General Council, nor even of the Synod of 382, but at least eighty years later than the latter. This canon, with an addition, was afterwards adopted by the Quinisext Synod [692] as its ninety-fifth, without, however, giving its origin. Touching the sense of the last lines of this canon, Mayer rightly combats the notion that three classes of catechumens are here meant. He only admits two classes... of catechumens.” (v. 2, b. 7, sec. 99, p. 368.)

works and of falsehood. But afterwards if he promise to repent as the heathen, when they wish and promise to repent and say, 'We believe,' we receive them into the congregation [as pre-catechumens] that they may hear the Word, but we do not communicate with them until they receive the seal and are confirmed [as catechumens]. Thus also we do not communicate with these [catechumens] until they shew the fruits of repentance; for they can certainly come in, if they wish to hear the Word that they may not perish utterly, but in prayer they take no part but go outside because that even they when they see that they do not take part in the Church restrain themselves and repent of their former deeds and become eager to be received into the Church [as one of the faithful] in prayer."<sup>123</sup>

Cornelius and his household were believers in true Judaism, believed in Jesus, and were of good will and thus God sent St. Peter to preach the gospel to them. After St. Peter taught them the basic dogmas, the Holy Spirit came upon Cornelius and his household confirming that they were worthy believers. And this happened even before St. Peter had a chance to make them catechumens. St. Peter, then, bypassed making them catechumens, as he did not lay his hands upon them before baptizing them:

“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? And he commanded them to be baptized in the name of the Lord Jesus Christ. Then they desired him to tarry with them some days.” (Acts 10:44-48)

Hence Cornelius and his household went from being pre-catechumens to members of the Catholic Church in the same day without being made catechumens by St. Peter. Therefore, if they had not been believers and Christians before St. Peter baptized them, then St. Peter would have baptized unbelievers and thus baptized non-Christians.

Another proof that pre-catechumens are believers and thus Christians before being made catechumens by a bishop is that those who died as martyrs right after their conversion. They did not have time to become catechumens. Many did not even have access to a bishop or priest. Some believe that they did not even have time to receive the sacrament of baptism and thus were baptized in their own blood.<sup>124</sup> Here, then, is a case of those who went from being pre-catechumens to being one of the faithful within one or two days, bypassing the catechumen stage, which proves that as pre-catechumens they were believers and thus Christians and thus Catholic.

### *Hence pre-catechumens and catechumens are brothers to the faithful*

Because pre-catechumens and catechumens are believers and thus Catholic, they are brothers to the faithful:

St. Cyril of Jerusalem, *Catechetical Lectures*, Prologue, 4th century: “1. Already there is an odour of blessedness upon you [*competentes*], O ye who are soon to be enlightened... 16. Great is the baptism that lies before you... 9. ...Let us then, brethren, abide in hope...”

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<sup>123</sup> c. 10, 2, 39.

<sup>124</sup> However, it is my opinion that the reception of the sacrament of baptism is necessary to be saved. Hence if they were of good will and thus worthy of salvation, they did receive the sacrament of baptism miraculously. Beware of the heretical opinion regarding baptism of desire which teaches that unbelievers (such as apostate Jews, Moslems, and pagans) can be saved by baptism of desire. (See RJMI book *The Baptism Controversy Revision*.)

St. Augustine, *Lectures on the Gospel of St. John*, Tractate 12, 416: “3. ...Behold, they already believed on Jesus and yet Jesus did not trust himself to them. Why? because they were not yet born again of water and of the Spirit. From this have we exhorted and do exhort our brethren the catechumens.”

St. Augustine, *On the Catechizing of the Uninstructed*, 400: “24. ...Let us also suppose that, on being asked whether the inducement leading him to desire to be a Christian is any advantage looked for in the present life, or the rest which is hoped for after this life, he has answered that his inducement has been the rest that is yet to come. Then perchance such a person might be instructed by us in some such strain of address as the following: ‘Thanks be to God, my brother; cordially do I wish you joy, and I am glad on your account that, amid all the storms of this world, which are at once so great and so dangerous, you have bethought yourself of some true and certain security.’”<sup>125</sup>

St. Augustine, *On the Creed to the Catechumens*, 425: “5. ...Almighty is the Father, Almighty the Son. If Almighty begat not Almighty, he begat not very Son. For what say we, brethren...”

Heretic Epiphanius of Salamis, *Panarion*, c. 377: “2,1 Greetings in the Lord from Epiphanius, least of bishops, to my most honored Masters and beloved children and brothers in Arabia who share my orthodox faith, clergy, laity and catechumens!”<sup>126</sup>

### *Pre-catechumens and catechumens are nevertheless outside the Catholic Church*

Even though pre-catechumens and catechumens adhere to the Catholic Church, they are nevertheless outside the Catholic Church because they adhere to the Catholic Church as non-members. They are said to be in the porch, vestibule, or womb of the Church:

St. Cyril of Jerusalem, *Catechetical Lectures*, 4th century: “[Prologue] 1. Already there is an odour of blessedness upon you [*competentes*], O ye who are soon to be enlightened; already ye are gathering the spiritual flowers, to weave heavenly crowns; already the fragrance of the Holy Spirit has breathed upon you; already ye have gathered round the vestibule of the King’s palace; may ye be led in also by the King!”

Heretic Eusebius of Caesarea, *Church History*, 4th century: “Others he joined together about the basilica on both sides; these are the catechumens who are still advancing and progressing and are not far separated from the inmost view of divine things granted to the faithful.”<sup>127</sup>

Apostate Gregory Thaumaturgus, *Canonical Epistle*, 3rd century: “Canon 11. ...The station of the hearers is within the oratory in the porch with the catechumens...”

Apostate Gregory of Nazianzus, *Orations*, Oration 49 (On Holy Baptism), 4th century: “XVI. ...As long as you are a catechumen you are but in the porch of Religion; you must come inside and cross the court and observe the Holy Things and look into the Holy of Holies and be in company with the Trinity.”

St. Augustine says that they are conceived in the womb but not yet born:

St. Augustine, *Lectures on the Gospel of St. John*, Tractate 12: “3. ...Behold, they already believed on Jesus and yet Jesus did not trust himself to them. Why? because they were not yet born again of water and of the Spirit... They have been conceived; they must be brought forth to the light...”

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<sup>125</sup> c. 16.

<sup>126</sup> *Against Antidicomarians* 58 (78).

<sup>127</sup> b. 10, c. 4.

St. Augustine, *Sermons on Selected Lessons of the New Testament*, Sermon 6 (On the Our Father to the Competentes): “5. ...Even now before ye are born, ye have been conceived of his seed, as being on the eve of being brought forth in the font, the womb as it were of the Church.”

St. Augustine, *Sermon 56*: “5. ...Even now, before you are born, you have been conceived of his seed, for you are about to be born of the font, which is, as it were, the womb of the Church.”

St. Augustine, *Miscellany of Questions in Response to Simplician*, 396:  
“Catechumens are not unbelievers... [But] in order to arrive at everlasting life, one must not only be conceived but also be born.”<sup>128</sup>

While the womb example is good, it does not apply exactly because catechumens are not children of God and thus do not have God as their Father until they enter the Catholic Church; whereas children in the womb are children of a father even before they are born.

### *Hence pre-catechumens and catechumens are sons of the Devil*

Because pre-catechumens and catechumens are outside the Catholic Church, they are still in darkness, sons of the Devil, and thus not sons of God and hence do not have God as their Father.

St. Ambrose, *On the Sacraments*, c. 390: “19. O man, you did not dare to raise your face to heaven; you directed your eyes toward earth; and suddenly you received the grace of Christ [by baptism into the Catholic Church]; all your sins were forgiven. From an evil servant you became a good son... So raise your eyes to the Father, who begot you through the laver...”<sup>129</sup>

St. Augustine, *Lectures on the Gospel of St. John*, Tractate 11: “4. ...And as the catechumens have the sign of the cross on their forehead, they are already of the great house; but from servants let them become sons.”

St. Augustine, *On the Creed to the Catechumens*, 425: “1. ...For have ye now merely heard that God is Almighty? But ye [catechumens] begin to have him for your Father when ye have been born by the Church as your Mother.”

Even though John Chrysostom was a heretic, he correctly teaches that catechumens are believers in Christ and not far from Christ but nevertheless outside the Catholic Church and thus in darkness and thus sons of the Devil and not sons of God:

Heretic John Chrysostom, *Homilies on the Epistle to the Hebrews*, 403-404, Homily 13: “For even if one be a catechumen, still he knows Christ, still he understands the Faith, still he is a hearer of the divine oracles, still he is not far from the knowledge; he knows the will of his Lord.”

Heretic John Chrysostom, *Homilies on Second Corinthians*, 390-397, Homily 2: “On this account it is that the laws of the Church command prayer also to be thus made, and that not for the faithful only but also for the catechumens. For the law stirreth up the faithful to make supplication for the uninitiated. For when the Deacon saith ‘Let us pray earnestly for the catechumens,’ he doth no other than excite the whole multitude of the faithful to pray for them, although the catechumens are as yet aliens. For they are not yet of the Body of Christ, they have not yet partaken of the mysteries, but are still divided from the spiritual flock...”

Heretic John Chrysostom, *Homilies on the Gospel of St. Matthew*, 390-397, Homily 19: “5. ...For he who calls God Father, by him both remission of sins, and taking

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<sup>128</sup> Second Question, 2.2.

<sup>129</sup> b. 5, c. 4.

away of punishment, and righteousness, and sanctification, and redemption, and adoption, and inheritance, and brotherhood with the Only-Begotten, and the supply of the Spirit, are acknowledged in this single title. For one cannot call God Father without having attained to all those blessings.”

Heretic John Chrysostom, *Homilies on the Gospel of John*, Homily 25, 390-397: “3. ...For the catechumen is a stranger to the faithful. He hath not the same head, he hath not the same Father, he hath not the same city, nor food, nor raiment, nor table, nor house, but all are different; all are on earth to the former, to the latter all are in heaven. One has Christ for his King; the other, sin and the devil; the food of one is Christ, of the other, that meat which decays and perishes; one has worms’ work for his raiment, the other the Lord of angels; heaven is the city of one, earth of the other. Since then we have nothing in common [of these things], in what, tell me, shall we hold communion? Did we remove the same pangs, did we come forth from the same womb? This has nothing to do with that most perfect relationship. Let us then give diligence that we may become citizens of the city which is above. How long do we tarry over the border, when we ought to reclaim our ancient country? We risk no common danger; for if it should come to pass (which God forbid!) that through the sudden arrival of death we depart hence uninitiated, though we have ten thousand virtues, our portion will be no other than hell, and the venomous worm, and fire unquenchable, and bonds indissoluble. But God grant that none of those who hear these words experience that punishment!”

One may ask how catechumens can be Catholic and also sons of the Devil. We can compare them to one of the faithful who commits a mortal sin and thus is a son of the Devil even though he is still Catholic. One difference is that the catechumen is going forward from darkness toward the light while the mortally sinful member of the Catholic Church has gone backward from light into darkness. Both are in darkness and sons of the Devil but are going in different directions.

### *Hence pre-catechumens and catechumens do not have God as their Father*

Because the father of pre-catechumens and catechumens is the Devil and not God, I discovered that they were not allowed to pray the Our Father prayer until eight days before entering the Catholic Church, when they were allowed to pray it in anticipation of having God as their Father. These catechumens who were approved and ready for baptism were called competentes, the last stage of the catechumenate before entering the Catholic Church:

St. Augustine, *On the Creed to Catechumens*, 425: “16. ...The very sins which he remits first, he remits not but to the baptized. When? When they are baptized... For how can they say ‘Our Father’ who are not yet born sons? The catechumens, so long as they be such, have upon them all their sins.”

St. Augustine, *Sermons on Selected Lessons of the New Testament*, Sermon 6 (On the Our Father to the Competentes): “5. ‘Do ye therefore say,’ saith he, ‘Our Father, which art in heaven.’ Where ye see ye have begun to have God for your Father. Ye will have him when ye are new born.”

St. Augustine, *Sermons on Selected Lessons of the New Testament*, Sermon 8 (On the Our Father to the Competentes): “1. ...The Son himself, as you heard when the Gospel was read, taught his disciples and his faithful ones this prayer... Learn, then, this prayer [the Our Father] also which you will have to repeat in eight days time. But whosoever of you have not repeated the Creed well, have yet time enough; let them learn it, because on the Sabbath day, in the hearing of all who shall be present, you will have to repeat it, on the last Sabbath day when you will be here to be baptized. But in eight days from today will you have to repeat this prayer which you have heard today...”

The heretical *An Explanation of the Baltimore Catechism of Christian Doctrine* (a.k.a. Baltimore Catechism, No. 4), 1891: “The candidate was then a catechumen of the first class; for two years he was instructed in biblical history, the Ten Commandments, the precepts of charity, and allowed to be present at Mass until the creed. At the end of the second year, he became a catechumen of the second class [competentes]; that is, he was obliged to fast in Lent, to hear sermons, to confess his sins in public and undergo various exorcisms, anointing, and other symbolical ceremonies. In the last week before baptism was administered, after Palm Sunday, that is, the candidates were taught the doctrine of the mystery of the Holy Trinity, the Apostles’ Creed, and the Lord’s Prayer. All these ceremonies previous to baptism have been retained until the present day.”<sup>130</sup>

As you have read, the competentes were also taught for the first time the Apostles’ Creed and told to memorize it. Even though they had to believe in the dogmas in the Apostles’ Creed to be pre-catechumens and catechumens, they did not learn the actual creed until they were competentes and thus ready to enter the Catholic Church by baptism.<sup>131</sup>

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<sup>130</sup> p. 3, II (The Sacraments), 1 (Baptism), 7, pp. 581-582. Beware, this book contains many heresies.

<sup>131</sup> See *RJMI Topic Index*: Discipline of the Secret.

## All the Basic Dogmas Must Be Believed to Be a Member of the Catholic Church

All the basic dogmas must be known and believed to be a member of the Catholic Church and thus as a condition for salvation:

St. Augustine, *On Faith and the Creed*, 393 AD: “Chapter 1. ... We have, however, the Catholic Faith in the Creed, known to the faithful and committed to memory, contained in a form of expression as concise as has been rendered admissible by the circumstances of the case; the purpose of which [compilation] was that individuals who are but beginners and sucklings among those who have been born again in Christ, and who have not yet been strengthened by most diligent and spiritual handling and understanding of the divine Scriptures, should be furnished with a summary, expressed in few words, of those matters of necessary belief...”

Pope St. Leo the Great, *Letter 31*, to Pulcheria Augusta: “For the question is not about some small portion of our Faith on which no very distinct declaration has been made: but the foolish opposition that is raised ventures to impugn that which our LORD desired no one of either sex in the Church to be ignorant of. For the short but complete confession of the Catholic Creed which contains the twelve sentences of the twelve apostles is so well furnished with the heavenly panoply, that all the opinions of heretics can receive their death-blow from that one weapon.”

Even though Benedict XIV and Pius X were apostate antipopes, they taught the truth in this regard:

Apostate Antipope Benedict XIV, *Ubi Primum*, 1740: “3 ... [Clerics] should teach those things which the faithful must know for their salvation and explain the main principles of divine law and Catholic dogma. They should also teach the children the basics of that same faith...”

Apostate Antipope Benedict XIV, *Cum Religiosi*, 1754: “1. We could not rejoice, however, when it was subsequently reported to Us that in the course of religious instruction preparatory to Confession and Holy Communion, it was very often found that these people were ignorant of the mysteries of the faith, even those matters which must be known by necessity of means; consequently they were ineligible to partake of the Sacraments... 4. See to it that every minister performs carefully the measures laid down by the holy Council of Trent... that confessors should perform this part of their duty whenever anyone stands at their tribunal who does not know what he must by necessity of means know to be saved...”

Apostate Antipope Pius X, *Acerbo Nimis*, 1905: “We are forced to agree with those who hold that the chief cause of the present indifference and, as it were, infirmity of soul, and the serious evils that result from it, is to be found above all in ignorance of things divine. And so, Our Predecessor Benedict XIV had just cause to write: ‘We declare that a great number of those who are condemned to everlasting punishment suffer that everlasting calamity because of ignorance of those mysteries of faith which must be known and believed in order to be numbered among the elect.’”

What follows is from the Profession of Faith for the Days of the Great Apostasy.

## **All the basic dogmas must be known and believed in order to be a member of the Catholic Church**

1. All the basic dogmas must be known and believed in order to be a member of the Catholic Church.<sup>132</sup> Hence these dogmas must be known and believed before one can enter the Catholic Church either by baptism or abjuration. A so-called member of the Catholic Church who does not know or believe a basic dogma is not a member of the Catholic Church and thus is outside the Catholic Church until he knows and believes all the basic dogmas. Basic dogmas consist of natural-law basic dogmas and non-natural-law basic dogmas.

### **Natural-law basic dogmas**

2. The natural law is in the hearts of all men. God implants the natural law in their hearts at the instant their souls are created.
3. Hence all men know all the natural-law dogmas even though some men may ignore them or choose to not believe in or obey them.
4. The natural laws consist of all the basic dogmas of morality and some basic dogmas of faith.
5. Some natural laws are known by instinct and reason, and all the others are known only by reason.
6. By God's grace, the natural law in their heart, and reason, all men know some basic dogmas regarding faith, such as the following:
  - a) There is only one God who rewards the just and punishes the wicked.
  - b) God has always existed and thus had no beginning.
  - c) God is all powerful, all knowing, all good, all holy, all just, and merciful.
  - d) God created all things.
  - e) God creates things out of nothing.
  - f) Because there is only one true God, there can be only one true Church, one true faith, and thus one true religion.
  - g) All false gods and false religions contain obvious falsehoods which all men can detect by God's grace and their reason and thus even without the knowledge of the true religion.
  - h) Man has a soul and a body and both were created by God and thus both did not always exist.
  - i) Men have freewill because they can choose to believe or do something or not.
  - j) Men, by their own fault, are corrupt, evil, sinful, and defective.
  - k) There are evil men and good men. Evil men who die go to an evil place, and good men who die go to a good place.

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<sup>132</sup> Infants and others who never had the use of reason get their faith and thus belief in all the basic dogmas by the manifest intention of their parents, guardians, or sponsors for them to believe in the Catholic faith, the basic dogmas, and to be members of the Catholic Church.

- l) Men know that there are things they cannot discover by the natural law and thus must be learned from external sources.
  - m) Men know that there are some things they can never understand by human reason.
  - n) Men know that there are some things that are impossible for them to even know.
7. By the natural law in their heart, all men know all the basic dogmas of morals. What follows is a list of a few, all of which can be known by reason and instinct:
- a) Murder is evil.
  - b) Adultery is evil.
  - c) Homosexuality, bestiality, and transgenderism are evil.
  - d) Abortion is evil.
  - e) Stealing is evil.
  - f) Lying is evil.
  - g) Obedience must be given to lawful superiors. Hence wives must obey their husbands; children must obey their parents; citizens must obey their civil authorities; workers must obey their bosses; students must obey their teachers; soldiers must obey their military superiors; sports players must obey their coaches, etc.
  - h) Obedience is not due to superiors when they command something sinful.
  - i) Love and care for one's own family is good.
  - j) Helping the poor and sick is good.
  - k) Judging, denouncing, and punishing evildoers and other lawbreakers are good things.

### **Non-natural-law basic dogmas**

1. Non-natural-law dogmas can only be known from an external source, such as by hearing or reading about them. What follows are *all* the non-natural-law basic dogmas:
2. The dogmas in the Apostles' Creed, which state that "I believe in God the Father almighty and in Jesus Christ his only Son our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into the underworld; the third day he rose from the dead; he ascended into heaven, and sitteth at the right hand of God the Father almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen."
3. The dogma of the Most Holy Trinity, which states that there is one God in three Divine Persons: God the Father, God the Son, and God the Holy Spirit. Even though each of the three Divine Persons is God, there is only one God. As God, each Divine Person is uncreated, unmade, and eternal and thus always existed and will always exist. (Just remember 3 in 1: 3 Divine Persons in 1 God.)

4. The dogma of the Incarnation, which states that God the Son, Jesus Christ, became man in the womb of the Virgin Mary. Hence since the Incarnation, Jesus Christ is both God and man and thus has two natures, the nature of God from all eternity and the nature of man from the Blessed Virgin Mary. Therefore since the Incarnation, Jesus Christ is one Divine Person, as he always was, but now with two natures, a divine nature and a human nature. (Just remember 2 in 1: 2 natures in 1 Divine Person.)
5. The dogma that the Catholic God, Church, and faith are the one and only true God, Church, and faith.
6. The dogma that only members of the Catholic Church can be in the way of salvation, as this has to be one of the main motives for wanting to be a member of the Catholic Church.
7. The dogma that men who do not profess belief in the Catholic faith or who adhere to non-Catholic religions, sects, or churches or no religion are not Catholic and are sons of the Devil and thus not children of God. This also applies to nominal Catholics who belong to nominal Catholic churches.
8. The dogma that Satan is the father and author of all evil and thus of all sins.
9. Catholics are banned under pain of idolatry, heresy, or schism from being in religious communion with non-Catholics and thus from performing religious acts with non-Catholics.
10. The dogmas and one allowable opinion regarding original sin are as follows:
  - a) Our first parents, Adam and Eve, committed the original sin.
  - b) All humans inherit original sin, except Jesus (which is a dogma) and Mary (which is an allowable opinion<sup>133</sup>).
  - c) Original sin is a deadly sin in the soul and thus places men in a state of damnation and makes them children of the Devil.
  - d) Some consequences of original sin are pain and suffering to the body and mind, and eventual death to the body.
  - e) Even after original sin and the punishment due to sin are remitted in the soul, the consequences of original sin still remain in the body and are known as the concupiscence of the flesh.
11. The sacrament of baptism when worthily administered and received makes one a member of the Catholic Church and remits all sins and the punishment due to sins. However, it is a secondary dogma that baptism bestows the indelible mark.

(For in-depth information regarding Basic Dogmas and related topics, see RJMI book *Basic Dogmas*.)

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<sup>133</sup> The doctrine that Mary was not guilty of any sin is an allowable opinion and not a dogma because Pius IX, who would have infallibly defined it, was an apostate antipope and thus his decree was null and void. Look for the next true pope to infallibly define it.

## Only Good Catholics Can Be Martyrs

### Baptized non-Catholics cannot be martyrs

All the baptized who die as non-Catholics are forever damned to hell and thus even if they die in the name of Christ. Hence baptized non-Catholics cannot be martyrs. Instead, they die for their false Christ and false religion:

“And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.” (1 Cor. 13:3)

*Catholic Commentary* on 1 Cor. 13:3. “**Deliver my body:** “Believe (saith St. Augustine) assuredly and hold for certain, that no heretic and schismatic that uniteth not himself to the Catholic Church no matter how great alms so ever he give, yea or shed his blood for Christ’s name can possibly be saved. For, many heretics by the cloak of Christ’s cause deceiving the simple suffer much. But where true faith is not, there is no justice, because the just liveth by faith. So it is also of schismatics, because where charity is not, justice can there be none: which if they had, they would never pluck in pieces the body of Christ which is the Church. (Aug. seu. Fulg. de fid. ad Pet. c. 39.) So saith St. Augustine in diverse places, not only of heretics that died directly for defense of their heresy, as the Anabaptists and Calvinists now a days do (for that it is more damnable:) but of some heretics and schismatics that may die among the Heathen or Turks for defense of truth or some Article of Christ’s religion. (Aug. de verb. Do. sr. 50 c. 2. & in Psal. 34 conc. 2 prope finem.; Cypr. de unit. Ec. nu. 8.)”

“Blessed are they that suffer persecution for justice’ sake: for theirs is the kingdom of heaven.” (Mt. 5:10)

*Catholic Commentary* on Mt. 5:10. “**Suffer:** Heretics and other malefactors sometime suffer willingly and stoutly, but they are not blessed because they suffer not for justice and hence are false martyrs. For (saith St. Augustine) they cannot suffer for justice that have divided the Church, and, where sound faith or charity is not, there cannot be justice. (Cont. ep. Parm. li. 1. c. 9., Ep. 10. (Ps. 34) Conc. 3.) And so by this scripture are excluded all false martyrs, as St. Augustine often declareth, and (St. Cyprian *de Unit.*)”

St. Cyprian, *Epistle 72*, to Jubaianus, 3rd century: “21. ...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.”

St. Cyprian, *Epistle 51*, to Antoninus, 3rd century: “17. ...Heretics or schismatics, being placed outside the Church and cut off from unity and charity, even though one should be slain for the name of Christ, he could not be crowned in death.”

St. Augustine, *On Baptism, Against the Donatists*, 400: “25. ...Neither does...baptism profit the heretic even though for confessing Christ he be put to death outside the Church. This is most true; for, by being put to death outside the Church, he is proved not to have had charity of which the apostle says, ‘Though I give my body to be burned, and have not charity, it profiteth in nothing.’ ...And therefore, whatever men have that belongs to the Church, it profits them nothing towards salvation outside the Church.”<sup>134</sup>

St. Augustine, *Sermon 138*, 411-412: “2. Because you see, even among the heretics, who have endured a certain amount of harassment because of their iniquities and errors, there are those who boast of being martyrs, in order to steal all the more

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<sup>134</sup> b. 4, c. 17.

easily under this cloak of respectability; because in fact they are wolves. But if you really want to know in what class to count them, listen to that good shepherd the apostle Paul, saying that not all who hand over their bodies to the flames in martyrdom are to be considered as having shed their blood for the sheep, but rather against the sheep.

“If I speak, he says, with the tongues of men and of angels, but do not have charity, I have become like booming brass or clanging cymbals. If I know all mysteries, and have all prophecy and all faith such that I can move mountains, but do not have charity, I am nothing.’ So it’s a great thing, on the last point, this faith that moves mountains; indeed, they are all great things. But if I have these without charity, he says, I, not they, am nothing. But he still hasn’t touched those who falsely boast of being martyrs in their sufferings. Listen to him touching them—or rather running them through. ‘If I distribute all my goods,’ he says, ‘to the poor, and hand over my body to burn’—here they are now; but notice what follows—‘but do not have charity, it does me no good at all’ (1 Cor 13:1-3). There you are, it’s come to the point of suffering and dying, it’s come even to the point of shedding one’s blood, even to the point of one’s body being burnt; and yet it does no good, because there’s no charity there. Add charity, all these things are worthwhile; subtract charity, the rest are worth nothing at all.”

St. Augustine, *Sermo ad Caesariensis Ecclesiae Plebem* (Address to the People of the Church at Caesarea), c. 418: “6. ...All the other things will fade, my brothers. Now he thinks of gaining stature among his own people if he continues obdurate, and of being deemed a martyr for the Donatist faction. Heaven forbid! In the name of our Lord let it be erased from his heart, this pride. He well knows, even he has read it: ‘If I hand over my body to be burned, but I have not charity, it will do me no good’ (1 Cor. 13:3)... Even if this man outside of the Church of Christ is ordered by the enemy of Christ to make offerings to idols, to worship his gods, and when he refuses, he is killed by this enemy of Christ—he can shed his blood, but he will not gain thereby a crown.”<sup>135</sup>

St. Fulgentius, *To Peter on the Faith*, 6th century: “43. ...Anyone who has received the Sacrament of Baptism but remained away from the Catholic Church is never prepared to obtain everlasting life. Such a person, even if he is very generous with almsgiving and even pours out his blood for the name of Christ, because of the fact that in this life he has not held tightly to the unity of the Catholic Church, he will not have everlasting salvation...”

“82. Hold most firmly and never doubt that any heretic or schismatic whatsoever, baptized in the name of the Father and of the Son and of the Holy Spirit, if he will not have been gathered to the Catholic Church, no matter how many alms he may have given, even if he shed his blood for the name of Christ, can never be saved. In everyone who does not hold the unity of the Catholic Church, neither Baptism nor alms, however generous, nor death taken up for the name of Christ, can be of any profit for salvation, as long as in him either heretical or schismatic depravity continues which leads to death.”

St. Pacian, *Epistle 2*, to Sympronian, 4th century: “15. But, moreover, although [the heretic and schismatic] Novatian did endure some suffering, yet was he not also slain. And although he was slain, yet he was not crowned. Why not? He was without the peace of the Church, without the bounds of concord, without the pale of that mother, of whom he ought to be a part who is a Martyr.”

Pope Pelagius II, *Dilectionis Vestrae*, second epistle to the schismatic bishops of Istria, c. 585: “Those who were not willing to be at agreement in the Church of God cannot remain with God; although given over to flames and fires, they burn, or thrown to wild beasts, they lay down their lives, there will not be [for them] that

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<sup>135</sup> PL 43, col. 689.

crown of faith, but the punishment of faithlessness, not a glorious result (of religious virtue), but the ruin of despair. Such a one can be slain, he cannot be crowned... If [he is] slain outside of the Church, he cannot attain to the rewards of the Church.”<sup>136</sup>

Apostate Antipope Eugene IV, Invalid and heretical *Council of Florence*, 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 everlasting; but that they will go into the everlasting fire which was prepared for the devil and his angels, unless before death they are joined with Her ... 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.”

### **Catholics in mortal sin cannot be martyrs**

A good Catholic who dies as a martyr goes directly to heaven. His venial sins and all the punishment due to his sins are remitted sins and thus he does not have to go the Purgatory. However, bad Catholics cannot be martyrs; that is, Catholics in mortal sin. Martyrdom does not absolve Catholics from their mortal sins. It is not a ticket to heaven for Catholics who have not sincerely confessed their mortal sins and amended their ways. Instead, they are damned to hell. They not only died in their unrepented mortal sins but also guilty of sacrilege against martyrdom and the sacrament of penance by using martyrdom to avoid sincerely confessing their sins and amending their lives and thus they relied on martyrdom to absolve them for their unrepented mortal sins.

For example, during the Second and Third Crusades, many crusaders committed mortal sins, including fornication with women who traveled with the crusades, which is one reason why those crusades failed:

#### Second Crusade:

*St. [apostate] Bernard of Clairvaux*, by apostate Abbe Theodore Ratisbonne, 1855; “The sad tidings from the scene of war [the second crusade 1147-49] were but too true. The whole Western world was plunged in mourning, more especially France and Germany... The chiefs [of the second crusade] were beguiled by presumption. Their disputes and want of regularity weakened all discipline; and before long, sickness, the effects of intemperance, began to mow down the soldiers of the cross. According to the accounts of historians, the misfortunes of the army principally arose from the dissolution of manners. The presence of women in the army enervated its powers; and such was the disorder of the camp that a captain, clothed in ridiculous finery, was seen commanding a numerous troop of Amazons. These excesses brought on others still more deplorable... To this we may add the testimony of the Englishman, William of Newbridge, a conscientious writer, whom Mabillon calls ‘*vir bonae notae et fidei Scriptorem*’—

‘Now, our army was so full of sins and vice, which violated, not the laws of arms only, but those of Christianity, that we have no reason to be astonished that the divine favor did not assist the enterprises of men so impure and corrupt. Our camp was not chaste, but filled with impurity...’<sup>137</sup>

#### Third Crusade:

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<sup>136</sup> D. 247.

<sup>137</sup> Translated from the French; Preface by Henry Edward Cardinal Manning, D.D.; 900<sup>th</sup> Anniversary Edition; Tan Books, 1991. Chap. 44 (Disasters of the Crusade) pp. 407, 406, 418-419.

*History of the Christian Church*, by Philip Schaff, 19th century: “§ 53. The Third Crusade, 1189-1192. ... Baldwin of Canterbury, Hubert Walter, bishop of Salisbury, and the justiciar Ranulf of Glanvill had arrived on the scene before Richard [the Lion Heart]. ‘We found our army,’ wrote the archbishop’s chaplain, [footnote 418] ease and lust, rather than encouraging virtue. The Lord is not in the camp. Neither chastity, solemnity, faith, nor charity are there—a state of things which, I call God to witness, I would not have believed if I had not seen it with my own eyes.’”<sup>138</sup>

Footnote 418: “The *Itinerary*, I., 66, says Baldwin was made sick unto death when he saw ‘the army altogether dissolute and given up to drinking, women, and dice.’”

The crusaders who were unrepentant, obstinate mortal sinners believed that if they died fighting for the faith, they would be martyrs and thus their mortal sins would be remitted. This gave them a false confidence to go on committing mortal sins and not sincerely confessing them and amending their evil ways. Remember what St. Paul said,

“If I should have all faith, so that I could remove mountains, and have not charity, I am nothing... And if I should deliver my body to be burned, and have not charity, it profiteth me nothing.” (1 Cor. 13:2-3)

Hence Catholics can have all faith to move mountains and die in the name of Christ but if they do not have charity, it profiteth them nothing. And what is charity but loving God as proved by obeying of his commandments:

“For this is the charity of God that we keep his commandments, and his commandments are not heavy.” (1 Jn. 5:3)

“And this is charity that we walk according to his commandments. For this is the commandment, that, as you have heard from the beginning, you should walk in the same.” (2 Jn. 1:6)

All non-Catholics and Catholics in mortal sin do not have supernatural virtue of charity because they are guilty either of original sin or of mortal sin by mortally violating one or more of God’s commandments:

St. Fulgentius, *To Peter on the Faith*, 6th century: “43. ... Anyone who has received the Sacrament of Baptism but remained away from the Catholic Church is never prepared to obtain everlasting life. Such a person, even if he is very generous with almsgiving and even pours out his blood for the name of Christ, because of the fact that in this life he has not held tightly to the unity of the Catholic Church, he will not have everlasting salvation... 44. Therefore, only within the Catholic Church can the reception of Baptism and the works of mercy and the glorious confession of the name of Christ be of use to anyone— provided, however, one lives well in the Catholic Church. For, just as outside the community of the Catholic Church, Baptism will be of no avail to anyone nor the works of mercy... So, within the Catholic Church, everlasting life is not gained solely by Baptism, if, after Baptism, we lead an evil life.”

*Catholic Commentary* on Mt. 5:10. “**Suffer:** Heretics and other malefactors [bad Catholics] sometime suffer willingly and stoutly, but they are not blessed because they suffer not for justice and hence are false martyrs.”

Hence Catholics in mortal sin, as these mortally sinful crusaders were, do not have charity even though they have the faith and even if they die in the name of Christ; and thus if they die in the name of Christ, it profiteth them nothing; and, therefore, they are not martyrs but instead are damned to hell as sacrilegious mortals sinners.

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<sup>138</sup> Publisher: Christian Ethereal Library, Grand Rapids, MI. Vol. 4 (The Middle Ages).

The canonization process is one proof that bad Catholics cannot be martyrs. To be a martyr, the writings, life, and martyrdom of the supposed martyr must be examined to see if he held the faith, lived a virtuous life before he died, and if he died for the faith. If any of these are lacking, he is not a martyr.

*A Commentary on the New Code of Canon Law*, by apostate Rev. P. Chas. Augustine, O.S.B., D.D., 1921: “[Introduction] From the tenth century onward canonization came to be reserved to the Apostolic See... Without the permission of the Pope no one may be venerated as a Saint... The next title of the Code treats of evidence; ...at least eight [witnesses] are necessary to prove the fame of his virtue, his martyrdom and his miracles. To give evidence of virtue and martyrdom eye-witnesses are required, and historical documents are admitted only as aids. However, in ordinary trials concerning ancient cases, and in extraordinary trials, hearsay and public rumor are admitted together with authentic contemporary documents... All the faithful are obliged to submit whatever evidence they may have against the virtues, miracles, and martyrdom...

“[Chapter 1] The petition for introducing a cause of beatification must be directed to the Apostolic See. But before it is admitted, the truth must be juridically established concerning the purity of doctrine of the deceased Servant of God, the fame of his sanctity, the virtues and miracles he wrought, the fact of martyrdom, and the absence of any peremptory obstacle; finally concerning the fact that no public worship has been paid to him. Hence the postulator must petition the Ordinary: i. To see to it that the writings of the Servant of God be requisitioned, i.e., seized and examined; 2. To arrange the formal inquiry (*processus informativus*), into his fame of sanctity, his virtues in general, or his martyrdom, the cause of his martyrdom, and his miracles; 3. To institute an inquiry as to the non-cultus...

“[Chapter 3, Article 3] ART. III JUDGMENT ON THE HEROIC VIRTUES - The discussion of the virtues cannot be begun before fifty years have elapsed since the death of the Servant of God. The discussion concerns his practice of the theological virtues and of the four cardinal virtues (prudence, justice, temperance, fortitude), especially whether he possessed them in a heroic degree. In the case of martyrs, the question is concerning the cause of their martyrdom, and the signs and miracles wrought. Difficulties are raised by the promoter general and answered by the advocates. Everything has to be taken down in writing. The Supreme Pontiff is informed.”<sup>139</sup>

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<sup>139</sup> Volume 7, Ecclesiastical Procedure (Book 4): Part 2, The Process of Beatification and Canonization, pp. 387-398.

## Few Are Saved

God loves all men while they are alive<sup>140</sup> and wants them to be saved:

“But thou hast mercy upon all because thou canst do all things, being lenient to the sins of men for the sake of repentance. For thou lovest all things that are and hatest none of the things which thou hast made, for thou didst not appoint or make any thing hating it.” (Wis. 11:24-25)

“For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth.” (1 Tim. 2:3-4)

But, sadly, God also tells us that most men will not cooperate with his saving graces and thus only few men will be saved:

“Enter ye in at the narrow gate, for wide is the gate and broad is the way that leadeth to destruction and many there are who go in thereat. How narrow is the gate and strait is the way that leadeth to life and few there are that find it!” (Mt. 7:13-14)

Pope St. Gregory the Great, *Forty Gospel Homilies*, Homily 38, 6th century: “8. ...The more the wicked abound, so much the more must we suffer with them in patience; for on the threshing-floor few are the grains carried into the barns, but high are the piles of chaff burned with fire.”<sup>141</sup>

Not only all who die as unbelievers (which during the New Covenant era are non-Catholics) will be damned but also most believers (Catholics) will be damned for mortally disobeying one or more of God’s moral commandments.

“For many are called [Catholics] but few chosen.” (Mt. 20:16)

“And if the just man [a good Catholic] shall scarcely be saved, where shall the ungodly and the sinner appear?” (1 Pt. 4:18)

Pope St. Gregory the Great, *Forty Gospel Homilies*, Homily 19, 6th century: “There are many who arrive at the faith but few who are led into the heavenly kingdom. Behold how many are gathered here for today’s Feast-Day. We fill the church from wall to wall. Yet who knows how few they are who shall be numbered in that chosen company of the Elect?”<sup>142</sup>

During the Old Covenant era, the descendents of Abraham, Isaac, and Jacob were God’s chosen people. But the Word of God says the only few of them will be saved even though the number of them will be as great as the sand of the sea:

“And they that remain of the trees of his forest [faithful Israelites who will be saved] shall be so few that they shall easily be numbered, and a child shall write them down. And it shall come to pass in that day, that the remnant of Israel, and they that shall escape of the house of Jacob, shall lean no more upon him that striketh them: but they shall lean upon the Lord the Holy One of Israel, in truth. The remnant shall be converted, the remnant, I say, of Jacob, to the mighty God. For if thy people, O Israel, shall be as the sand of the sea, a remnant of them shall be converted...” (Isa. 10:19-22)

“And Isaias cried out concerning Israel: If the number of the children of Israel be as the sand of the sea, a remnant shall be saved.” (Isa. 9:27)

It is said that when all is said and done, only ten percent of the Jews will believe in Jesus and be saved. And that percentage may be too high:

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<sup>140</sup> However, God does not love but hates all those who are in the hell of the damned, both devils and humans.

<sup>141</sup> PL 76:1281.

<sup>142</sup> PL 76:1155.

*Catholic Commentary* on Isa. 6:13: “There shall be some left; though only a tenth part will embrace Christianity.”

Solomon says that only one out of a thousand men are faithful (.1%), and the number is even less than that for women:

“Which yet my soul seeketh, and I have not found it. One man among a thousand I have found, a woman among them all I have not found. Only this I have found, that God made man right and he hath entangled himself with an infinity of questions. Who is as the wise man? And who hath known the resolution of the word?” (Ectes. 7:29-30)

Jesus, son of Sirach, says it this way:

“The token of a good heart and a good countenance thou shalt hardly find, and with labour.” (Eccus. 13:32)

In the days of Prophet Elias, only seven thousand Jews remained faithful out of about one million or more Jews (6.3%):

“And I will leave me seven thousand men in Israel whose knees have not been bowed before Baal, and every mouth that hath not worshipped him kissing the hands.” (3 Ki. 19:18)

*Catholic Commentary* on 3 Ki. 19:18: “**Seven thousand:** After answering the first part of the prophet’s complaint and informing him that the guilty should not pass unpunished, God lets him know that he is not left alone but that seven thousand even in Israel still continue faithful. This number served God out of 1,110,000 men in Israel (1 Par. 21:5)”

Jesus confirms this when he says there was only one faithful widow in Israel in the days of the Prophet Elias and possibly no Jewish men or women dwelling in Israel who were faithful in the days of the Prophet Eliseus:

“In truth I say to you, there were many widows in the days of Elias in Israel, when heaven was shut up three years and six months, when there was a great famine throughout all the earth. And to none of them was Elias sent, but to Sarepta of Sidon, to a widow woman. And there were many lepers in Israel in the time of Eliseus the prophet and none of them was cleansed but Naaman the Syrian.” (Lk. 4:25-27)

Only two Jews who were over twenty years of age who left Egypt with Moses entered the Promised Land, Josue and Caleb. Moses and Aaron were not even allowed to enter:

“And the Lord spoke to Moses and Aaron, saying: How long doth this wicked multitude murmur against me? I have heard the murmurings of the children of Israel. Say therefore to them: As I live, saith the Lord: According as you have spoken in my hearing, so will I do to you. In the wilderness shall your carcasses lie. All you that were numbered from twenty years old and upward and have murmured against me, shall not enter into the land, over which I lifted up my hand to make you dwell therein, except Caleb, the son of Jephone, and Josue, the son of Nun.” (Num. 14:26-30)

St. Paul speaks of the Jews who died in the desert and thus were not allowed to enter the Promised Land and warns Catholics not to commit the same sins:

“For we are made partakers of Christ; yet so if we hold the beginning of his substance firm unto the end. While it is said, today if you shall hear his voice, harden not your hearts as in that provocation. For some who heard did provoke; but not all that came out of Egypt by Moses. And with whom was he offended forty years? Was it not with them that sinned, whose carcasses were overthrown in the

desert? And to whom did he swear that they should not enter into his rest but to them that were incredulous? And we see that they could not enter in, because of unbelief.” (Heb. 3:14-19)

*Catholic Commentary* on Heb. 3:16: “**Could not enter in:** Let us Catholics not flatter ourselves with having quitted Egypt by our baptism unless we also quit that opposition and that disobedience of our heart to the laws and maxims of the gospel. The Israelites, under the guidance of Moses, left Egypt for the promised land and after travelling in the desert for the space of two years, found themselves on the confines of that so much desired country; but the possession of it was denied them, and they were left to perish in the desert because they distrusted God’s promises, and were incredulous to his word. All that happened to this chosen people, says St. Paul, was a figure of what was to happen to us. Here then we may read our destiny, if, like them, we prove ungrateful to God.”

Amos prophesied that at given times only ten percent of the Jews are faithful:

“For thus saith the Lord God: The city, out of which came forth a thousand, there shall be left in it a hundred; and out of which there came a hundred, there shall be left in it ten, in the house of Israel.” (Amos 5:3)

Speaking to Catholics, the heretic John Chrysostom says,

Heretic John Chrysostom, *Homily 40*, to the People of Antioch, 4th century: “What do you think? How many of the inhabitants of this city may perhaps be saved? What I am about to say is very terrible, yet I will not conceal it from you. Out of this thickly-populated city with its thousands of inhabitants not one hundred people will be saved. I even doubt whether there will be as many as that!”

Even though Thomas Aquinas was an apostate, he teaches the truth in this regard:

Apostate Thomas Aquinas, *Summa*, 13th century: **Reply to Objection 3.** ... Those who are saved are in the minority. In this especially, however, appears the mercy of God, that he has chosen some for that salvation, from which very many in accordance with the common course and tendency of nature fall short.”<sup>143</sup>

At times the Jews were so evil during the Old Covenant era that they lost their active hierarchy:

“For from the least of them even to the greatest, all are given to covetousness; and from the prophet even to the priest, all are guilty of deceit.” (Jer. 6:13)

“The prophets prophesied falsehood, and the priests clapped their hands, and my people loved such things. What then shall be done in the end thereof?” (Jer. 5:31)

“Woe to the pastors that destroy and tear the sheep of my pasture, saith the Lord. Therefore, thus saith the Lord, the God of Israel, to the pastors that feed my people: You have scattered my flock and driven them away and have not visited them. Behold I will visit upon you for the evil of your doings, saith the Lord... For the prophet and the priest are defiled; and in my house, I have found their wickedness, saith the Lord.” (Jer. 23:1-2, 11)

“Her princes have judged for bribes, and her priests have taught for hire, and her prophets divined for money.” (Mich. 3:11)

“Her prophets are senseless men without faith, her priests have polluted the sanctuary, they have acted unjustly against the laws.” (Soph. 3:4)

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<sup>143</sup> I, q. 23, art. 7.

“For the children of Israel shall sit many days without king, and without prince, and without sacrifice, and without altar, and without ephod, and without theraphim.”  
(Osee 3:4)

And even worse, at times God hid the faith from most of the Jews, which is known as the Amos’ Curse, the worse curse of all:

“Behold the days come, saith the Lord, and I will send forth a famine into the land; not a famine of bread, nor a thirst of water, but of hearing the word of the Lord. And they shall move from sea to sea, and from the north to the east, they shall go about seeking the word of the Lord, and shall not find it.” (Amos 8:11-12)

“Then shall they call upon me, and I will not hear; they shall rise in the morning and shall not find me.” (Prv. 1:28)

“Save me, O Lord, for there is now no saint; truths are decayed from among the children of men.” (Ps. 11:2)

“And many days shall pass in Israel without the true God, and without a priest a teacher, and without the law.” (2 Par. 15:3)

And during the New Covenant era, the world has been under the Amos’ Curse for a long time to the point that the only person I know of in the whole world that is teaching the full deposit of the Catholic faith, living by it, and enforcing it, is I: Richard Joseph Michael Ibranyi.

If the number 144,000 mentioned in Apocalypse 7:4 is literal, then only 144,000 Jews will convert in the final days out of about 14,800,000 million (the number of Jews in 2022), which is about 1%.

“And I heard the number of them that were signed, an hundred forty-four thousand were signed, of every tribe of the children of Israel.” (Apoc. 7:4)

Indeed, in the history of the Jewish race most were evil and thus only very, very, few were good, as time and time again “God...despised them, and he reduced Israel exceedingly as it were to nothing.” (Ps. 77:59) The same is true of God’s chosen people during the New Covenant era. Most Catholics are evil and very, very few are good.

The prophet Isaias compares the number saved to the fruit left on a tree or bough after the harvest:

“And it shall come to pass in that day that the glory of Jacob shall be made thin and the fatness of his flesh shall grow lean. And it shall be as when one gathereth in the harvest that which remaineth, and his arm shall gather the ears of corn; and it shall be as he that seeketh ears in the vale of Raphaim. And the fruit thereof that shall be left upon it, shall be as one cluster of grapes and as the shaking of the olive tree, two or three berries in the top of a bough, or four or five upon the top of the tree, saith the Lord the God of Israel.” (Isa. 17:4-6)

“For it shall be thus in the midst of the earth, in the midst of the people, as if a few olives that remain should be shaken out of the olive tree, or grapes when the vintage is ended.” (Isa. 24:13)

The prophet Jeremias says the number saved will be as only one person of a city and two of a kindred:

“Return, O ye revolting children, saith the Lord, for I am your husband; and I will take you, one of a city and two of a kindred, and will bring you into Sion.” (Jer. 3:14)

King David, Isaias, and Micheas say that there are times when all the men on earth are evil:

“The Lord hath looked down from heaven upon the children of men to see if there be any that understand and seek God. They are all gone aside, they are become unprofitable together, there is none that doth good, no not one.” (Ps. 13:2-3)

“And we are all become as one unclean, and all our justices as the rag of a menstruous woman; and we have all fallen as a leaf, and our iniquities, like the wind, have taken us away. There is none that calleth upon thy name; that riseth up and taketh hold of thee; thou hast hid thy face from us and hast crushed us in the hand of our iniquity.” (Isa. 64:6-7)

“There is none that calleth upon justice, neither is there any one that judgeth truly, but they trust in a mere nothing, and speak vanities; they have conceived labour and brought forth iniquity.” (Isa. 59:4)

“Because I came, and there was not a man. I called, and there was none that would hear.” (Isa. 50:2)

“The holy man is perished out of the earth, and there is none upright among men. They all lie in wait for blood, every one hunteth his brother to death.” (Mich. 7:2)

In context, it does not mean absolutely none are good but that so few are good that it would appear as if none are good, as King David, Isaias, and Micheas were good and saved. And in the time of Noe, God said that all men were evil but that did not include Noe and his seven family members. Genesis 6:12 says that during the time of Noe “*all* flesh had corrupted its way upon the earth”; and in Genesis 6:17 God says “Behold I will bring the waters of a great flood upon the earth to destroy *all* flesh.” Yet Noe and his seven family members were not corrupted and not destroyed by the flood. In this case, then, the word “all” means almost all with the exception of Noe and his seven family members, as Genesis 6:9 says that “Noe was a just and perfect man in his generations, he walked with God.” Likewise when God says none are good he means almost none are good and thus a very, very, very few are good.

Jesus compares his second coming to the days of Noe and the flood when only eight were saved from the flood:

“And as in the days of Noe, so shall also the coming of the Son of man be. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, even till that day in which Noe entered into the ark, And they knew not till the flood came, and took them all away; so also shall the coming of the Son of man be.” (Mt. 24:37-39)

In the days of the Great Apostasy, especially in the days of the Antichrist, the number of evildoers will be as the sand of the sea:

“And when the thousand years shall be finished, Satan shall be loosed out of his prison and shall go forth, and seduce the nations which are over the four quarters of the earth, Gog, and Magog, and shall gather them together to battle, the number of whom is as the sand of the sea.” (Apoc. 20:7)

Jesus says that upon his second coming so few will be faithful that it would seem as if there were no faith on earth, which means almost every so-called Catholic will be a nominal Catholic, either an apostate, idolater, heretic, or schismatic:

“And will not God revenge his elect who cry to him day and night: and will he have patience in their regard? I say to you, that he will quickly revenge them. But yet the Son of man, when he cometh, shall he find, think you, faith on earth?” (Lk. 18:7-8)

How can it be, then, that all the people that call themselves Catholic (hundreds of millions) in these days are faithful and thus truly Catholic! And worse, how can it be that Protestants and Schismatics (hundreds of millions) are now heretically placed among the faithful and thus as true Christians. And even worse, how can it be that pagans, Moslems, and apostate Jews (hundreds of

millions) are now idolatrously placed among the faithful and thus are true believers when Jesus said “Yet the Son of man, when he cometh, shall he find, think you, faith on earth.” Instead of being among the faithful, these hundreds of hundreds of millions of people are among the unfaithful. They are unbelievers, and their Churches, sects, and religions are false, either idolatrous (pagan), apostate, heretical, or schismatic.

So few are faithful in the last days that St. John fits them into one church:

“And there was given me a reed like unto a rod, and it was said to me: Arise and measure the temple of God and the altar and them that adore therein. But the court which is without the temple, cast out and measure it not because it is given unto the Gentiles; and the holy city they shall tread under foot two and forty months. And I will give unto my two witnesses, and they shall prophesy a thousand two hundred sixty days, clothed in sackcloth. These are the two olive trees, and the two candlesticks, that stand before the Lord of the earth.” (Apoc. 11:1-4)

*Catholic Commentary* on Apoc. 11:1-2. “The apostle is ordered to measure the temple. Two prophets are promised to teach mankind. They are put to death, and in three days and a half after they are raised to life, and ascend to heaven. A great earthquake follows. The seventh Angel sounds the trumpet. The elders give thanks to God. **Measure the temple:** This is to signify that the divine Providence would always protect his faithful servants who are called the temple of God (1 Cor. 3:17), (2 Cor. 6:16) but by the outward court not to be measured because it is given to the Gentiles, etc, which is commonly understood idolaters, infidels, heretics, who are not in the temple of God, not in his Catholic Church. The churches consecrated to the true God, are so much diminished in number, that they are represented by St. John as one church; its ministers officiate at one altar; and all the true faithful are so few, with respect to the bulk of mankind, that the evangelist sees them assembled in one temple, to pay their adorations to the Most High.”

Why would there be a need of two prophets (the two witnesses) to teach mankind and restore the Catholic Church, faith, and hierarchy in the end times if there was a Catholic hierarchy intact? This is one proof of the Great Apostasy in which there are no Catholics or very few Catholics and no true popes, cardinals, Catholic bishops, and Catholic priests:<sup>144</sup>

St. Vincent Lerins, *Communitory*: “What then should a Catholic do if some portion of the Church detaches itself from communion of the universal faith? What choice can he make if some new contagion attempts to poison, no longer a small part of the Church, but the whole Church at once? Then his great concern will be to attach himself to antiquity which can no longer be led astray by any lying novelty.”

We can get an approximate number of how many evildoers are on the earth during Jesus’ second coming when he has his angels gather together the evildoers and kill them in Kidron Valley. When compared to the approximate world population, we get the percentage of the very few who are saved:

“The Son of man shall send his angels, and they shall gather out of his kingdom all scandals and them that work iniquity, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth... So shall it be at the end of the world. The angels shall go out and shall separate the wicked from among the just. And shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth” (Mt. 13:41-42, 49-50)

“From the enemies of thy hand. O Lord, divide them from the few of the earth in their life...” (Ps. 16:14)

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<sup>144</sup> See RJMI books “*The Great Apostasy*”; “*Non-Catholics Cannot Hold Offices in the Catholic Church*”; “*The Catholic Church Survives without Catholics*.”; “*The Hellenization of Christianity by the Anti-Church Fathers and Scholastics*”; and “*The Great Apostasy*” menu on the St. John the Baptist website.

*Catholic Commentary* on Ps. 16:14: **“Divide them from the few:** That is, cut them off from the earth from the few; that is, from thy elect, who are but few, that they may no longer have it in their power to oppress them. He predicts the final separation of the wicked from the elect.”

The Book of the Apocalypse says that this gathering and killing will take place “without the city [of Jerusalem],” which is in Kidron Valley. And it tells us the amount of blood from the evildoers that will be shed:

“And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the birds that did fly through the midst of heaven: Come, gather yourselves together to the great supper of God that you may eat the flesh of kings, and the flesh of tribunes, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all freemen and bondmen, and of little and of great. And the angel thrust in his sharp sickle into the earth and gathered the vineyard of the earth and cast it into the great press of the wrath of God. And the press was trodden without the city, and blood came out of the press, up to the horses’ bridles, for a thousand and six hundred furlongs.” (Apoc. 14:17-20)<sup>145</sup>

Indeed,

“The just shall rejoice when he shall see the revenge. He shall wash his hands in the blood of the sinner. And man shall say: If indeed there be fruit to the just, there is indeed a God that judgeth them on the earth.” (Ps. 57:11-12)

When we measure the dimensions of Kidron Valley and the average height of a horse’s bridle and get the volume of blood in the valley. We then divide that by the average amount of blood in a human body, (which is 10 pints) and we get the approximate number of dead evildoers. When they divide that by the approximate human population and get the approximate number of the few that are not killed and of the elect.

- Dimensions of space containing blood in Kidron Valley: (Width) 200’ x (Height of a horse’s bridled) 5’ x (Length) 1,056,000’ (200 mi.) = (Volume in Cubic feet of blood in Kidron Valley) 1,056,000,000
- Gallons of blood in Kidron Valley: 7,899,428,572
- Pints of blood in Kidron Valley: 63,195,428,576
- Number of evildoers killed based upon 10 pints of blood per person: 6,319,542,858 (6.3 billion)
- Approximate world population as in 2030 will be 8.6 billion. This will be reduced by during the reign of the Antichrist to let say about 2 billion so that at the end of the reign of the Antichrist there will be by 6.6 billion.
- Approximate number of the few saved then would be: .6 billion (6.6 -6.3= .3 billion)

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<sup>145</sup> “Behold the Lord shall lay waste the earth, and shall strip it, and shall afflict the face thereof, and scatter abroad the inhabitants thereof. And it shall be as with the people, so with the priest: and as with the servant, so with his master: as with the handmaid, so with her mistress: as with the buyer, so with the seller: as with the lender, so with the borrower: as with him that calleth for his money, so with him that oweth. With desolation shall the earth be laid waste, and it shall be utterly spoiled: for the Lord hath spoken this word. The earth mourned, and faded away, and is weakened: the world faded away, the height of the people of the earth is weakened. And the earth is infected by the inhabitants thereof: because they have transgressed the laws, they have changed the ordinance, they have broken the everlasting covenant. Therefore shall a curse devour the earth, and the inhabitants thereof shall sin: and therefore they that dwell therein shall be mad, and few men shall be left... For it shall be thus in the midst of the earth, in the midst of the people, as if a few olives, that remain, should be shaken out of the olive tree: or grapes, when the vintage is ended. These shall lift up their voice, and shall give praise: when the Lord shall be glorified, they shall make a joyful noise from the sea.” (Isa. 24:1-6, 13-14)

- Approximate percentage of the few saved then would be 4.5 percent: (.3 of 6.6 = 4.5 percent)

This is only an approximation, as things can change; such as, the size of Kidron Valley, the world population at the beginning of the reign of the Antichrist, and the number of men who die during the reign of the Antichrist.

In one sense it could be said many are saved even though only very, very, very few are saved:

St. Augustine, *Sermon 11 and Against Cresconius*<sup>146</sup>: “It is certain that few are saved.”

St. Augustine, *Sermon 224*: “1. ...If you wish to imitate the multitude, then you shall not be among the few who shall enter in by the narrow way.”<sup>147</sup>

St. Augustine, *Admonition and Grace*, 426: “The fact that a few are saved (they are indeed few in comparison to those who are lost, though their number itself is large) is the work of grace.”<sup>148</sup>

After all, about 300 million people is still a lot of people. Imagine if 300 million people were on your front lawn! Yet, they would be about only 4.5% of mankind at that time. A gambling man would not take such odds. So much for the heresies that all men or most men will be saved!

### **Beware, then, of the heretics who believe most are saved and few damned**

What follows are some examples of the heresy the most are saved and thus few are damned:

Apostate Dr. Ludwig Ott, *Fundamentals of Catholic Dogma*, 1957: “In contrast to the rigoristic view of Mt. 7,13 et seq (cf. Mt. 22,14), which was expounded by Thomas also (S. th. I 23,7), that the number of the predestinated is smaller than the number of the reprobate, one might well assume, in view of God’s universal desire for salvation, and of Christ’s universal deed of salvation, that the kingdom of Christ is not smaller than the kingdom of Satan.”<sup>149</sup>

You know what they say when you assume, especially if your assumption contradicts dogmas? Those who assume this and teach it to others make an “ass” out of “u” and “me.” And what does the apostate Ott use to defend his heresy? The fact the God wants all men to be saved. That dogma does not say one way or the other how many will be saved. And, according to Ott’s heresy that most are saved and thus few are damned, God would be unjust for even damning the few because he wants all men to be saved. That is all beside the fact that he denies the dogma the few are saved, as taught by God himself in many other Bible verses and as taught by the Catholic Church’s solemn magisterium and ordinary magisterium. All that overwhelming abundance of evidence Ott ignores or throws out! And so we see that the apostate Ludwig Ott has changed the Holy Scriptures. His version of Matthew 7:13-14 is as follows:

The Bible According to the apostate Dr. Ludwig Ott: “Enter ye the wide gate: for narrow is the gate, and straight is the way that leadeth to hell, and few there are that go thereat. How wide is the gate and broad is the way that leadeth to life: and most there are that find it!”

The following quote from the heretical nominal *Catholic Encyclopedia* contains three heresies: 1) the heresy that Protestants and other self professed Christians who are not Catholic are true Christians; 2) the heresy non-Catholics (such as Protestants, Jews, Mohammedans, and

<sup>146</sup> b. 3, c. 66; b. 4, c. 53.

<sup>147</sup> PL 38:1093.

<sup>148</sup> p. 2, sec. 2, c.11.

<sup>149</sup> b. 4, pt. 1, sec. 1, 12. The Mystery of Predestination, 3. Properties of Predestination, p.244.

pagans) can be in the way of salvation and thus teaches the heresy that there is salvation outside the Catholic Church; and, 3) the heresy that few are damned and thus most men will be saved:

Nominal *Catholic Encyclopedia*, Predestination, 1907: “Since in reality only those reach heaven who die in the state of justification or sanctifying grace, all these and only these are numbered among the predestined, strictly so called. From this it follows that we must reckon among them also all children who die in baptismal grace, as well as those adults who, after a life stained with sin, are converted on their death-beds. The same is true of the numerous predestined who, though outside the pale of the true Church of Christ, yet depart from this life in the state of grace as catechumens, Protestants in good faith, schismatics, Jews, Mohammedans, and pagans. Those fortunate Catholics who at the close of a long life are still clothed in their baptismal innocence, or who after many relapses into mortal sin persevere till the end, are not indeed predestined more firmly, but are more signally favoured than the last-named categories of persons... Will one-half be damned the other half saved? In this question the opinion of the rigorists is opposed to the milder view of the optimists. Pointing to several texts of the Bible (Matt. 7:14; 22:14) and to sayings of great spiritual doctors, the rigorists defend as probable the thesis that not only most Christians but also most Catholics are doomed to everlasting damnation... But supplementing these two sources by arguments drawn from reason, we may safely defend as probable the opinion that the majority of Christians, especially of Catholics, will be saved.”

How is that for a total disregard and contempt of the true Catholic faith as taught by the popes and Church Fathers for not only the first 1000 years of the Catholic Church but also until the 16th century, when the Salvation Dogma began to be denied!<sup>150</sup>

### *The heresy that Judas Iscariot was or could have been saved*

In spite of Jesus Christ, God Almighty, telling us that Judas Iscariot is damned to hell, some heretics believe the heresy that Judas was or could have been saved:

*Dare We Hope “That All Men Be Saved” with a Short Discourse On Hell*, by apostate Hans Urs Von Balthasar, 1986. “[Chapter 3] That is probably the reason why the Church, which has sanctified so many men, has never said anything about the damnation of any individual. Not even about that of Judas, who became in a way the representative example for something of which all sinners are also guilty. Who can know the nature of the remorse that seized Judas when he saw that Jesus had been condemned (Mt 27:3)?... [Chapter 1] R. Schnackenberg, for instance, ...says of Judas Iscariot that it ‘is not certain that he is damned for all eternity!’”<sup>151</sup>

*Catholicism: A Journey to the Heart of the Faith*, by apostate bishop Robert Barron. Publisher: Word on Fire Catholic Ministries, 2011: “If there are any human beings in hell, they are there because they absolutely insist on it. The conditional clause with which the last sentence began honors the church’s conviction that, though we must accept the possibility of hell (due to the play between divine love and human freedom), we are not committed doctrinally to saying that anyone is actually ‘in’ such a place. We can’t see fully to the depths of anyone’s heart; only God can. Accordingly, we can’t declare with utter certitude that anyone—even Judas, even Hitler—has chosen definitively to lock the door against the divine love. Indeed, the liturgy compels us to pray for all of the dead, and since the law of prayer is the law of belief, we must hold out at least the hope that all people will be saved. Furthermore, since Christ went to the very limits of god forsakenness in order to

<sup>150</sup> See in this book “16th and 17th century theologians who denied the Salvation Dogma,” p. 209.

<sup>151</sup> Translated by Dr. David Kipp and Rev. Lothar Krauth. Publisher: Ignatius Press, San Francisco.

establish solidarity even with those who are furthest from grace, we may, as Hans Urs von Balthasar insisted, reasonably hope that all will find salvation.”<sup>152</sup>

While it is true that Hitler may have been saved if he converted before he died and went to his particular judgment even though he is presumed to be in hell, Catholics cannot say that same of Judas Iscariot because Jesus teaches that Judas is damned to hell. Jesus calls Judas a son of perdition and says that he is lost:

“Those whom thou gavest me [the apostles] have I kept; and none of them is lost but the son of perdition [Juda Iscariot], that the scripture may be fulfilled.” (Jn. 17:12)

St. Peter was lost when he denied Christ but he repented and thus Jesus does not include St. Peter in this statement, which is proof that not only was Judas lost but he remained lost and thus never sufficiently repented. And the following statement by Jesus regarding Judas is even more emphatic that Judas is damned to hell. Jesus says that it were better if Judas had not been born:

“The Son of man indeed goeth, as it is written of him. But woe to that man by whom the Son of man shall be betrayed; it were better for him if that man had not been born. And Judas that betrayed him, answering, said: Is it I, Rabbi? He saith to him: Thou hast said it.” (Mt. 26:24-25)

If Judas Iscariot were saved and thus in heaven, Jesus would never have said that it were better that he had not been born. Therefore, when Jesus says someone is in hell as recorded in the Bible, then that is infallible and thus not a presumption but a fact. In the same way when the Bible says someone is saved, that is also an indisputable dogma.<sup>153</sup>

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<sup>152</sup> c. 10, pp. 257-258.

<sup>153</sup> See in this book “The Salvation Dogma from the Profession of Faith for the Days of the Great Apostasy,” p. [21](#).

## Predestination

“For all things were known to the Lord God, before they were created.”  
(Eccus. 23:29) “O eternal God, who knowest hidden things, who knowest all things before they come to pass.” (Dan. 13:42)

The Catholic doctrine on predestination preserves the necessity of God’s grace and the cooperation of man’s freewill in his salvation or damnation, while taking into account God’s knowledge of all things (his *omniscience*), which thus includes his foreknowledge of all things (his *praescientia*). God’s foreknowledge of all things, his almighty power over all things, and his perfect wisdom over all things enables him to know the ultimate disposition of all men for good or evil even before the world was created and enables him to create and place them where and when he desires according to his all wise plan that preserves his perfect justice and perfect mercy and the necessity of his grace and man’s cooperation in their salvation or damnation.

God knows all things before they come to pass:

“For the Lord knoweth all knowledge and hath beheld the signs of the world, he declareth the things that are past and the things that are to come and revealeth the traces of hidden things. No thought escapeth him and no word can hide itself from him.” (Eccus. 42:19-20)

“O eternal God... who knowest all things before they come to pass.” (Dan. 13:42)

“To the Lord was his own work known from the beginning of the world.” (Acts 15:18)

“For all things were known to the Lord God before they were created.” (Eccus. 23:29)

Hence God knew who was among the elect and the damned before the world was created:

Pope Benedict III, *Council of Valence III*, 855: “On Predestination: Canon 3.  
... Faithfully we confess the predestination of the elect to life and predestination of the impious to death.”

God knew whose names were not written in the book of life from the foundation of the world and thus those who were reprobates:

“The inhabitants on the earth, whose names are not written in the book of life from the foundation of the world, shall wonder...” (Apoc. 17:8)

This does not deprive men of freewill. God knows who will use their freewill to ultimately cooperate with his grace and be saved and those who will not and be damned before they are created. In his foreknowledge, God’s knows the choices men will make with their freewill aided by his grace before they are created. Hence in God’s foreknowledge, he knows who will be ultimately evil (the reprobates) and end up in hell and who will be ultimately good (the elect) and end of in heaven even before he created the world. With this in mind, when I speak of a man being of ultimate good will or ultimate bad will, I mean a man that will ultimately end up in heaven or hell, which the Church refers to as the elect and the reprobates:

Pope Benedict III, *Council of Valence*, 855: “Canon 2. We faithfully hold that God foresees and eternally foresaw both the good which the righteous will perform and the evil which the wicked will do because we have that word of Scripture which says: ‘Eternal God, who are the witness of all things hidden, who knew all things before they are.’ (Dan. 13:42) We hold faithfully, and judge it should be held, that he foresaw that the righteous would certainly become righteous through his grace; and by the same grace, would obtain everlasting blessedness; and he foresaw that the wicked would be wicked through their own perverseness, and would be such as must be condemned by his justice to everlasting punishment, so that according to

the Psalmist: 'Because power belongs to God and mercy to the Lord, so that he will render to each man according to his works' (Ps. 61:12), and as the Apostolic Doctrine hold: 'To them indeed, who according to patience in good work, seek glory and honour and incorruption, everlasting life. But to them that are contentious and who obey not the truth but give credit to iniquity, wrath and indignation. Tribulation and anguish upon every soul of man that worketh evil.' (Rom. 2:7-9) In the same sense, this same one says elsewhere: 'The Lord Jesus shall be revealed from heaven with the angels of his power; In a flame of fire, giving vengeance to them who know not God and who obey not the gospel of our Lord Jesus Christ. Who shall suffer everlasting punishment in destruction, from the face of the Lord and from the glory of his power: When he shall come to be glorified in his saints and to be made wonderful in all them who have believed; because our testimony was believed upon you in that day.' (2 Thess. 1:7-10) Nether do we believe that the prescience of God imposed upon any wicked man a necessity that he cannot be other than wicked; but, what he would become by his own free volition, God, as one who knows all things before they come to pass, foresaw, by his omnipotent and unchangeable majesty. Nor do we believe that any one is condemned by a previous judgment on the part of God but other than by reason of his own wickedness. Nor do the wicked perish because they could not become good but because they would not become good, and through their own fault remained in the mass of condemnation either by reason of their original and their actual sin."

Only God foreknows who will be of the elect and reprobates, unless he reveals it to creatures. Even though the Council of Trent is invalid and heretical, it teaches the truth in this regard.

Invalid and heretical *Council of Trent*, Session 6 (Decree on Justification), 1547: "Chapter 12 (Rash presumption of predestination is to be avoided) No one moreover, so long as he lives in this mortal state ought so far to presume concerning the secret mystery of divine predestination as to decide for certain that he is assuredly in the number of the predestined (can. 15), as if it were true that he who is justified either cannot sin any more (can. 23), or if he shall have sinned, that he ought to promise himself an assured reformation. For except by special revelation, it cannot be known whom God has chosen for himself (can. 16)."<sup>154</sup>

God, speaking to the prophet Ezechiel, warned against this presumption: a just man believing that his salvation is secure so that he can do no evil that will send him to hell, and an evil man believing that his damnation is fixed so that he can do no good that would cause him to repent and be saved:

"Yea, if I shall say to the just that he shall surely live, and he, trusting in his justice, commit iniquity, all his justices shall be forgotten; and in his iniquity which he hath committed, in the same shall he die... For when the just shall depart from his justice, and commit iniquities, he shall die in them. And when the wicked shall depart from his wickedness, and shall do judgments, and justice: he shall live in them." (Ez. 33:13, 18-19)

Therefore, a man is judged according to what state he is in when he dies:

"If the tree fall... in what place soever it shall fall, there shall it be." (Eccl. 11:3)

*Catholic Commentary* on Eccl. 11:3: "**If the tree fall:** "The state of the soul is unchangeable when once it comes to heaven or hell: and a soul that departs this life in the state of grace shall never fall from grace: as on the other side, a soul that dies out of the state of grace shall never come to it."

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<sup>154</sup> D. 805.

A man can be good willed for most of his life and become bad willed near the end of his life and go to hell. Conversely, a man can be bad willed most of his life and become good willed near the end of his life and be saved:

“The end of a man is the disclosing of his works.” (Eccus. 11:29)

“It is appointed unto men once to die and after this the judgment:” (Heb. 9:27)

If a man is ultimately of good will, he will end up in heaven no matter how many moments in his life he was bad willed:

“I was a witty child and had received a good soul. And whereas I was more good, I came to a body undefiled.” (Wis. 8:19-20)

Dismas, the good thief, was ultimately of good will because he repented just before his death and came to a body undefiled.

If a man is ultimately of bad will, he will end up in hell no matter how many moments in his life he was of good will:

“Thou hast loved malice more than goodness and iniquity rather than to speak righteousness. . . . Therefore will God destroy thee forever; he will pluck thee out and remove thee from thy dwelling place and thy root out of the land of the living.” (Ps. 51:5, 7)

“And if you be born, you shall be born in malediction: and if you die, in malediction shall be your portion. All things that are of the earth shall return into the earth, so the ungodly shall from malediction to destruction.” (Eccus. 41:12-13)

“For a wicked soul shall destroy him that hath it and maketh him to be a joy to his enemies and shall lead him into the lot of the wicked.” (Eccus. 6:4)

God knows which men are ultimately of good and bad will before they are created and promises to give all those who are of the elect (ultimately of good will) all the help they need to be saved:

"For whom he foreknew, he also predestinated. . . . And whom he predestinated, them he also called. And whom he called, them he also justified. And whom he justified, them he also glorified." (Rom. 8:29-30)

But what of those whom God does not call, justify, and glorify? Does not God will to save them also? Yes, he does! God’s passive will, his objective, is for all men to be saved:

“God our Saviour, who will have all men to be saved and to come to the knowledge of the truth.” (1Tim. 2:3-4)

God created no man so that his destiny must be hell:

“Is it my will that a sinner should die, saith the Lord God, and not that he should be converted from his ways and live?” (Ez. 18:23)

God created all souls loving them and wanting their everlasting happiness:

“But thou hast mercy upon all because thou canst do all things, being lenient to the sins of men for the sake of repentance. For thou lovest all things that are and hatest none of the things which thou hast made, for thou didst not appoint or make any thing hating it.” (Wis. 11:24-25)

In spite of God’s passive will to save all men, God teaches most men will be damned to hell and thus only few will be saved:

“And it shall come to pass in that day, that the glory of Jacob shall be made thin, and the fatness of his flesh shall grow lean. And it shall be as when one gathereth in the harvest that which remaineth, and his arm shall gather the ears of corn: and it

shall be as he that seeketh ears in the vale of Raphaim. And the fruit thereof that shall be left upon it, shall be as one cluster of grapes, and as the shaking of the olive tree, two or three berries in the top of a bough, or four or five upon the top of the tree, saith the Lord the God of Israel.” (Isa. 17:4-6)

“Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat. How narrow is the gate, and strait is the way that leadeth to life: and few there are that find it. (Mt. 7:13-14)

“Many are called but few are chosen.” (Mt. 20:16)

Some may ask, “If God wills for all men to be saved, how come most men go to hell and few are saved?” Because men have freewill and must cooperate with God’s grace in order to be saved. God does not interfere with man’s freewill or it would not be free. God knew that most men’s destiny is hell because they would ultimately abuse their freewill and thus not cooperate with his grace. But God did not want them to go to hell. Rather, he knows they will go to hell because they will not ultimately cooperate with his grace and thus will ultimately abuse their freewill. Knowing this we can understand correctly what St. Paul means when he says,

“O man, who art thou that repliest against God? Shall the thing formed say to him that formed it: Why hast thou made me thus? Or hath not the potter power over the clay, of the same lump, to make one vessel unto honour and another unto dishonour? What if God, willing to shew his wrath and to make his power known, endured with much patience vessels of wrath, fitted for destruction, That he might shew the riches of his glory on the vessels of mercy which he hath prepared unto glory?” (Rom. 9:20-23)

It is not that a bad vessel (man) cannot be good if it wanted to. It could! The bad vessel is bad because it does not ultimately want to be good and God knows this even before it is created. It is not that God created vessels to be destroyed but that he knew he would have to destroy them because of the ultimate abuse of their freewill and thus fits them ahead of time for destruction. Pharaoh, who opposed Moses, was one such bad vessel fit for destruction. God wanted Pharaoh to be saved and gave him many chances, more than he gives most men, but God also knew that Pharaoh would not ultimately cooperate with his grace and thus remain obstinate and so placed him in time to oppose Moses. The result was the manifestation of God’s power over the false gods of Egypt and the manifestation of God’s mercy towards his chosen people with a hope also to convert the Egyptians:

“Good is set against evil [Moses against Pharaoh], and life against death; so also is the sinner against a just man. And so look upon all the works of the most high. Two and two, and one against another.” (Eccus. 33:15)

*Catholic commentary* on Eccus. 33:15: “God will make the wicked subservient to his glory.”

“For the scripture saith to Pharaoh: To this purpose have I raised thee, that I may shew my power in thee and that my name may be declared throughout all the earth. Therefore he hath mercy on whom he will; and whom he will, he hardeneth.” (Rom. 9:17-18)

*Catholic Commentary* on Rom. 9:17-18: “**To this purpose:** Not that God made him on purpose that he should sin and so be damned; but foreseeing his obstinacy in sin and the abuse of his own freewill, he raised him up to be a mighty king to make a more remarkable example of him; and that his power might be better known and his justice in punishing him published throughout the earth. **He hardeneth:** Not by being the cause or author of his sin, but by withholding his grace and so leaving him in his sin, in punishment of his past demerits.”

“That seeing they may see and not perceive; and hearing they may hear and not understand; lest at any time they should be converted, and their sins should be forgiven them.” (Mk. 4:12)

*Catholic Commentary*, Mk. 4:12: “**That seeing they may see:** In punishment of their willfully shutting their eyes (St. Matt. 13. 15.), God justly withdrew those lights and graces which otherwise he would have given them for their effectual conversion.”

God has mercy on and gives grace to whom he wills. In this we see that God holds back his mercy and grace from some men because of his foreknowledge of their obstinacy:

“Grace is not given him from the Lord, for he is deprived of all wisdom.” (Eccus. 37:24)

*Catholic Commentary* on Eccus. 37:24: “**Grace is not given:** God withdraws further and further from a sinful soul in proportion as its vices increase. We can learn the deplorable condition into which this separation plunges the soul from God himself who exclaims by his prophet, ‘Woe to them, for they have departed from me. Woe to them when I shall depart from them’ (Osee 7:13 and 9:12).”

God eventually holds back his mercy and grace and hardens the hearts of ultimately bad willed souls. In his justice and mercy, God does not have to give ultimately bad willed souls grace or a chance in time to be saved because he knows that even if they were given grace and a chance to hear the word they would either not believe or believe and fall away before they die. God is not depriving this man of what he needs to be saved because God knows he will not ultimately cooperate with his grace even if given grace and a chance in time. Hell would be his fate either way because of his rebellious freewill that will not ultimately cooperate with God’s grace.

One may say, “If God holds back his mercy and grace from certain men, he would be contradicting his own words when he said that he ‘enlighteneth every man that cometh into this world.’ (Jn. 1:9)” The answer is that God does enlighteneth every man that comes into the world either in time or outside of time. Although God does not give certain bad willed men grace and a chance (enlightenment) in time, he does give them grace and a chance outside of time in his mind and foreknowledge.<sup>155</sup> These bad-willed men are given grace and a chance (enlightenment), but not in time, rather outside of time in God’s mind. God knowing ahead of time that they will not ultimately cooperate with his grace if enlightened in time does not give them grace and a chance in time. Therefore, God’s justice is seen in his foreknowledge of future events that never came to pass in time, such as when he damns to hell unbaptized infants who are only guilty of original sin or pagans who never got a chance to hear his word and make a choice in time.

Knowing this we can now correctly understand this following verse in which God inflicts wrath on certain wicked souls without mercy:

“But as for the wicked, even to the end there came upon them wrath without mercy. For he knew before also what they would do.” (Wis. 19:1)

The key to understanding this verse is the last part, “For he knew before also what they would do.” God foreknows, even before they are created, the ultimately bad-willed men who would thus ultimately shun his mercy and grace and thus end up in hell.

“He hath seen the presumption of their heart that it is wicked, and hath known their end that it is evil.” (Eccus. 18:10)

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<sup>155</sup> It is as if these souls exist on a blue print in God’s mind, just as the blue print of a building that does not yet exist. But the blue print is an exact representation of what it will be. Hence King David says the Lord knows ahead of time the generations that will come, that shall be born, and it is as if they were already made: that is, in the mind of God on his blue print. “There shall be declared to the Lord a generation to come. And the heavens shall shew forth his justice to a people that shall be born, which the Lord hath made.” (Ps. 21:32) Hence King David refers to men who have not yet been made in the future and present tense, present in the mind of God but not present in reality until they will exist in the future.

God does not give some ultimately bad-willed men the grace and thus a chance to be good in time—“to them it is not given” (Mt. 13:11). God keeps them under his wrath until the end. Even though God did not offer them his mercy and grace in time, he offered it to them outside of time before they were created in his foreknowledge of the evil they would do even if given his mercy and grace.

But God does give some ultimately bad-willed men (such as Pharaoh) the grace and thus a chance to be good in time, but they nevertheless do not cooperate with God’s mercy and grace, proving to other men the obstinacy of ultimately bad-willed men. In this we see that there would be no injustice or lack of mercy in God if he never gave Pharaoh grace and a chance in time to be good. Either way, then, ultimately bad-willed men end up in hell whether they are given the grace and thus a chance to be good in time or not.

Therefore, the evil that men do proceeds from themselves in the sins they commit or would have committed if given a chance:

“And if he be hindered from sinning for want of power, if he shall find opportunity to do evil, he will do it.” (Eccus. 19:25)

Whereas, all the good thoughts and good deeds of men proceed from God, enabling them to do good if they so choose:

Pope Benedict III, *Council of Valence III*, 855: “On Predestination: Canon 3. ... Faithfully we confess the predestination of the elect to life, and predestination of the impious to death; in the election, moreover, of those who are to be saved, the mercy of God precedes the merited good. In the condemnation, however, of those who are to be lost, the evil which they have deserved precedes the just judgment of God... In regard to evil men, however, we believe that God foreknew their malice because it is from them but that he did not predestine it because it is not from him. (We believe) that God, who sees all things, foreknew and predestined that their evil deserved the punishment which followed because he is just, in whom, as St. Augustine says, there is concerning all things everywhere so fixed a decree as a certain predestination. To this indeed he applies the saying of Wisdom: ‘Judgments are prepared for scorners, and striking hammers for the bodies of fools’ (Prv. 19:29). Concerning this unchangeableness of the foreknowledge of the predestination of God, though which in him future things have already taken place.”<sup>156</sup>

To help understand predestination, take the following example. If you watched a movie from beginning to end and the next day brought a friend to watch the same movie, you would be able to tell the friend the fate of all the characters before the movie starts. You would not be able to alter the fate of the characters. If your friend did not know you already saw the movie, he would wonder how you could have known these facts. Well with God he sees the whole picture from beginning to end, along with his divine interventions in the lives of all men and societies, and the choices they will make before the world is created (before the movie even starts).

God knew the goodness of the prophet Jeremias before he was conceived:

“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)

God’s grace did not force Jeremias to be good, it is that God knew Jeremias would ultimately use his freewill to cooperate with his grace ahead of time, before he was even conceived. Before the creation of the world, God called Ss. Paul and Timothy:

“[God] called us by his holy calling... according to his own purpose and grace, which was given us in Christ Jesus before the times of the world.” (2Tim. 1:9)

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<sup>156</sup> D. 322.

St. Paul, speaking to faithful Catholics, says,

“Blessed be the God and Father of our Lord Jesus Christ... he chose us in him before the foundation of the world... Who hath predestinated us unto the adoption of children through Jesus Christ unto himself, according to the purpose of his will.” (Eph. 1:3-5)

In God’s foreknowledge he judges evil infants while they are yet in the womb of their mothers as transgressors, wicked, and speakers of false things:

“For I know that transgressing thou wilt transgress, and I have called thee a transgressor from the womb.” (Isa. 48:8)

“The wicked are alienated from the womb; they have gone astray from the womb; they have spoken false things.” (Ps. 57:4)

In God’s eyes it is as if these evil infants had already committed these sins—“in him future things have already taken place.”<sup>157</sup> The saints apply Isaias 48:8 to Judas Iscariot. Before the world was created, God knew Judas was to be born a child of malediction and would forsake and betray him:

“Woe to you, ungodly men, who have forsaken the law of the most high Lord. And if you be born, you shall be born in malediction; and if you die, in malediction shall be your portion. All things that are of the earth, shall return into the earth; so the ungodly shall from malediction to destruction.” (Eccus. 41:11-13)

God knew Judas was a traitor when he was in his mother’s womb and before he was conceived and before the world was created. People who know not the ways of God would look at the infant Judas and think him innocent. Yet God looked at the infant Judas as ultimately evil. There would have been no injustice or lack of mercy in God if he killed Judas when he was an evil infant instead of killing him when he was an evil adult. It is not that God wanted Judas to be evil. Rather, God knew ahead of time that Judas would not cooperate with his grace and thus would use freewill to do evil and betray him:

“Jesus knew from the beginning who they were that did not believe, and who he was that would betray him.” (Jn. 6:65)

“I speak not of you all: I know whom I have chosen. But that the scripture may be fulfilled: He that eateth bread with me, shall lift up his heel against me.” (Jn. 13:18)

“The Son of man indeed goeth, as it is written of him. But woe to that man by whom the Son of man shall be betrayed. It were better for him, if that man had not been born. And Judas that betrayed him, answering, said: Is it I, Rabbi? He saith to him: Thou hast said it.” (Mt. 26:24-25)

“[Jesus said] those whom thou gavest me have I kept; and none of them is lost, but the son of perdition, that the scripture may be fulfilled.” (Jn. 17:12)

Judas could have been saved if he had ultimately used his freewill to cooperate with God’s grace. But he did not, and God knew this from all eternity:

*Catholic Commentary* on Jn. 17:12: “**And none of them hath perished, except the son of perdition:** The wretched Judas fall was foretold in the Scriptures (Psalm 108). He hath perished by his own fault. How did the devil enter into the heart of Judas? He could not have entered, had not he given him place. **That the Scripture may be fulfilled:** this does not any ways show that it was the will of God that Judas should be lost but only that what happened to Judas was conformable to the prophecies and not occasioned by them. Who will doubt, says St. Augustine (On the Unity of the Church, c. 9), but that Judas might, if he pleased, have abstained from

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<sup>157</sup> Pope Benedict III, *Council of Valence III*, 855, On Predestination: Canon 3.

betraying Christ. But God foretold it, because he foresaw clearly the future perversity of his disposition. See Jn. 6:65 and Jn. 13:18, two of the principal passages of Scripture relative to the treachery of Judas in which the traitor's crime had been predicted."

*Council of Valence*, 855: "Canon 2. We faithfully hold that God foresees and eternally foresaw both the good which the righteous will perform and the evil which the wicked will do because we have that word of Scripture which says: 'Eternal God, who are the witness of all things hidden, who knew all things before they are.' (Dan. 13:42)... Neither do we believe that the prescience of God imposed upon any wicked man a necessity that he cannot be other than wicked; but, what he would become by his own free volition, God, as one who knows all things before they come to pass, foresaw, by his omnipotent and unchangeable majesty. Nor do we believe that any one is condemned by a previous judgment on the part of God but other than by reason of his own wickedness. Nor do the wicked perish because they could not become good but because they would not become good, and through their own fault remained in the mass of condemnation either by reason of their original and their actual sin."<sup>158</sup>

God did not create Judas to be evil, and God wanted Judas to be saved and thus gave him all the graces he needed to be saved. Judas was evil because of the abuse of his own freewill. He could have chosen to be good if he wanted to. God's grace is sufficient; man's will is deficient. Even though the Council of Trent was invalid and heretical, it teaches the truth in this regard. It condemned anyone who believes that God is the author of evil or that he is not the author of all good things:

Invalid and heretical *Council of Trent*, 1547: "Canon 4. If anyone shall say that it is not in the power of man to make his ways evil, but God produces the evil as well as the good works, not only by permission, but also properly and of himself, so that the betrayal of Judas is no less his [God's] own proper work than the vocation of Paul: let him be anathema."<sup>159</sup>

God wants all men to be saved and gives them the grace to be saved, either in time or out of time. Hence when men are not saved, it is their own fault, because of the misuse of their freewill. When St. Paul was preaching to Jews in order to convert them, we read the following:

"And when they had appointed him a day, there came very many to him unto his lodgings; to whom he expounded, testifying the kingdom of God, and persuading them concerning Jesus, out of the law of Moses and the prophets, from morning until evening. And some believed the things that were said; but some believed not." (Acts 28:23-24)

Why did some believe and some did not? God loved all of them and thus wanted all of them to be saved and hence gave all of them the same grace. And they all heard the same words from St. Paul. The difference, then, was freewill, which God does not interfere with or else it would not be freewill. Those who believed cooperated with God's grace and used their freewill to make the right choice, and those who did not believe did not cooperate with God's grace and used their freewill to make the wrong choice. And in God's foreknowledge, he knew who would believe and not believe even before the world was created. Hence God knows those who are ultimately of good will and would believe and be saved even before the word is preached to them:

"I have set thee to be the light of the Gentiles; that thou mayest be for salvation unto the utmost part of the earth. And the Gentiles hearing it, were glad, and glorified the word of the Lord: and as many as were ordained to life everlasting, believed." (Acts 13:47-48)

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<sup>158</sup> D. 321.

<sup>159</sup> Sess. 6, Canons on Justification. D. 816.

God is always the first cause when a man thinks or does anything good by extending his mercy, grace, and aid before the merited good, as with the vocation of St. Paul. It is God who first knocked him off his horse, appeared to him, and gave him the grace to understand and believe, which Paul then cooperated with. However, God is not the first cause or any cause of the evil men do. The evil men do proceeds from Satan and themselves, from the abuse of their own freewill:

“Wisdom and discipline and the knowledge of the law are with God. Love and the ways of good things are with him. Error and darkness are created with sinners, and they that glory in evil things grow old in evil.” (Eccus. 11:15-16)

“He [God] hath commanded no man to do wickedly, and he hath given no man license to sin: For he desireth not a multitude of faithless and unprofitable children.” (Eccus. 15:21-22)

With the correct understanding of the Catholic doctrine of predestination, we can see God’s justice in damning to hell men who never got a chance in time to hear his word and believe. His justice is found in his foreknowledge of the ultimate disposition of these men, which affect their placement in time and place—when and where they are born and how long they will live:

“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... With much knowledge the Lord hath divided them and diversified their ways. Some of them hath he blessed and exalted, and some of them hath he sanctified and set near himself, and some of them hath he cursed and brought low and turned them from their station. As the potter's clay is in his hand to fashion and order it.” (Eccus. 16:26; 33:11-12)

“[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)

“He seeth from eternity to eternity, and there is nothing wonderful before him. There is no saying: What is this, or what is that? for all things shall be sought in their time.” (Eccus. 39:25-26)

“He hath ordered all things in measure, number, and weight.” (Wis. 11:21)

God places some men spiritually near him and others he leaves far away. God places men on earth where and when he pleases, and they die only when God allows it:

“The Lord killeth, and maketh alive.” (1Ki. 2:6)

“He gave him the number of his days and time.” (Eccus. 17:3)

God’s foreknowledge and planning of the world before it was created takes into account all the ultimately good willed men and sees to it they get what they need to be saved before they die and go to judgment:

“For so much then as thou art just, thou orderest all things justly; thinking it not agreeable to thy power to condemn him who deserveth not to be punished.” (Wis. 12:15)

“The Lord preserveth the souls of his saints; he will deliver them out of the hand of the sinner.” (Ps. 96:10)

Jesus is the good shepherd. He knows his sheep before they know him, and sees to it that they will hear his voice and follow him and thus enter the one fold before they die:

“I am the good shepherd, and I know mine, and mine know me... My sheep hear my voice. And I know them, and they follow me... 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: 14, 27, 16)

God the Father draws all the good sheep [the elect] to Jesus, the good shepherd:

“No man can come to me, except the Father, who hath sent me, draw him. ...All that the Father giveth to me shall come to me.” (Jn. 6:44, 37)

Jesus manifests his word to the elect:

“I have manifested thy name to the men whom thou hast given me out of the world. Thine they were and to me thou gavest them. And they have kept thy word.” (Jn. 17:6)

The Prophet Isaias speaks of how God will get the word to good willed Gentiles so that they would be saved:

“And I will set a sign among them, and I will send of them that shall be saved to the Gentiles into the sea, into Africa and Lydia them that draw the bow; into Italy, and Greece, to the islands afar off, to them that have not heard of me and have not seen my glory. And they shall declare my glory to the Gentiles:” (Isa. 66:19)

The good sheep are known when they hear God’s voice and keep his word. Jesus makes them members of His Catholic Church by bringing them into the fold. He then assigns them tasks to fulfill according to their station:

“But now God hath set the members, every one of them, in the body as it hath pleased him.” (1Cor. 12:18)

The just, holy, and wise man in thanksgiving to God says,

“Lord... thou hast understood my thoughts afar off; my path and my line thou hast searched out. And thou hast foreseen all my ways... Behold, O Lord, thou hast known all things, the last and those of old; thou hast formed me and hast laid thy hand upon me.” (Ps. 138:1-5)

On the other hand, many ultimately bad willed men, being “cursed and brought low,” are not even given a chance in time to make a choice because God knows ahead of time the evil they would do if given a chance. God knows their end is everlasting damnation before they commit their first actual sin:

“But as for the wicked, even to the end there came upon them wrath without mercy. For he knew before also what they would do.” (Wis. 19:1)

“He hath seen the presumption of their heart that it is wicked, and hath known their end that it is evil.” (Eccus. 18:10)

“And if you be born, you shall be born in malediction: and if you die, in malediction shall be your portion. All things that are of the earth shall return into the earth: so the ungodly shall from malediction to destruction.” (Eccus. 41:12-13)

With these sublime truths before your eyes, it is not us Catholics who teach that only those who believe in the Incarnation, Jesus Christ, the Most Holy Trinity, and the Holy Catholic Church can be in the way of salvation that make a mockery of God’s justice and mercy. It is the pagans, infidels, and heretics who believe that men who worship a false god or gods or no god or who practice and adhere to false religions or false churches can be in the way of salvation that make a mockery of God’s attributes—his wisdom, knowledge, power, justice, and mercy—and imply he is a liar. How so?

**First:** They imply God is ignorant and stupid:

“And thou sayst: What doth God know? And he judgeth as it were through a mist.” (Job 22:13)

“Why sayest thou, O Jacob, and speakest, O Israel: My way is hid from the Lord, and my judgment is passed over from my God? Knowest thou not, or hast thou not

heard? the Lord is the everlasting God, who hath created the ends of the earth; he shall not faint, nor labour, neither is there any searching out of his wisdom.” (Isa. 40:27-28)

They believe God allowed an ultimately good-willed man to be conceived in the womb of a woman living in a remote location without the possibility of hearing the word of God before he dies. God seeing this would then have to say:

“What is this, or what is that? How ignorant or stupid was I to abandon this poor good-willed man in this remote location without the possibility of him hearing my word and getting baptized into the Catholic Church before he dies!”

So we see, God is portrayed as stupid by denying his foreknowledge. God did not know that this man was good-willed before his conception, and thus allowed him to be born in a remote location with no hope of getting what he needs to be saved. So the heretics make up for God’s weakness by offering this man salvation anyway without having to believe in Christ and His Catholic Church. The Holy Scriptures, indeed, condemns them because with God there is no “what is this or what is that”:

“For at his commandment favour is shewn, and there is no diminishing of his salvation. The works of all flesh are before him, and there is nothing hid from his eyes. He seeth from eternity to eternity, and there is nothing wonderful before him. There is no saying: What is this, or what is that? for all things shall be sought in their time.” (Eccus. 39:23-26)

**Second:** They infer that God is powerless. They deny his omnipotence by implying that he could not physically get the gospel and baptism to an ultimately good willed man within his one lifetime. If faith can move mountains, God can see to it that the gospel and baptism reaches every good-willed man.

God knows ahead of time the ultimate dispositions of men. He places them where he pleases, and has the power to see to it that they hear his word and get baptized into the Catholic Church if they are ultimately of good will:

“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)

It is those who deny the necessity of the Catholic faith and baptism for salvation who are limiting God’s knowledge and power, and question his justice and abuse his mercy. The potter has power over the vessel, to do as he pleases, one created to glory and another to destruction. The vessels of glory are due to their ultimate good will, and the vessels of destruction are due to their ultimate bad will. Who is man but dust and dirt (Gen. 3:19) that he judges a man worthy of heaven who lived and died in unbelief? If God allowed a man to die in unbelief, who is man to unjustly and falsely judge him as possibly worthy of heaven?

“For there is no other God but thou, who hast care of all that thou shouldst shew that thou dost not give judgment unjustly. Neither shall king, nor tyrant in thy sight inquire about them whom thou hast destroyed. For so much then as thou art just, thou orderest all things justly: thinking it not agreeable to thy power, to condemn him who deserveth not to be punished.” (Wis. 12:13-15)

Deeply ponder what follows to help you understand God’s justice when he damns souls to hell who never had a chance to hear the gospel, such as the pagan on the island or in the Americas before the 15th century. If there is just one man in hell who had God’s word preached to him, then it is certain that all who died without having God’s word preached to them are also in hell.

On the one hand we have a man who is born in a Catholic family, raised as a Catholic, but falls away in his adult life and is damned to hell upon his judgment day. On the other hand we have a pagan on a remote island that never got the opportunity to hear the gospel and learn of the Catholic Church and is damned to hell on his judgment day. Remember now, God knows all of this before these two men existed, before they were placed on earth (conceived in the wombs of their mothers). It is concluded then, that the pagan was ultimately bad-willed just as the bad Catholic. Why? We answer first with a question. If the pagan was ultimately good-willed, and God knew this before he was conceived, why didn't God switch the conceptions of the good-willed pagan with that of the bad-willed Catholic? If God did this, then the good-willed pagan would instead be a good-willed baptized Catholic from his infancy, die faithful, and enter heaven. Whereas, the bad-willed Catholic would instead be a bad-willed pagan who never had the opportunity to have the gospel preached to him and end up in hell, the same fate that would have been his if he was born to the Catholic family and fell away, being he is ultimately bad-willed:

*Catholic Commentary:* "On what ground should they go to hell who have never heard of hell? They might say to us: 'If you had threatened us with hell, and if we had only known, we would have lived better lives!' But perhaps also they might have lived as we are living who daily hear sermons about hell and live as though we had not heard them!"

All love, all praise, and all glory to our holy, just, and merciful God, to our all-knowing, all-powerful God:

"Thou art just, O Lord, and thy judgment is right." (Ps. 118:137)

"Thou art just, O Lord, and all thy judgments are just, and all thy ways mercy, and truth, and judgment. (Tobias 3:2)

"For thou hast done things of old, and hast devised one thing after another, and what thou hast designed hath been done. For all thy ways are prepared, and in thy providence thou hast placed thy judgments. (Judith 9:4-5)

"O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments and how unsearchable his ways! For who hath known the mind of the Lord? Or who hath been his counsellor?" (Rom. 11:33-34)

For who is God but the Lord, or who is God but our God, the God of the Holy Catholic Church. I beg of thee, O Most Holy Trinity, take my will, my heart, my mind, my soul, my life, my entire being, and give me all the graces and other helps I need to be a vessel of honor and glory and not of dishonor and destruction. I pray that I may cooperate with your graces and other helps so that I may be saved. Please, oh please, all-powerful God, I pray that my name is found written in the book of life, among the elect.

*Roman Missal:* "We beseech Thee, O Lord, graciously to accept and order our days in Thy peace and bid us to be delivered from everlasting damnation and numbered among the flock of Thy elect. Through Christ our Lord, Amen."<sup>160</sup>

Dear reader, I now speak personally to you. You have freewill and thus God does not interfere with it. Hence you have a choice to make, do you not?

"If thou wilt keep the commandments and perform acceptable fidelity forever, they shall preserve thee. He hath set water and fire before thee: stretch forth thy hand to which thou wilt. Before man is life and death, good and evil, that which he shall choose shall be given him:" (Eccus. 15:16-18)

We live in the earthly realm of time, making real choices that will determine our fate, which only God knows ahead of time. What does this mean to Catholics living in mortal sin and to non-

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<sup>160</sup> The *Hanc Igitur* prayer of Holy Sacrifice of the Mass.

Catholics (which includes nominal Catholics) who are reading this right now? It means God knew you would be reading this at this very moment! You are presented with a choice at this very moment! You can make a choice, can you not? Here is your opportunity. You may not get another:

“Seek ye the Lord, while he may be found; call upon him, while he is near.” (Isa. 55:6)

“Behold, now is the acceptable time; behold, now is the day of salvation.” (2 Cor. 6:2)

Harden not your heart, for there may not be another grace to beckon you:

“To day if you shall hear his voice, harden not your hearts:” (Ps. 94:8)

Make the right choice and choose everlasting life by becoming a good member of the Holy Catholic Church if you want to be in the way of salvation and be saved. Are you one of the elect? I hope so. Make your choice now, for tomorrow may be too late. It is that simple! God's assisting grace is working on you at this very moment, and he is calling you to be a faithful and good Catholic. Repent, convert, and abjure! If you do not it is your own fault not God's.

*Roman Missal*: “O God who alone knowest the number of the elect to be admitted to the happiness of heaven, grant, we beseech thee, that by the intercession of all thy saints, the names of all who have been commended to our prayers, as well as of all the faithful may be written in the book of blessed predestination. Through our Lord. Glory be to the Father.”<sup>161</sup>

“And whosoever was not found written in the book of life was cast into the pool of fire.”  
(Apocalypse 20:15)

(For a deeper explanation on predestination, see RJMI audio *Predestination, Grace, and Freewill* and *RJMI Topic Index: Predestination*.)

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<sup>161</sup> Additional Prayers for Lent, For the Living and the Dead, Secret Prayer.

## Baptized Non-Catholic Infants and Children

### Idolizing children causes men to deny the Salvation Dogma

These innocent-looking infants and children have something in common. To learn what that is, see the next page.



Anglican baby



Lutheran baby



Moslem baby



Hindu baby



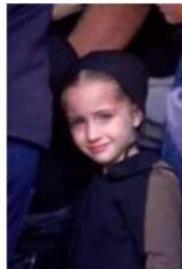
Apostate Jewish baby



Vatican II baby



Anglican choir boy



Amish child



Baptist child



Buddhist children



CMRI children



Society of St. Pius X children



African Moslem child



Native American baby

What these innocent-looking children have in common is that they are actually evil. They are outside the Catholic Church and hence children of Satan and on the broad road to hell. This truth is a Catholic dogma! No matter how innocent these infants and children may look to carnal eyes that love this evil world more than God, they are nevertheless evil in the eyes of Almighty God:

“For he that rejecteth wisdom and discipline is unhappy: and their hope is vain and their labours without fruit and their works unprofitable. Their wives are foolish, and their children wicked. Their offspring is cursed... And if they die quickly, they shall have no hope nor speech of comfort in the day of trial. For dreadful are the ends of a wicked race.” (Wis. 3:11-13, 18-19)

Everyone looks at his own child and says, “How could God denounce as evil and place on the road to hell such an innocent and cute child!” Hindu, Buddhist, Moslem, Protestant, and apostate Jewish parents all look upon their children as innocent and holy and in the way of salvation, just as parents who belong to the heretical Vatican II Church or the heretical Society of Saint Pius X (SSPX) or the heretical Religious Congregation of Mary Immaculate Queen (CMRI) look upon their own children as innocent. But, alas, none of them are innocent! They are all evil! You heretic parents, you nominal Catholics, you think that your children are innocent simply because they look innocent. Well, Protestant, Moslem, Jewish, Hindu, and Buddhist parents likewise look upon their children as innocent simply because they look innocent. Take heed to the Word of God: “*Every way of a man seemeth right to himself.*” (Prv. 21:2) “*There is a way that seemeth to a man right: and the ends thereof lead to death.*” (Prv. 16:25) “*There is...a generation that are pure in their own eyes, and yet are not washed from their filthiness.*” (Prv. 30:12) Take heed, then, and distrust judgments made with carnal eyes. All things must be judged spiritually and with the eyes of God; that is, with the dogmas the Catholic Church. Do not judge according to carnal appearances but according to spiritual appearances, according to how God sees things as made known to men by supernatural revelations infallibly defined by his Holy Catholic Church: “*Judge not according to the appearance, but judge just judgment.*” (Jn. 7:24) Your carnal sentiments are blocking your ability to see the truth and to obey *all* of God’s commandments. Hence one reason people deny the Salvation Dogma is because they idolize infants and children whom they look upon as innocent or at least not wicked or impious simply because they are infants or children.

To help you overcome your idolization of infants and children, see in this book *Damned Infants*: “Unbaptized infants are impious sinners,” p. [342](#) to learn about evil infants and evil children and how God and his servants have punished and killed them.

### *God does not abandon good-willed non-Catholics*

Do not question God and His dogmas just because you cannot understand his justice in placing these baptized infants and children outside the Catholic Church for adhering to a non-Catholic Church or non-Catholic religion or no religion. If a baptized non-Catholic child is ultimately of good will, God will see to it that the child lives long enough to learn about the true Catholic Church and true Catholic faith and to abjure from the non-Catholic entity he adheres to and enter the true Catholic Church before he dies. God has done this for us few Catholics in Mary’s Little Remnant. I only hope that we will be good Catholics and persevere unto the end so as to gain everlasting life. Surely God’s might is proved in days like these when in spite of almost the whole world being lost he gathers his elect into the Catholic Church out of the vast and immense darkness caused by the Great Apostasy (2 Thess. 2:3), the Amos Curse (Amos 8:11-2), and the worldwide operation of error (2 Thess. 2:9-11).

To become Catholic, a good-willed baptized non-Catholic child must apply diligence and reject the knowable falsehoods of the non-Catholic Church or non-Catholic religion he adheres to

even if he has not yet heard about the Catholic Church and Catholic religion. He must also learn about and believe in the true Catholic Church and the true Catholic religion in order to become Catholic. Those who believe the infallible dogmas that God is all powerful and all knowing easily understand God's justice in this matter. If this child is ultimately of good will, God will let him live long enough to apply diligence in learning, detecting, and rejecting the knowable falsehoods of his non-Catholic Church or non-Catholic religion and learn about and believe in the true Catholic Church and true Catholic religion in order to become Catholic. (For more on this topic, see in this book "Predestination," p. 100.)

### **Baptisms outside the Catholic Church are illegal but valid**

"For in one Spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free; and in one Spirit we have all been made to drink."  
(1 Corinthians 12:13)

The sacrament of baptism is administered legally and validly only inside the Catholic Church, only in the one body. The sacrament of baptism administered outside the Catholic Church is illegal but valid.<sup>162</sup> The gifts of baptism, which are given by God the Holy Spirit, are as follows:

1. The indelible mark, also known as the character of baptism;
2. Membership in the Catholic Church;
3. Sanctifying grace, which effects the following;
4. The remission of all sins;
5. The remission of all the punishments due to sins.

All valid baptisms give the indelible mark. Valid and legal baptism gives all of the gifts of baptism. The sacrament of baptism is administered validly and legally only inside the Catholic Church. Whereas, the sacrament of baptism administered outside the Catholic Church is administered validly but not legally. Hence baptisms outside the Catholic Church are illegal but valid and thus bestow only the indelible mark but not the other gifts of baptism.<sup>163</sup> Those baptized outside the Catholic Church can only get these other gifts if they enter the Catholic Church. But because their baptisms were valid they do not need to be rebaptized.

*Apostolic Constitutions*, 1st to 4th centuries: "XV. Be likewise contented with one baptism alone, that which is into the death of the Lord, not that which is conferred by wicked heretics but that which is conferred by unblameable priests 'in the name of the Father, and of the Son, and of the Holy Spirit' (Mt. 28:19). And let not that which comes from the ungodly be received by you, nor let that which is done by the godly be disannulled by a second. For as there is one God, one Christ, and one Comforter, and one death of the Lord in the body, so let that baptism which is unto him be but one. But those that receive polluted baptism from the ungodly will become partners in their opinions. For they are not priests. For God says to them: 'Because you have rejected knowledge, I will also reject you from the office of a

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<sup>162</sup> The sacrament of baptism can also be administered invalidly, in which case none of the gifts of baptism are received and thus not even the indelible mark. Hence it was not actually administered. When I refer to baptism inside the Catholic Church or baptism outside the Catholic Church, I am speaking about valid baptisms in both cases and thus baptisms in which the proper form, matter, and intention are present and the recipient externally desires to receive the sacrament.

<sup>163</sup> There was a legitimate dispute among Catholics until the 4th century whether or not baptisms outside the Catholic Church were valid. But both sides believed baptisms outside the Catholic Church were illegal and thus did not bestow membership in the Catholic Church, sanctifying grace, and the remission of sins and the punishment due to sins. Anyone who believed these other gifts of baptism were also given for baptisms outside the Catholic Church was a heretic, such as the heretical Antipope Stephen I. For in depth evidence, see RJMI book *Non-Catholics Cannot Holy Office in the Catholic Church*: Stephen (254-257): He held the heresy that baptisms outside the Catholic Church are efficacious.

priest to me.’ Nor indeed are those that are baptized by them initiated, but are polluted, not receiving the remission of sins, but the bond of impiety.”<sup>164</sup>

(For more information, see in this book “There Is No Remission of Sins Outside the Catholic Church,” p. 49 and “Laws on the reception of baptized non-Catholic infants and adults into the Church.” P. 57.)

### *The form, matter, and intention for valid baptisms*

For valid baptism the proper form requires the invocation of all three persons of the most Holy Trinity: “I baptize thee in the name of the Father and of the Son and of the Holy Spirit.” The proper matter is water. And the proper intention is to do as the Catholic Church does in administering the sacrament by using the proper form, matter, and acting serious.<sup>165</sup> Also, the recipient must exteriorly intend to receive the sacrament. If any of these things is not present, then the baptism is null and void, of no effect, and thus is not valid. The recipient’s faith about the Holy Trinity does not affect validity. Hence a recipient who is an Arian heretic and thus does not believe that Jesus and the Holy Spirit are God can still get validly baptized as long as the proper form, matter, and intention are present and he exteriorly desires to receive the sacrament. But he does not get legally baptized and thus gets only the indelible mark. Hence Arians who converted into the Catholic Church were not to be rebaptized. When they entered the Catholic Church, they then got the other gifts of the baptism from the Holy Spirit, which is proof of the dogma that all those baptized outside the Catholic Church, (infants, children, and adults) only get the indelible mark and thus not the other gifts of baptism:

*First Council of Arles*, 314: “[Infallible] Canon 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)

Pope St. Gregory the Great, Book 11, *Epistle 67*, Gregory to Quiricus, Bishop, and the other Catholic bishops in Hiberiae, 600: “And indeed we have learnt from the ancient institution of the Fathers that whosoever among heretics are baptized in the name of the Trinity, when they return to holy Church, may be recalled to the bosom of mother Church either by unction of chrism or by imposition of hands or by profession of the faith only. Hence the West reconciles Arians to the holy Catholic Church by imposition of hands, but the East by the unction of holy chrism. But Monophysites and others are received by a true confession only, because holy baptism, which they have received among heretics, then acquires in them the power of cleansing when either the former receive the Holy Spirit by imposition of hands, or the latter are united to the bowels of the holy and universal Church by reason of their confession of the true faith.”

The First Council of Constantinople<sup>166</sup> infallibly teaches that Arians and other heretics who were baptized in the name of the Holy Trinity were not to be rebaptized and that they get the other gifts of the Holy Spirit when they enter the Catholic Church:

*First Council of Constantinople*, 382: “[Infallible] Canon 7: Those who embrace orthodoxy and join the number of those who are being saved from the heretics, we

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<sup>164</sup> b. 6, sec. 3.

<sup>165</sup> See RJMI book *The Minister’s Sacramental Intention: The Exterior Intention Dogma*.

<sup>166</sup> See in this book Page 74.

receive in the following regular and customary manner: Arians, Macedonians, Sabbatians, Novatians, those who call themselves Cathars and Aristae, Quartodeciman or Tetradites, Apollinarians—these we receive when they hand in statements and anathematise every heresy which is not of the same mind as the holy, Catholic and apostolic Church of God. They are first sealed or anointed with holy chrism on the forehead, eyes, nostrils, mouth, and ears. As we seal them, we say: ‘Seal of the gift of the Holy Spirit.’ But Eunomians, who are baptised in a single immersion, Montanists (called Phrygians here), Sabellians, who teach the identity of Father and Son and make certain other difficulties, and all other sects—since there are many here, not least those who originate in the country of the Galatians—we receive all who wish to leave them and embrace orthodoxy as we do Greeks. On the first day we make Christians of them,<sup>167</sup> on the second catechumens, on the third we exorcise them by breathing three times into their faces and their ears, and thus we catechise them and make them spend time in the church and listen to the scriptures; and then we baptise them.”

### *Summary*

- It is a solemn and ordinary magisterium basic dogma that baptisms inside the Catholic Church are valid and legal and thus bestow all the gifts of the baptism of the indelible mark, membership in the Catholic Church, sanctifying grace, and the remission of all sins and all the punishment due to sins.
- It is an ordinary magisterium and solemn magisterium basic dogma that baptisms outside the Catholic Church are illegal and thus do not bestow the gifts of baptism of membership in the Catholic Church, sanctifying grace, and the remission of sins and the punishment due to sins.
- It is a solemn magisterium deeper dogma that baptisms outside the Catholic Church are valid and thus bestow only the indelible mark. Illegally but validly baptized non-Catholic infants, children, and adults only get the other gifts of baptism if they enter the Catholic Church.
- It is a solemn magisterium deeper dogma that faith in the dogma of the Most Holy Trinity is not necessary for valid baptism as long as the proper form, matter, and intention are present. For example, Arians deny the dogma of the Holy Trinity but their baptisms are nevertheless valid because they use the proper form and matter and have the proper intention. But their baptisms are illegal because they are baptized outside the Catholic Church.

### *Baptized infants, children, and adults*

When I mention children and adults, I mean children and adults with the use of reason.

- It is an ordinary magisterium and solemn magisterium dogma that only those who are baptized, believe in the Catholic faith, and are members of the Catholic Church are of the faithful and thus inside the Catholic Church. And only the faithful can be in the way of salvation and thus on the road to heaven.

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<sup>167</sup> We see that unbaptized catechumens are Christians and thus are Catholic because they profess the belief in the Catholic faith and are preparing to enter the Catholic Church. They adhere to the Catholic Church as non-members. (See in this book “Pre-Catechumens and Catechumens Are Believers and Thus Are Catholic,” p. 72.)

- It is an ordinary magisterium and solemn magisterium basic dogma that infants, children, and adults baptized into non-Catholic sects, churches, or religions are baptized outside the Catholic Church and hence are baptized non-Catholic infants, children, or adults and thus are in a state of damnation and thus on the road to hell.
- It is an ordinary magisterium and solemn magisterium basic dogma that baptized children and adults who adhere to non-Catholic sects, churches, or religions or to no religion are outside the Catholic Church and thus not Catholic and hence are in a state of damnation and thus on the road to hell.
- It is an ordinary magisterium and solemn magisterium deeper dogma that baptized non-Catholic infants enter the Catholic Church by their guardians' external intention to make them members of the Catholic Church and presenting them to an authorized Catholic minister if one is available in order for them to be received into the Catholic Church.
- It is an ordinary magisterium and solemn magisterium basic dogma that baptized non-Catholic children and adults enter the Catholic Church by abjuring from their schism, heresy, or idolatry and by being received into the Catholic Church by an authorized Catholic minister if one is available.
- It is an ordinary magisterium and solemn magisterium deeper dogma that baptized Catholic infants get their Catholic faith and allegiance to the Catholic Church from their guardians' external intention to make them members of the Catholic Church.
- It is an allowable opinion, one that I hold, that baptized non-Catholic infants get their heretical or idolatrous faith or schismatic allegiance from their guardians' external intention to make them so. Hence it is an allowable opinion, one that I hold, that baptized Catholic infants can fall outside the Catholic Church as infants by their guardians' external intention for them to adhere to a non-Catholic sect, church, or religion. Some hold the allowable opinion that once infants are baptized into the Catholic Church, they can never fall outside the Catholic Church as infants.<sup>168</sup>
- It is an ordinary magisterium and solemn magisterium deeper dogma that baptized non-Catholic infants, children and adults who do not adhere to the Catholic Church are guilty of the mortal sin of schism and hence are formal schismatics.
- It is an allowable opinion, one that I hold, that all baptized infants, children, and adults who do not adhere to the Catholic Church are formal heretics for every heresy they hold (or that their guardian's hold in the case of infants) and by their mere adherence to a non-Catholic sect, church, or religion, which is a mortal sin against the First Commandment for worshipping a false god (a false Christ) and adhering to or practicing a false religion.<sup>169</sup>

Therefore, infants baptized into the Catholic Church get all the gifts of baptism. But infants baptized outside of the Catholic Church only get the indelible mark and thus do not get membership in the Catholic Church, sanctifying grace, and the remission of their sins and the

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<sup>168</sup> See in this book "Baptized infants get their faith and allegiance from the external intention of their guardians," p. [128](#).

<sup>169</sup> See in this book "My opinion that baptized men who do not adhere to the Catholic Church are formal heretics for every heresy they hold," p. [140](#).

punishment due to their sins. They only get the other gifts of baptism if they enter the Catholic Church. The Catholic Church's infallible teaching that there is no salvation outside of the Catholic Church is one infallible proof that these baptized infants are outside the Catholic Church and thus not Catholic. And the Catholic Church's infallible teachings that there is no remission of sins outside the Catholic Church is another infallible proof that infants baptized outside the Catholic Church do not get the remission of their sins and punishment due to their sins.<sup>170</sup> And the Catholic Church's laws that require non-Catholic baptized infant, children, and adult converts to be received into the Catholic Church is another infallible proof that previous to their reception into the Catholic Church they were outside the Catholic Church and thus not Catholic. These laws also teach that only when they enter the Catholic Church do they get the gifts of baptism of membership in the Catholic Church, sanctifying grace, and the remission of all their sins and the punishment due to their sins.<sup>171</sup>

If God allowed infants baptized outside the Catholic Church to enter the Catholic Church and have their sins remitted and thus be in the way of salvation by such baptisms, then God would not only be encouraging the illegal and sacrilegious use of the sacrament of baptism outside the Catholic Church but would be demanding it as a good and necessary thing in order to place these infants in a state of grace. And God would be the author of sin for encouraging and supporting schism, heresy, or idolatry. But God does not sin and "hath commanded no man to do wickedly, and he hath given no man license to sin." (Eccus. 15:21) Hence infants baptized outside the Catholic Church and thus into non-Catholic entities are in the same condition as adults baptized outside the Catholic Church and thus into non-Catholic entities. Both get only the indelible mark and both only get the other gifts of baptism if they enter the Catholic Church.

Beware, then, of the unanimous consensus or the common consensus of the scholastics and other heretical theologians and apostate antipopes, especially from the 11th century onward. Do not parrot their beliefs but investigate them to see how their beliefs on faith or morals compare to the dogmas of the solemn magisterium (infallible teachings of the popes), of the ordinary magisterium (the unanimous consensus of the Church Fathers), and of the natural magisterium (the natural law). And compare their beliefs to the laws and practices of the Catholic Church from her birth to the time of the beginning of the Great Apostasy in the 11th century. You will learn that in many cases their teachings do not compare to but doubt or deny dogmas and the perennial laws and practices of the Catholic Church. They teach the heresy that all baptized infants are Catholic and thus in the way of salvation. Hence they teach the heresy that infants baptized into non-Catholic sects, churches, or religions get all the gifts of baptism and hence are inside the Catholic Church and sanctified and thus in the way of salvation. This heresy has been condemned by the Catholic Church's infallible teachings and laws regarding non-Catholic baptized infants, children, and adults.

Consequently, all who are baptized outside the Catholic Church, both adults and infants, do not get membership in the Catholic Church, sanctifying grace, and the remission of their sins and the punishment due to their sins because they are not inside the Catholic Church. They only get the indelible mark. They only get these other gifts of baptism if they enter the Catholic Church.

### *The invalid and heretical Council of Trent in correct context regarding infant baptism*

In context, the following invalid decree from the invalid and heretical Council of Trent applies only to infants baptized in the Catholic Church:

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<sup>170</sup> see in this book “

The Salvation Dogma,” p. [19](#).

<sup>171</sup> See in this book “Laws Enforcing the Salvation Dogma,” p. [57](#).

Invalid and heretical *Council of Trent*, 1547: “Canon 13. If anyone shall say that infants, because they have not actual faith, after having received baptism are not to be numbered among the faithful and therefore when they have reached the years of discretion are to be rebaptized, or that it is better that their baptism be omitted than that they, while not believing by their own act, be baptized in the faith of the Church alone: let him be anathema.”<sup>172</sup>

This decree condemns the Protestant heresy that baptism is only valid for those with the use of reason. Hence this decree condemns the heresy that infants baptized in the Catholic Church were not to be “numbered among the faithful” and therefore had to be rebaptized when they “reached the years of discretion” and made an act of faith by their own freewill. And it condemns as heresy the belief that although infants baptized into the Catholic Church are numbered among the faithful, it is best to let them wait until they attain the use of reason and make an act of faith on their own before receiving the sacrament of baptism. But this decree does not address the topic of infants baptized outside the Catholic Church.

The following decree from the Council of Trent condemns as heresy the opinion that infants are not born with original sin and thus do not need to be baptized or, as the Pelagian heretics believed, that they need to be baptized to enter heaven but not for the remission of original sin:

Invalid and heretical *Council of Trent*, Decree on Original Sin, 1546: “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, and that whence it follows that in them the form of baptism for the remission of sins is understood to be not true but false, 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. ‘For unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God’ (John 3:5).”<sup>173</sup>

In context, this decree is only referring to infants baptized in the Catholic Church and does not address infants baptized outside the Catholic Church.

## **The heresy that baptisms outside the Catholic Church sanctify souls**

### *Apostates Spirago and Clarks take St. Augustine’s teaching out of context*

Beware of the below source-less quote attributed to St. Augustine by the heretics Spirago and Clark in their heretical book *The Catechism Explained*:

*The Catechism Explained*, by the apostates Spirago and Clark: “The Church is a community into which admittance is gained by Baptism... Neither heathens, Jews, heretics, nor schismatics are members of the Church (Council of Florence), though children baptized validly in other communions really belong to it. ‘For,’ as St. Augustine says, ‘Baptism is the privilege of the true Church, and so the benefits which flow from Baptism are necessarily fruits which belong only to the true Church. Children baptized in other communions cease to be members of the Church’

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<sup>172</sup> sess. 7, Canons on the Sacrament of Baptism; D. 869.

<sup>173</sup> sess. 5, Decree on Original Sin; D. 791.

only when, after reaching the age of reason, they make formal profession of heresy,  
as for example, by receiving communion in a non-Catholic Church.’”<sup>174</sup>

The reason the heretics Spirago and Clark did not give the source is because St. Augustine never said such a thing. Rather, they twisted a true quote from St. Augustine which refers only to baptized Catholic infants and applied it to all baptized infants. The most probable quote they took out of context is the below quote from St. Augustine’s work *On Merit and Forgiveness of Sins and Baptism of Infants*:

“But yet who knows not that the baptized infant fails to be benefited from what he received as a little child, if on coming to years of reason he fails to believe and to abstain from unlawful desires?” (Book 1, Chapter 25)

But who are these baptized infants St. Augustine is speaking of? He is speaking of baptized Catholic infants because he refers to them as believers since they share in the belief of their parents or sponsors who had them baptized into the Catholic Church. Below is the full text from Chapter 25 which shows that St. Augustine is speaking of infants who have Catholic parents who thus profess the Catholic faith:

St. Augustine, *On Merit and Forgiveness of Sins and Baptism of Infants*, Book 1, Chapter 25, 412: “Some one will say: How then are mere infants called to repentance? How can such as they repent of anything? The answer to this is: If they must not be called penitents because they have not the sense of repenting, neither must they be called believers, because they likewise have not the sense of believing. But if they are rightly called believers, because they in a certain sense profess faith by the words of their parents, why are they not also held to be before that penitents when they are shown to renounce the devil and this world by the profession again of the same parents? The whole of this is done in hope, in the strength of the sacrament and of the divine grace which the Lord has bestowed upon the Church. But yet who knows not that the baptized infant fails to be benefited from what he received as a little child, if on coming to years of reason he fails to believe and to abstain from unlawful desires? If, however, the infant departs from the present life after he has received baptism, the guilt in which he was involved by original sin being done away, he shall be made perfect in that light of truth, which, remaining unchangeable for evermore, illumines the justified in the presence of their Creator. For sins alone separate between men and God; and these are done away by Christ’s grace, through whom, as Mediator, we are reconciled, when He justifies the ungodly.”

Hence St. Augustine is speaking of infants whose parents are Catholic and thus infants who are baptized into the Catholic Church. He is speaking of baptized Catholic infants. And in Chapter 62, St. Augustine teaches the same:

St. Augustine, *On Merit and Forgiveness of Sins and Baptism of Infants*, Book 1, Chapter 62, 412: “[Jesus] says, ‘He that believeth in Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God.’ In what class, then, do we place baptized infants but amongst believers, as the authority of the Catholic Church everywhere asserts? They belong, therefore, among those who have believed; for this is obtained for them by virtue of the sacrament and the answer of their sponsors.”

St. Augustine speaks of the necessity of two things for these infants to be believers and thus be baptized into the Catholic Church. They must receive the sacrament, and their guardians or sponsors must will or vow for them to enter the Catholic Church. Conversely, St. Augustine implies that if the guardians or sponsors do not desire or vow for their infant to be baptized into the Catholic Church, then that infant is baptized outside the Catholic Church and is an unbeliever

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<sup>174</sup> Ninth Article of the Creed: 3. Bishops, Priests, the Faithful, p. 228.

and thus gets only the indelible mark but not the other gifts of baptism. The topic that St. Augustine is dealing with in this work is to refute those who believed that infants cannot be called believers because they do not have the use of reason. St. Augustine correctly teaches that even though validly and legally baptized infants (baptized Catholic infants) cannot make an act of belief (and act of faith) on their own, they are truly believers because they get their faith from their Catholic guardians or sponsors. Therefore, in this work St. Augustine defends the truth that baptized Catholic infants are truly believers but does not take up the topic of infants baptized outside the Catholic Church. When St. Augustine does teach about baptism outside the Catholic Church, he teaches the opposite of what the heretics Spirago and Clark want you to believe he teaches. For example,

St. Augustine, *On Baptism, Against the Donatists*, 400: “[Chapter 3] 4. There are two propositions, moreover, which we affirm, that baptism exists in the Catholic Church and that in it alone can it be rightly received, both of which the Donatists deny. Likewise there are two other propositions which we affirm, that baptism exists among the Donatists but that with them it is not rightly received... [Chapter 12] 18. ...Let them understand that men may be baptized in communions severed from the Church, in which Christ’s baptism is given and received in the said celebration of the sacrament, but that it will only then be of avail for the remission of sins when the recipient, being reconciled to the unity of the Church, is purged from the sacrilege of deceit by which his sins were retained and their remission prevented... So...in the case of the man who, while an enemy to the peace and love of Christ, received in any heresy or schism the baptism of Christ, which the schismatics in question had not lost from among them, though by his sacrilege his sins were not remitted, yet when he corrects his error and comes over to the communion and unity of the Church, he ought not to be again baptized: because by his very reconciliation to the peace of the Church he receives this benefit, that the sacrament now begins in unity to be of avail for the remission of his sins, which could not so avail him as received in schism...”<sup>175</sup>

St. Augustine, *Sermons on Selected Lessons of the New Testament*, Sermon 21, On the Words of the Gospel of Matthew 12:32: “32. ...Wherefore whosoever are baptized in the congregations or separations rather of schismatics or heretics... have not been born again of the Spirit...”

(For more, see in this book “There Is No Remission of Sins Outside the Catholic Church: 4th/5th centuries: St. Augustine,” p. [52](#))

### *Apostate Antipope Leo XIII*

Apostate Antipope Leo XIII taught the heresy that baptisms outside the Catholic Church of infants are fruitful and thus bestow sanctifying grace and thus the remission of sins and the punishment due to sins:

Apostate Antipope Leo XIII, *Exima Nos Laetitia*, 1903: “The Sacraments, which some people keep and use outside the unity of Christ, can preserve the appearance of piety; but the invisible and spiritual virtue of true piety cannot abide there any more than feeling can remain in an amputated part of your body. ...They no longer have the Sacraments, with the exception of baptism, which they confer, so it is said, without ceremonies on children; a fruitful baptism for the children provided that, once the age of reason is reached, they do not embrace the schism.”

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<sup>175</sup> b. 1, c. 3, 12.

This is just one more of apostate Antipope Leo XIII's many sins against the faith. For example, 1) He was an apostate for Hellenizing Christianity; 2) an idolater and heretic for not condemning the desecration of Catholic places; 3) a heretic for teaching that slavery is not ordained by God for just causes; 4) an apostate for promoting religious communion with non-Catholics; and 5) an apostate for glorifying the apostate Origen and the heretic Tertullian.<sup>176</sup>

## **How infants are baptized into or outside the Catholic Church**

### *The intention of the guardian is what matters*

A child or adult with the use of reason is baptized into or outside the Catholic Church according to his own freewill intention. He gets the Catholic faith and intention to be become Catholic from himself. Conversely, he gets a non-Catholic faith and intention to become a non-Catholic from himself. If he believes in the true Catholic faith and thus intends to enter the true Catholic Church, then when he is baptized into the Catholic Church his baptism will be legal and valid. However, if he does not believe in the true Catholic faith or does not intend to enter the true Catholic Church, he will be baptized outside the Catholic Church and hence his baptism will be illegal but valid. Hence his personal intention can make his baptism illegal or legal, outside the Catholic Church or inside the Catholic Church:

*A Practical Commentary on the Code of Canon Law*, by apostates Woywod and Smith, Commentary on Canon 1099: "In the case of persons baptized as adults there is not much difficulty in determining whether they were baptized in the Catholic Church, for their own declared will and intention to become Catholics suffices to prove that they were baptized in the Catholic Church... An adult cannot become a member of the Church as a divinely instituted organization except by his own freewill. Wherefore, his declared will and intention in receiving baptism must decide whether he joins the Catholic Church or some other denomination."

However, an infant cannot personally intend to be baptized into or outside the Catholic Church. Hence an infant gets its intention to be baptized into the Catholic Church or outside the Catholic Church from its guardian or from its last guardian if it has no guardian. What determines if the infant is baptized into the Catholic Church or not and hence is Catholic or not is the intention of its guardian when it was baptized:

St. Augustine, *On Baptism, Against the Donatists*, 400: "31: Since others respond for children, so that the celebration of the sacrament may be complete for them, it is certainly availing to them for their consecration, because they themselves are not able to respond. But if someone were to respond on behalf of a person who could answer for himself, it would not likewise be of avail."<sup>177</sup>

St. Augustine, *On Merit and Forgiveness of Sins and Baptism of Infants*, 412: "...Infants...are rightly called believers, because they in a certain sense profess faith by the words of their parents..."<sup>178</sup>

*A Practical Commentary on the Code of Canon Law*, by apostates 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

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<sup>176</sup> See RJMI book *Non-Catholics Cannot Hold Offices in the Catholic Church*: All the so-called popes from Innocent II in 1130 onward were apostate antipopes: Apostate Antipope Leo XIII.

<sup>177</sup> b. 4, c. 24.

<sup>178</sup> b. 1, c. 25.

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).”

*The Declaration of Nullity of Marriages Contracted Outside the Church*, by apostate Rev. Adolph Marx, J.C.L., 1943: “The term Catholic embraces those who were baptized in the Catholic Church in infancy as well as those who were converted to the Catholic Faith. It must be noted that the validity of the baptism is not questioned, because the validity of the baptism is presupposed. But once baptism has been conferred, the question arises: To what [so-called] Christian community does the baptized person belong as a member? In other words, in what [so-called] Christian faith does this baptized person hold communion? The deciding factor in the solution of this question does not rest with the fact that baptism has been conferred, or with the rite which may have been followed in the administration of baptism; the deciding factor is constituted either by the intention of the person baptized, if he was an adult and thus was capable of forming an intention, or by the intention of the parents or guardians, or, in the absence of both parents and guardians, by the intention of the one baptizing, whether he functioned as the ordinary or as an extraordinary minister of the sacrament of baptism.

“A conflict of intentions between the baptized adult and the person baptizing is hardly conceivable, unless it happens through error, and then the intention of the one baptized prevails. But a conflict of intentions may exist between the parents or guardians of the person baptized on the one hand, and the one who conferred the baptism on the other hand. In those cases the intention of the parents or guardians will prevail over the intention of the minister. The parents decide to which religion the child should belong. Normally and ordinarily it is to be presumed that the parents have the intention that the child be baptized and become a member of that religious faith of which they themselves are members. It does not make any difference whether this intention is actually expressed or reasonably presumed.<sup>18</sup>

“If a child is born of Catholic parents, but is baptized by the attending physician who has the intention to baptize it in some heretical sect, the child must nevertheless be considered as having been baptized in *Ecclesia catholica*, for one can reasonably presume that that was the intention of the Catholic parents, which intention prevails over that of the attending physician. There are certain exceptional cases in which the Catholic parents present their child to a non-Catholic minister for baptism with the full intention to have the child baptized in the heretical sect and to make it a member of that sect. That those cases exist is evident from the fact that the Church found it necessary to decree a punishment against the parents guilty of such a crime.[Footnote 20]”<sup>179</sup>

Footnote 20: Can. 2319, § 1, n. 3: “Subsunt excommunicationi latae sententiae Ordinario reservatae catholici: Qui scienter liberos suos acatholicis ministris baptizandos offerre praesumunt.”

The invalid and heretical *1917 Code of Canon Law*: “Canon 2319. § 1. Excommunication *latae sententiae* reserved to the Ordinary is incurred by Catholics: ... (3) who knowingly presume to offer their children to non-Catholic ministers for baptism.”

Hence an infant whose guardian intends to baptize it into the Catholic Church gets baptized into the Catholic Church and thus is a baptized Catholic infant. Conversely, an infant whose guardian intends to baptize it in a non-Catholic sect, such as the Anglican Sect, gets baptized outside the Catholic Church and thus is a baptized non-Catholic infant. The intention of the guardian, then, to baptize his infant into the true Catholic Church or not is what makes the baptized infant Catholic or not.

<sup>179</sup> Nihil Obstat: Ludovicus Motry, S.T.D., J.C.D., Censor Deputatus. Imprimatur: +Emmanuel B. Ledvina, D.D., LL.D., Episcopus Corporis Christi, die XXVIII Julii, 1943. Published by The Catholic University of America Press, Wash. DC, 1943. Chap. 4, sec.1, pp. 50-51.

The intention of the infant's guardian and not the intention of the minister of baptism is what determines whether or not the infant is baptized into the Catholic Church. For example, an infant who has Catholic parents, is in danger of death, and gets baptized by a pagan. Even though the minister is not Catholic, the infant is baptized into the Catholic Church because its Catholic parents' intention was to baptize their infant into the true Catholic Church:

*A Practical Commentary on the Code of Canon Law*, by apostates 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..."

Apostate Antipope Benedict XIV in his epistle *Postremo Menses* on the baptism of Jewish children teaches that the guardian's will or intention for his infant determines if his infant is baptized in the Catholic Church or outside the Catholic Church:

Apostate Antipope Benedict XIV, *Postremo Menses*, to Viceregent in the City, 1747: "After we have explained the most obvious cases in which this rule of ours prohibits the baptizing of Hebrew children against the wishes of their parents, we add some other declarations pertaining to this rule, the first of which is this: If parents are lacking, but the infants have been entrusted to the guardianship of a Hebrew, they can in no way be lawfully baptized without the assent of the guardian, since all the authority of the parents has passed to the guardians..."<sup>180</sup>

If there are two guardians, the will of the Catholic guardian prevails:

Ibid: "15. The second is this, if the father should enlist in the Christian militia and order his infant son to be baptized, he should be baptized, even though the Hebrew mother protests, since the child must be considered to be not under the power of the mother but under that of the father... 16. The third is this, that although the mother does not have her children under her own right, nevertheless, if she belongs to the Christian faith and offers her child for baptism, although the Hebrew father protests, nevertheless, the child should be cleansed by the water of baptism... 17. The fourth is that, if it is a certainty that the will of parents is necessary for the baptism of children, since under the name of parent a paternal grandfather also is included, then it necessarily follows that, if the paternal grandfather has embraced the Catholic faith and brings his grandchild to the font of saving water, although the Hebrew mother objects, when the father is dead, nevertheless, the child should be baptized without hesitation..."

Hence the intention of the guardian or of the last guardian if there is no current guardian is what determines if an infant is baptized into the Catholic Church or outside the Catholic Church. If the guardian intends to baptize the infant into the true Catholic Church, then the infant gets all the gifts of baptism. If the guardian intends to baptize the infant outside the true Catholic Church, then the infant gets only the indelible mark.

- For example, both of an infant's Anglican parents die in an accident and their infant is wounded and dying. A pagan validly baptizes the infant. The infant is baptized into the Anglican Church because its last guardians were Anglicans

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<sup>180</sup> D. 1486.

who would have intended to baptize the infant into the Anglican Church. And if the baptized non-Catholic infant dies, it would be forever damned to hell.

- For example, both of an infant's Anglican parents die in an accident and a Catholic adopts the infant and has it baptized. The baptized infant is Catholic because its Catholic guardian intended for it to be baptized into the true Catholic Church.

*The objective reality of the sect, church, or religion is what matters*

The objective reality of the sect, church, or religion that the guardian intends to baptize the infant into is what matters, not what the guardian thinks is the Catholic Church. Hence for an infant to be baptized into the Catholic Church, the Church that the guardian intends to baptize his infant into must be the true Catholic Church and not a false Catholic Church or false Catholic religion.

- For example, an Anglican thinks the Anglican Church is the true Catholic Church. But the objective reality is that the Anglican Church is not the true Catholic Church. Hence all infants baptized into the Anglican Church are baptized into a non-Catholic Church and thus baptized outside the Catholic Church.
- For example, St. Catherine's Roman Catholic church is a local church that says it belongs to the Catholic Church and says it is submissive to the Roman Pontiff. Now if St. Catherine's Roman Catholic church teaches a heresy that doubts or denies a basic dogma to its flock (such as by teaching that Jesus is not God or that Jesus did not rise from the dead or that men can be saved without believing in Jesus or that Moslem's and apostate Jews worship the true God or that homosexuality is not a sin or that homosexuals can marry one another), then the objective reality is that it is not a Catholic church but a heretical and thus non-Catholic church and hence does not belong to the true Catholic Church. Therefore a guardian who intends to baptize his infant in St. Catherine's Roman Catholic church and make it a member of that church baptizes his infant outside the Catholic Church and thus the infant become a baptized non-Catholic infant, just as all who adhere to that church are nominal Catholics.<sup>181</sup>

*The external and not internal intention of the guardian is what matters*

The external intention of the guardian is what matters, not his internal intention. Hence the guardian's external intention to baptize his infant into the true Catholic Church or outside the Catholic Church is what determines if the infant gets baptized into or outside of the Catholic Church.

- For example, a Freemason who infiltrated the Catholic Church and thus pretends to be Catholic wants to baptize his infant into the true Catholic Church in order to not arouse suspicion and to use the infant as an infiltrator when it attains the use of reason. Even though the Freemason does not internally intend that his infant become a true Catholic, his external intention is

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<sup>181</sup> See RJMI article *How Catholic Churches Become Non-Catholic Churches*.

that his infant be baptized into the true Catholic Church. Hence when his infant gets baptized it gets baptized into the Catholic Church because its Freemason guardian's external intention prevails.

The external intention of the guardian manifests itself either by the guardian's own words or by his act of taking his infant to a true Catholic church to be baptized or to a minister authorized by the Catholic Church.

- For example, when the above mentioned Freemason guardian presents his infant to St. Joseph's Catholic church to be baptized and this church is a true Catholic church, then his external intention is manifest by his act of having his infant baptized in St. Joseph's Catholic church. Hence his infant gets baptized into the true Catholic Church and thus gets all the gifts of baptism and become a baptized Catholic infant.
- For example, if St. Joseph's Catholic church is a true Catholic church and the Freemason guardian says that he wants his infant to be baptized in St. Joseph's Catholic church, then his external intention to baptize his infant into the true Catholic Church is manifest by his own words. Hence if the infant is in danger of death and is baptized at home and dies, the infant was baptized into the true Catholic Church and thus got all the gifts of baptism because the guardian's external intention was to baptize the infant into the true Catholic Church.

#### *The faith of the guardian does not matter*

Not even the faith of the guardian matters, as in the above case with the Freemason, but only the external intention of the guardian to baptize his infant into the true Catholic Church or not.

- For example, a guardian attends Mass at St. Joseph's Catholic church and this church is a true Catholic church. However, the guardian is an occult formal heretic and thus outside the Catholic Church and not a true Catholic. But nevertheless this non-Catholic guardian's infant can be baptized into the true Catholic Church as long as its non-Catholic guardian intends to baptize the infant into the true Catholic Church, such as by actually having the infant baptized in St. Joseph's church or by saying he wants his infant baptized in St. Joseph's church but baptizes it at home because it is in danger of death.

#### **How baptized non-Catholic infants enter the Catholic Church**

When a baptized non-Catholic infant gets a new guardian and its new guardian externally intends that his infant be Catholic and has it received into the Catholic Church, then the infant enters the Catholic Church and gets all the other gifts of baptism of membership in the Catholic Church, sanctifying grace, and the remission of all its sins and the punishment due to its sins. If an authorized Catholic minister is not available to receive the infant into the Catholic Church, then the infant enters the Catholic Church by the external intention of its Catholic guardian.<sup>182</sup>

A baptized non-Catholic infant can also enter the Catholic Church and thus get all the other gifts of baptism when he attains the use of reason, learns about and believes in the true Catholic faith and the true Catholic Church, and then enters the true Catholic Church by abjuration and

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<sup>182</sup> See in this book "Laws on the reception of baptized non-Catholic infants and adults into the Church," p. [57](#).

then being received into the Catholic Church by an authorized Catholic minister if one is available.

### **Baptized infants get their faith and allegiance from the external intention of their guardians**

It is an allowable opinion, one that I hold, that infants that are already baptized also get their faith and allegiance from the external intention of their guardians. Hence whatever faith or allegiance the guardians externally intend for their baptized infants is what their baptized infants believe in and adhere to. Therefore baptized Catholic infants can become baptized non-Catholic infants, and baptized non-Catholic infants can become baptized Catholic infants. For example, if a baptized Catholic infant's Catholic guardian becomes Protestant and then externally intends that his infant be a Protestant, then his baptized infant becomes a baptized Protestant infant, the infant believes in the Protestant religion and adheres to a Protestant Church.

I base this opinion on the dogma that a baptized Catholic infant gets its Catholic faith and allegiance to the Catholic Church from its Catholic guardian or sponsor when it is baptized into the Catholic Church. Hence it is a dogma that a baptized Catholic infant is truly said to be a believer and professor of the Catholic faith even though it cannot make an act of belief or faith on its own. St. Augustine defended this dogma against the heretics who were denying it and who thus held the heresy that infants should not be baptized:

St. Augustine, *On Merit and Forgiveness of Sins and Baptism of Infants*, 412: “[Jesus] says, ‘He that believeth in him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God.’ In what class, then, do we place baptized infants but amongst believers, as the authority of the Catholic Church everywhere asserts? They belong, therefore, among those who have believed; for this is obtained for them by virtue of the sacrament and the answer of their sponsors.”<sup>183</sup>

St. Augustine, *On Baptism, Against the Donatists*, 400: “31: Since others respond for children, so that the celebration of the sacrament may be complete for them, it is certainly availing to them for their consecration, because they themselves are not able to respond. But if someone were to respond on behalf of a person who could answer for himself, it would not likewise be of avail.”<sup>184</sup>

St. Augustine, *On Freewill*, 395 “At this point men are wont to ask what good the sacrament of Christ's Baptism can do to infants, seeing that many of them die after having been baptized but before they can know anything about it. In this case it is pious and right to believe that the infant is benefited by the faith of those who bring him to be consecrated. This is commended by the salutary authority of the Church, so that everyone may realize how beneficial to him is his faith, seeing that one man's faith can be made beneficial for another who has no faith of his own. The son of the widow of Nain could have had no advantage from any faith of his own, for, being dead, he had no faith. But his mother's faith procured him the benefit of being raised from the dead (Luke 7:11 ff.). How much more may the faith of another benefit an infant seeing that no faithlessness of its own can be imputed to it?”<sup>185</sup>:

St. Augustine, *On Merit and Forgiveness of Sins and Baptism of Infants*, 412: “Some one will say: How then are mere infants called to repentance? How can such as they repent of anything? The answer to this is: If they must not be called penitents because they have not the sense of repenting, neither must they be called believers, because they likewise have not the sense of believing. But if they are

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<sup>183</sup> b. 1, c. 62.

<sup>184</sup> b. 4, c. 24.

<sup>185</sup> b. 3, c. 67.

rightly called believers, because they in a certain sense profess faith by the words of their parents, why are they not also held to be before that penitents when they are shown to renounce the devil and this world by the profession again of the same parents? The whole of this is done in hope, in the strength of the sacrament and of the divine grace which the Lord has bestowed upon the Church...<sup>186</sup>

The same, then, should apply to infants baptized into non-Catholic sects, churches, and religions, such as into Protestant sects, churches, or religions. These infants likewise get their faith and allegiance from the external intention of their non-Catholic guardians, in this case their false faith and their allegiance to a non-Catholic entity:

“He that toucheth pitch shall be defiled with it, and he that hath fellowship with the proud shall put on pride.” (Eccus. 13:1)

*Apostolic Constitutions*, 1st to 4th centuries: “XV. ...But those that receive polluted baptism from the ungodly will become partners in their opinions. For they are not priests. For God says to them: ‘Because you have rejected knowledge, I will also reject you from the office of a priest to me.’ Nor indeed are those that are baptized by them initiated, but are polluted, not receiving the remission of sins, but the bond of impiety.”<sup>187</sup>

St. Augustine, *Letter 217*, to Vitalis, 426 or 427: “16. ... We know that children not yet born have done nothing either good or evil in their own life, nor have they any merits of any previous life, which no individual can have as his own; that they come into the miseries of this life; that their carnal birth according to Adam involves them at the instant of nativity in the contagion of the primal death; that they are not delivered from the penalty of everlasting death, which a just verdict passing from one lays upon all, unless they are born again in Christ through grace... We know that even children will receive either good or evil according to what they have done in the body. For they have done it, not by themselves but through these who answer for them when they are said to renounce the Devil and to believe in God. For this reason they are counted in the number of the faithful, as being referred to in the statement of the Lord when he said: He that believeth and is baptized shall be saved. (Mk. 16:16) Therefore, those who do not receive this sacrament are subject to what follows: ‘But he that believeth not shall be condemned. Consequently, even those, as I said, who die at that tender age are judged according to what they have done in the body, that is, in the time they have been in the body, when they believed or did not believe through the mouths and hearts of those who carried them, when they were baptized or were not baptized, when they ate the Flesh of Christ or did not eat it, when they drank his Blood or did not drink it according to these things which they have done in the body, not according to what they would have

Hence these baptized infants can truly be called unbelievers, heretics, and faithless, even though they cannot make an act of faith on their own. They too get their faith and allegiance from their guardians’ external intention, but in this case the guardians external intention is that their infants be not Catholic. Hence their baptized infants “profess faith by the words of their [Protestant] parents.” Therefore an infant baptized into the Anglican Church gets its Anglican faith and adherence to the Anglican Church from the external intention of its Anglican guardian that had it baptized into the Anglican Church. It is a baptized Anglican infant, a baptized non-Catholic infant. It is a formal heretic and formal schismatic just as its guardian is. It gets its heresy and schism from the external intention of its schismatic and heretical guardian. The following Bible verse applies to them:

“Because...thou hast forgotten the law of thy God, I also will forget thy children.”  
(Osee 4:6)

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<sup>186</sup> b. 1, c. 25.

<sup>187</sup> b. 6, sec. 3.

To be consistent, then, one would think that St. Augustine teaches that all baptized infants under all circumstances get their faith and allegiance from the external intention of their guardians. Therefore a baptized Catholic infant can fall outside the Catholic Church if its guardian becomes a Protestant and externally intends that his infant be Protestant. Hence his baptized infant goes from being a believer and member of the Catholic Church to an unbeliever and member a Protestant Church, from being faithful to unfaithful, from being a baptized Catholic infant to a baptized non-Catholic infant. But St. Augustine does not teach this. However, St. Cyprian does. I believe that St. Cyprian's opinion is the correct one because it is consistent with the dogma that baptized Catholic infants get their faith and allegiance from the external intention of their guardians.

St. Augustine does hold the dogma that infants baptized outside the Catholic Church are in formal schism and thus not Catholic and in a state of damnation. However, he holds the allowable opinion that once an infant is baptized into the Catholic Church and thus is Catholic it can never fall outside the Catholic Church as an infant even if its parents fall out of the Catholic Church, such as by becoming Hindus. St. Augustine teaches that the infant does not share in the guilt of the parents and thus remains Catholic and in a state of grace. However, St. Cyprian, as well as I, believes that these baptized infants fall outside the Catholic Church, even though St. Augustine tries to argue that St. Cyprian did not teach this:

St. Augustine, *Letter 98*, 408: "2. ...The child [baptized in the Catholic Church] does not lose the grace of Christ once conferred, except by his own sinful act, if he turns out badly as he grows older... 3. Nevertheless, persons of more advanced fears, whether they be parents bringing their children, or others bringing any little ones, who attempt to place those who have been baptized [into the Catholic Church] under obligation to profane worship of heathen gods, are guilty of spiritual homicide. True, they do not actually kill the children's souls, but they go as far towards killing them as is in their power. The warning, 'Do not kill your little ones,' may be with all propriety addressed to them; for the apostle says, 'Quench not the Spirit'; not that he can be quenched, but that those who so act as if they wished to have him quenched are deservedly spoken of as quenchers of the Spirit. In this sense also may be rightly understood the words which most blessed Cyprian wrote in his letter concerning the lapsed, when, rebuking those who in the time of persecution had sacrificed to idols, he says,

'And that nothing might be wanting to fill up the measure of their crime, their infant children, carried in arms, or led thither by the hands of their parents, lost, while yet in their infancy, that which they had received as soon as life began.'

"They lost it, he meant, so far at least as pertained to the guilt of the crime of those by whom they were compelled to incur the loss: they lost it, that is to say, in the purpose and wish of those who perpetrated on them such a wrong. For had they actually in their own persons lost it, they must have remained under the divine sentence of condemnation without any plea; but if holy Cyprian had been of this opinion, he would not have added in the immediate context a plea in their defense, saying,

'Shall not these say, when the judgment-day has come: We have done nothing; we have not of our own accord hastened to participate in profane rites, forsaking the bread and the cup of the Lord; the apostasy of others caused our destruction; we found our parents murderers, for they deprived us of our Mother the Church and of our Father the Lord, so that, through the wrong done by others, we were ensnared, because, while yet young and unable to think for ourselves, we were by the deed of others, and while wholly ignorant of such a crime, made partners in their sin?'

“This plea in their defense he would not have subjoined had he not believed it to be perfectly just, and one which would be of service to these infants at the bar of divine judgment. For if it is said by them with truth, ‘We have done nothing,’ then ‘the soul that sinneth, it shall die’; and in the just dispensation of judgment by God, those shall not be doomed to perish whose souls their parents did, so far at least as concerns their own guilt in the transaction, bring to ruin.”

Contrary to what St. Augustine says, St. Cyprian *does* teach that infants baptized in the Catholic Church fall out of the Catholic Church if their guardians fall outside the Catholic Church, such as by becoming idol worshippers, and drag their infants with them by externally intending that their infants should also be idol worshippers:

St. Cyprian, *The Lapsed*, 3rd century: “But to many their own destruction was not sufficient. With mutual exhortations, people were urged to their ruin; death was pledged by turns in the deadly cup. And that nothing might be wanting to aggravate the crime, infants also, in the arms of their parents, either carried or conducted, lost, while yet little ones, what in the very first beginning of their nativity they had gained. Will not they, when the day of judgment comes, say, ‘We have done nothing; nor have we forsaken the Lord’s bread and cup to hasten freely to a profane contact; the faithlessness of others has ruined us. We have found our parents our murderers; they have denied to us the Church as a Mother; they have denied God as a Father: so that, while we still small and improvident and unaware of so great a crime were joined through others into a sharing in the crimes, we were caught in the deceit of others’?”<sup>188</sup>

Hence contrary to what St. Augustine says, St. Cyprian does teach that the souls of these baptized infants who were baptized into the Catholic Church were murdered, ruined, snared, denied the Catholic Church as their mother and God as their Father, and sharers in the crimes and caught by the deceit of their parents.

And this is the only opinion that is consistent with the dogma that baptized Catholic infants share in the faith and allegiance of the external intention of their guardians, which implies that baptized non-Catholic infants also share in the faith and allegiance of the external intention of their guardians. It is all quite simple! When one sees a Lutheran family with father, mother, three teenagers, and two infants, one can rightly say that the whole family, infants included, are Lutherans and thus outside the Catholic Church as formal schismatics and formal heretics. Yes, their little infants are little Lutherans, little schismatics and little heretics, just like the rest of the family. No truer words apply to heretical and schismatic guardians leading their infants into their heresy and schism than the words of Jesus Himself:

“Can the blind lead the blind? Do they not both fall into the ditch?” (Lk. 6:39)

“They are blind, and leaders of the blind. And if the blind lead the blind, both fall into the pit.” (Mt. 15:14)

And another Jesus from the Old Covenant era, Jesus son of Sirach, said the same thing:

“The children of sinners become children of abominations...” (Eccus. 41:8) “Birds resort unto their like.” (Eccus. 27:10) “What can be made clean by the unclean? and what truth can come from that which is false?” (Eccus. 34:4) “Every beast loveth its like: so also every man him that is nearest to himself. All flesh shall consort with the like to itself, and every man shall associate himself to his like. If the wolf shall at any time have fellowship with the lamb, so the sinner with the just. What fellowship hath a holy man with a dog, or what part hath the rich with the poor?” (Eccus. 13:19-22)

And so does the Prophet Ezechiel:

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<sup>188</sup> c. 9.

“As the mother was, so also is her daughter.” (Ez. 16:44)

In his same book *The Lapsed*, in Chapter 25, St. Cyprian presents one proof from his personal experience that infants take on the belief and faith that their current guardians externally intend for them to have. A mother of a baptized Catholic infant gave her infant to an idol-worshipping nurse to be its new guardian. The nurse brought the infant to the magistrates who had the baptized infant eat idolatrous sacrifices. The infant became possessed, which is one sign that the infant took on the religion of the idolaters and thus was now a baptized non-Catholic infant. The Catholic mother then recovered the infant and hence became its current guardian. The mother willed for her infant to be Catholic and brought the infant to Catholic Mass. Hence the infant again became a baptized Catholic infant. But the infant was so possessed that it could not eat the Holy Eucharist. Hence the infant needed to be exorcised to expel the devils it got when it was a non-Catholic infant:

St. Cyprian, *The Lapsed*, 3rd century: “[Chapter 25] Hear what took place in my very presence and with me as a witness. Some parents in hasty flight, with little consideration because of their fear, left their little daughter in the care of a nurse. The nurse handed the abandoned girl over to the magistrates. There before the idol where the people were gathering, because she was unable as yet to eat meat because of her age, they gave her bread mixed with wine, which itself had been left over from the immolation of those who were being destroyed. Afterwards the mother recovered her daughter. But the girl was unable to mention and point out the crime that had been committed as she was unable previously to understand and prevent it. Through ignorance, therefore, it came about that the mother brought the child with her to us as we were offering the Sacrifice. Moreover, the girl having mingled with the holy people, being impatient of our supplication and prayer, was now shaken with weeping and was now tossed about by the vacillating motion of her mind; as if under the compulsion of a torturer the soul of the girl still of tender years was trying to confess with such signs as she was able a consciousness of the deed. But when the solemnities were completed and the deacon began to offer the cup to those present, and when, as the rest were receiving, her turn came, the little girl with an instinct of divine majesty turned her face away, compressed her mouth with tightening lips, and refused the cup. The deacon, however, persisted and poured into the mouth of the child, although resisting, of the sacrament of the cup. Then there followed sobbing and vomiting. In the body and mouth which had been violated the Eucharist could not remain; the draught consecrated in the blood of the Lord burst forth from the polluted vitals. So great is the power of the Lord, so great his majesty. The secrets of the shades are detected under his light, nor did hidden crimes deceive the priest of God.”

Hence it is an allowable opinion to believe, as St. Cyprian and I do, that baptized Catholic infants can fall outside the Catholic Church as infants. Therefore, it an allowable opinion to believe, as St. Cyprian and I do, that baptized non-Catholic infants can take on the guilt (the false faith and allegiance to a non-Catholic entity) of their heretical and schismatic guardians and thus are formal heretics or idolaters for adhering to false religions or false churches and are formal schismatics for not adhering to the true Catholic Church.<sup>189</sup>

And it is also an allowable opinion to believe, as St. Augustine did, that baptized Catholic infants cannot fall outside the Catholic Church as infants and thus do not share in the guilt of heretical or schismatic guardians.

Whichever allowable opinion one holds, one must believe, as did St. Cyprian and St. Augustine and I do, the dogma that infants baptized into non-Catholic sects, churches, or religions get only the indelible mark and hence are outside the Catholic Church and on the road to hell. And one must also believe the dogma that that these non-Catholic baptized infants can enter

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<sup>189</sup> See in this book “Baptized infants get their faith and allegiance from the external intention of their guardians,” p. [128](#).

the Catholic Church by the external intention of their guardians and by being received into the Catholic Church by an authorized minister if one is available.

### **Baptized children who adhere to non-Catholic entities are outside the Catholic Church**

It is a dogma that all baptized children with the use of reason who adhere to non-Catholic sects, churches, religions, or no religion are outside the Catholic Church. It is a dogma that they are formal schismatics because they do not adhere to the true Catholic Church. And it is my opinion that they are also formal heretics for their mere adherence to a non-Catholic sect, church, or religion for every dogma they doubt or deny.<sup>190</sup> Whether or not these baptized non-Catholic children were Catholic previous to their adherence to a non-Catholic entity, they are nevertheless outside the Catholic Church. If they were baptized Catholic infants previous to adhering to a non-Catholic entity, then they fell outside the Catholic Church. If they were baptized non-Catholic infants previous to their adhering to a non-Catholic entity, then they simply remained outside the Catholic Church.

- For example, an infant is baptized into a non-Catholic Church, such as the Anglican Church, and hence is baptized outside the Catholic Church and thus is a baptized non-Catholic infant. His guardians remain Anglican and therefore when their infant attains the use of reason, he adheres to the Anglican Church and thus remains outside the Catholic Church for the mortal sin of schism. It is a dogma that he is outside the Catholic Church and a dogma that he is a formal schismatic. And it is an allowable opinion, one that I hold, that he is also a formal heretic for every heresy he holds and for his adherence to a non-Catholic sect.

Hence all baptized children who adhere to a non-Catholic sect, church, or religion or to no religion are outside the Catholic Church and thus are not Catholic regardless of whether or not they were Catholic at any time previous to their adhering to a non-Catholic entity. Even though the below two quotes heretically teach that infants baptized outside the Catholic Church get all the gifts of baptism, they do teach a truth in relation to baptized Catholic infants. They teach that as soon as baptized Catholic infants attain the use of reason and adhere to non-Catholic entities, they fall outside the Catholic Church. The heresy is in italics:

*The Mystical Christ*, by apostate Fr. John Gruden, 1936: “Heretics, ...schismatics, and excommunicated persons are not members of the Mystical Body of Christ. The *validly baptized children of these groups are true members of the Church until they reach the age of reason and voluntarily profess a false religion or join a heretical or schismatic sect.*”

Apostate Antipope Leo XIII, *Exima Nos Laetitia*, 1903: “The Sacraments, which some people keep and use outside the unity of Christ, can preserve the appearance of piety; but the invisible and spiritual virtue of true piety cannot abide there any more than feeling can remain in an amputated part of your body. ...They no longer have the Sacraments, with the exception of Baptism, which they confer, so it is said, without ceremonies on children; *a fruitful baptism for the children provided that, once the age of reason is reached, they do not embrace the schism.*”

The truthful part of these quotes, as it applies to true baptized Catholic infants, is that a baptized Catholic infant who attains the use of reason and then adheres to a non-Catholic entity falls outside the Catholic Church for the mortal sin of schism because he is not united to and not

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<sup>190</sup> See in this book “Regarding those who do not adhere to the Catholic Church,” p. [137](#).

in communion with the true Catholic Church. And it is an allowable opinion that he is also a formal heretic.

### *Baptized non-Catholic children must convert if they want to enter the Catholic Church*

The dogma that all baptized children with the use of reason who adhere to non-Catholic entities are outside the Catholic Church is upheld by the Catholic Church's teachings that there is no remission of sins outside the Catholic Church and by her laws and practices of receiving baptized non-Catholic children as converts into the Catholic Church.<sup>191</sup>

### *Apostate Antipope Pius XI on St. Josaphat*

Apostate Antipope Pius XI's following teaching is either heretical or orthodox depending on what he actually meant. It can be interpreted in two ways. If he is teaching that St. Josaphat was a Catholic before he was received into the Catholic Church, then it is heresy and thus he would be a heretic on this point. If he is teaching that St. Josaphat was ordained toward the Catholic Church but not yet in the Catholic Church until he was received into the Catholic Church, then it not heresy but orthodox:

Apostate Antipope Pius XI, *Ecclesiam Dei* (On St. Josaphat), 1923: "Our Saint [Josaphat] was born of schismatic parents but was validly baptized and received the name of John. From his earliest years he lived a saintly life. Although he was much impressed by the splendors of the Slavic liturgy, he always sought therein first and foremost the truth and glory of God. Because of this, and not because he was impressed by arguments, even as a child he turned towards communion with the Ecumenical, that is, the Catholic Church. Of this Church he always considered himself a member because of the valid baptism which he had received. What is more, he felt himself called by a special Providence to re-establish everywhere the holy unity of the Church."

What follows is the orthodox interpretation. Pius XI is teaching that even before St. Josaphat actually entered the Catholic Church and became Catholic, he was ordained towards the Catholic Church in the way he lived and the things he believed. Pius XI teaches that as a child St. Josaphat turned away from his parents' heresy and schism and "turned towards" the Catholic religion and Catholic Church. This proves that St. Josaphat had at one time held his parents' schism and belonged to their Schismatic Church but then "turned towards communion with the...Catholic Church." This also proves that St. Josaphat was not in communion with the Catholic Church, not even when he turned towards that communion. When one is going towards something, he has not yet arrived at or attained that something. St. Josaphat did not arrive inside the Catholic Church until he abjured from his Schismatic Church, professed the Catholic faith, and then was received into the Catholic Church by an authorized Catholic minister. St. Josaphat was one of Christ's other sheep whom Christ brought into his fold, the holy Catholic Church<sup>192</sup>:

"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)

The story of St. Josaphat's conversion is one proof that children with the use of reason have the ability to detect and reject falsehoods in false religions and find and embrace the Catholic faith and Catholic Church even if their parents are heretics or schismatics. Therefore, baptized non-Catholic children who adhere to their parents' false church and false religion must do what

<sup>191</sup> See in this book "Laws on the reception of baptized non-Catholic infants and adults into the Church", p [57](#).

<sup>192</sup> See in this book "Jesus' other sheep must hear the Word and enter the one fold (Jn. 10:16)," p. [155](#).

St. Josaphat did if they want to become Catholic. They must turn away from the false church and false religion they adhere to and turn towards the true Catholic Church and true Catholic religion and then enter that true Catholic Church by abjuring from the false Church they adhered to, the false religion they believed in, make a profession of the true Catholic faith, and then be received into the Catholic Church by an authorized Catholic minister.

Here is the heretical interpretation of apostate Antipope Pius XI's teaching: He teaches the heresy that that St. Josaphat got all the gifts of baptism when he was baptized into the Schismatic Church and thus baptized outside the Catholic Church. And he also taught the heresy that when St. Josaphat was a child with the use of reason he was inside the Catholic Church and thus Catholic while he was still a wilful member of the Schismatic Church and did not yet abjure and was not yet received into the Catholic Church. If apostate Antipope Pius XI meant it in the heretical way, that that is just one more heresy added to his many other heresies and idolatries.

## St. Augustine on Formal Heretics and the Salvation Dogma

### Summary

1. It is a dogma that outside the Catholic Church there is no salvation, which means that only members of the Catholic Church can be saved. Hence it is a basic dogma that all men who die as non-Catholics and thus die worshipping a false god, practicing a false religion or no religion, adhering to a non-Catholic sect or a non-Catholic church, unbaptized, as atheists, as catechumens, as formal heretics, or as formal schismatics are not saved and thus are forever damned to hell. This is known as the Salvation Dogma. St. Augustine held this dogma.
2. Hence it is a dogma that all men who do not adhere to the Catholic Church, such as Protestants, are outside the Catholic Church and thus are not Catholic. St. Augustine held this dogma.
3. It is a dogma that baptized men who do not adhere to the Catholic Church are formal schismatics. St. Augustine held this dogma.
4. It is a dogma that only catechumens and the faithful adhere to the Catholic Church. St. Augustine held this dogma.
5. It is a dogma that catechumens adhere to the Catholic Church as non-members and thus are outside the Catholic Church but as friends to the Catholic Church. St. Augustine held this dogma.
6. It is a dogma that the faithful adhere to the Catholic Church as members and thus are inside the Catholic Church. St. Augustine held this dogma.
7. It is a dogma the catechumens are Christians and thus Catholic because they are believers.
8. It is a dogma that one of the necessary conditions to be of the faithful (to be a member of the Church) is knowledge and belief in all the basic dogmas of the Catholic Church. St. Augustine held this dogma.
9. Hence it is a dogma that nominal members of the Catholic Church who inculpably do not know a basic dogma are not members of the Catholic Church and thus are outside the Catholic Church. St. Augustine held this dogma.
10. It is a dogma that baptized men who culpably doubt or deny a dogma are formal heretics and thus are not Catholic. St. Augustine held this dogma.
11. Hence it is a dogma that baptized men who know a basic dogma, as well as any other dogma, and doubt or deny it are formal heretics and thus are not Catholic because their doubt or denial is culpable. St. Augustine held this dogma.
12. It is a dogma that baptized Catholics who inculpably doubt or deny a deeper dogma are not guilty of the mortal sin of heresy and thus are material heretics and hence are Catholic. St. Augustine held this dogma, although in his day they did not refer to these men as material heretics.
13. It is an allowable opinion that the only way to become a formal heretic is by the culpable doubt or denial of a dogma. St. Augustine held this opinion, but I do not.

14. It is an allowable opinion that baptized men who do not adhere to the Catholic Church are formal heretics for every heresy they hold even if they are inculpably ignorant of the dogmas they doubt or deny. St. Augustine did not hold this opinion, but I do. St. Augustine believed that to be a formal heretic all baptized men must first be shown the dogma and then doubt or deny it.

### **Regarding those who do not adhere to the Catholic Church**

*St. Augustine's opinion that the only way baptized men become formal heretics is by the culpable doubt or denial of a dogma*

St. Augustine held the allowable opinion that the only way baptized men become formal heretics is by the culpable doubt or denial of a dogma, be it a deeper dogma or a basic dogma. According to this opinion, then, some baptized men who adhere to non-Catholic sects, such as Protestants, are not formal heretics if they do not culpably doubt or deny a dogma. But it is not an allowable opinion and thus is heresy to believe that these baptized men are inside the Catholic Church and thus are Catholic. It is a basic dogma that baptized men who do not adhere to the Catholic Church are outside the Catholic Church and thus not Catholic and a deeper dogma that they are formal schismatics. St. Augustine held both of these dogmas.

St. Augustine believed that no baptized man is a formal heretic unless he culpably doubts or denies a dogma. Hence he believed that a baptized man who holds any heresy needs to be shown the dogma he rejects and then must doubt or deny it to be a formal heretic. Therefore, he believed that a baptized man who adheres to a non-Catholic sect, such as a Protestant, is not a formal heretic if he does not culpably doubt or deny a dogma. Yet he did not believe that this man is Catholic or in the way of salvation, which would be heresy—a denial of the Salvation Dogma. St. Augustine believed that such a baptized man is in schism from the true Catholic Church and hence is outside the Catholic Church, not Catholic, and on the road to hell. And thus he upheld the Salvation Dogma. The first reason that St. Augustine believed that these baptized men are outside the Catholic Church, then, is for the mortal sin of schism because they do not adhere to the true Catholic Church. Taken in correct context and thus without leaving out key passages, St. Augustine's teachings on this topic are certain.

In his below letter St. Augustine addresses some baptized Donatists who are not in communion with the Catholic Church and hence adhere to a non-Catholic sect. In his letter St. Augustine says that he does not yet know if they are formal heretics and thus says that one of the reasons for writing his letter is to show them the evidence of the dogma they deny in the hope that they will reject their heresy and accept the dogma and thus not be formal heretics and as a result abjure from the false sect they belong to and enter the Catholic Church. Even though St. Augustine believes that these Donatists may not be formal heretics, he nevertheless believes the dogma that they are outside the Catholic Church as formal schismatics. Note very carefully that St. Augustine tells these Donatists that they are guilty of the sin of schism and thus outside the Catholic Church, not Catholic, and on the road to hell. And thus St. Augustine upholds the Salvation Dogma:

St. Augustine, *Letter 43*, from Augustine to [the Donatists] Glorius, Eleusius, the two Felixes, Grammaticus, and others: "1. The Apostle Paul hath said: 'A man that is an heretic after the first and second admonition reject, knowing that he that is such is subverted and sinneth, being condemned of himself.' But though the doctrine which men hold be false and perverse, if they do not maintain it with passionate obstinacy, especially when they have not devised it by the rashness of their own presumption, but have accepted it from parents who had been misguided

and had fallen into error, and if they are with anxiety seeking the truth, and are prepared to be set right when they have found it, such men are not to be counted heretics. Were it not that I believe you to be such...

“2. I have said these things by way of preface, lest any one should think, because you are not of our communion, that I have been influenced by forwardness rather than consideration in sending this letter, and in desiring thus to confer with you regarding the welfare of your soul...

“21. And to this day they [Donatists] administer baptism outside of the communion of the Church, and, if they can, they rebaptize the members of the Church: they offer sacrifice in discord and schism... The unity of Christ is rent asunder, the heritage of Christ is reproached, the baptism of Christ is treated with contempt...

“24. ...What we dislike in that party is not their bearing with those who are wicked, but their intolerable wickedness in the matter of schism, of raising altar against altar, and of separation from the heritage of Christ now spread, as was so long ago promised, throughout the world... If they regard these things as trifles, let them observe those examples by which it has been proved how they are esteemed by God. The men who made an idol perished by a common death, being slain with the sword: but when the men endeavoured to make a schism in Israel, the leaders were swallowed up by the opening earth, and the crowd of their accomplices was consumed by fire. In the difference between the punishments, the different degrees of demerit may be discerned.

“27. You [the Donatists St. Augustine is writing to] see and know all these things, and you groan over them; and yet God at the same time sees that nothing compels you to remain in such fatal and impious schism, if you would but subdue the lust of the flesh in order to win the spiritual kingdom; and in order to escape from everlasting punishment, have courage to forfeit the friendship of men, whose favour will not avail at the bar of God...”

Therefore, even though St. Augustine believed that these Donatists he was writing to may not have been formal heretics, he certainly and correctly denounced them as being outside the Catholic Church for the sin of schism. He says that their schism is “intolerable wickedness,” that they “remain in...fatal and impious schism,” and that they are in a state of “everlasting punishment” from which he hopes they escape. And St. Augustine says that their sin of schism is worse than the sin of idolatry, which he also says in his book *Against the Donatists*. He teaches that all the men baptized into the Donatist Church are guilty of the sin of schism, which is worse than idolatry:

St. Augustine, *Against the Donatists*, Book 1, Chapter 8: “10. ...Therefore those whom they [the Donatists] baptize they heal from the wound of idolatry or unbelief; but they injure them more seriously with the wound of schism. For idolaters among the people of the Lord were smitten with the sword; but schismatics were swallowed up by the earth opening her mouth. And the apostle says, ‘Though I have all faith, so that I could remove mountains, and have not charity, I am nothing.’ 11. ...What will it then profit a man that he has sound faith, or perhaps only soundness in the sacrament of faith, when the soundness of his charity is done away with by the fatal wound of schism, so that by the overthrow of it the other points, which were in themselves sound, are brought into the infection of death?”

Hence St. Augustine teaches that although a Donatist may be “sound of faith” and thus not a formal heretic, he is nevertheless outside the Catholic Church by the “fatal wound of schism.” In his below teaching St. Augustine says that a baptized man who is outside the Catholic Church can have the faith and thus not be a formal heretic. Consequently, this man has to be outside the Catholic Church for the mortal sin of schism:

St. Augustine, Sermon to the People of the Caesarean Church (*Sermo ad Caesariensis Ecclesiae Plebem*), c. 418: “No man can find salvation except in the Catholic Church. Outside the Catholic Church one can have everything except salvation. One can have honor, one can have the sacraments, one can sing alleluia, one can answer amen, one can have faith in the name of the Father and of the Son and of the Holy Ghost, and preach it too, but never can one find salvation except in the Catholic Church.”

Beware, then, of the salvation heretics who quote St. Augustine out of context. They only quote the part where St. Augustine teaches that some baptized men who belong to non-Catholic sects, such as the Donatist Church, may not be formal heretics but leave out the part where St. Augustine teaches that they are nevertheless outside the Catholic Church for the sin of schism.

St. Cyprian teaches that once a man falls into schism and thus no longer adheres to the Catholic Church, it does not matter what dogmas or heresies he believes in because he is outside the Catholic Church for the mortal sin of schism and thus no one should even take heed to anything he teaches:

St. Cyprian, *Epistle 51*, to Antonianus: “24. In reference, however, to the character of Novatian, dearest brother, of whom you desired that intelligence should be written you what heresy he had introduced; know that, in the first place, we ought not even to be inquisitive as to what he teaches, so long as he teaches out of the pale of unity. Whoever he may be, and whatever he may be, he who is not in the Church of Christ is not a Christian. Although he may boast himself, and announce his philosophy or eloquence with lofty words, yet he who has not maintained brotherly love or ecclesiastical unity has lost even what he previously had been.”

The apostates Fr. Michael Muller and Orestes Brownson uphold the dogma that all men who do not adhere to the Catholic Church are outside the Catholic Church for the mortal sin of schism. And they hold St. Augustine’s allowable opinion that some of them may only be material heretics. Hence they teach that even though some baptized non-Catholics are only material heretics, they are nevertheless outside the Catholic Church for the mortal sin of schism:

Apostate Fr. Michael Muller,<sup>193</sup> *The Catholic Dogma*: “[pp. 178-181] ...As long, then, as a material heretic, though through inculpable ignorance, adheres to an heretical sect, he is separated from Christ, because he is separated from his Body—the Catholic Church. In that state he cannot make any supernatural acts of divine faith, hope, and charity, which are necessary to obtain life everlasting, and therefore, if he dies in that state, he is pronounced infallibly lost by St. Augustine...and all the great Doctors of the Church.

“[p. 190] The Church considers all Protestants (*formal* as well as *material heretics*) as...separated from the Church. ...The fact that the Church receives converts into her communion clearly proves that she considers them as persons who did not belong to it.

“[pp. 190-192] In answer to this [Rev. Young’s heresy], we say with Dr. O. A. Brownson, who asks: ‘But may not those who are baptized in heretical societies through ignorance, believing them to be the Church of Christ, be regarded as in the way of salvation? Not they who are born and educated in Protestant Churches who have separated themselves from the unity of the Catholic Church, but their ancestors, Calvin, Luther, Henry VIII., etc. Let St. Augustine reply: “But those who through ignorance are baptized there (with heretics), judging the sect to be the Church of Christ, sin less than these (who know it to be heretical); nevertheless they are wounded by the sacrilege of schism, and therefore sin not lightly, because others sin more gravely. For when it is said to certain persons, it shall be more tolerable for

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<sup>193</sup> Fr. Michael Muller was a notorious heretic for denying the very Salvation Dogma he tried to defend. (See RJMI book *Bad Books on Salvation*: Fr. Michael Muller.)

Sodom in the day of judgment than for you, it is not therefore said because the Sodomites will not be punished, but because the others will be more grievously punished.” ’ And again, St. Augustine says: ‘It is true, Donatists who baptize heathens heal them of the wound of idolatry or infidelity; but they inflict on them *a more serious wound instead, the wound of schism*. Those of the people of God in the Old Law, who fell into idolatry, were destroyed by the sword, but under the feet of the authors of schism the earth opened and swallowed them up (Ps. cv. 17.), and the rest of their followers were consumed by a flame of fire from heaven. (Ecclus. xlv. 24.) Who, therefore, can doubt that those who were more severely punished had also sinned more grievously?’ (De Bapt. contr. Donatist., lib. i, c. 8.) Those idolaters who were baptized by the Donatists, and believed in Christ, were healed of their wound of infidelity; they never lived in the unity of the Catholic Church. They never wilfully left her in their ancestors, as Rev. A. Young and other heretics did; and yet St. Augustine tells us that the wound of schism which they received by adhering to the sect of the Donatists was more fatal for them than that which they had received before by the crime of idolatry. Hence those who are separated from the Church cannot be innocent. (St. Augustine, lib. i. contr. Epist. Parm., c. 3.)

“[pp. 63-64] [Dr. O. A. Brownson says,] ‘We know nothing more reprehensible than the mambypambyism babbled by sentimental [so-called] Catholics about the good faith of “our separated brethren.” There may be persons in good faith amongst Protestants, but, if so, they do not lack opportunities of showing it, and of coming out from the Babylon in which they have been reared. Men cannot be saved without Christ, for there is no other name given under heaven whereby they can be saved. Without faith it is impossible to please God, and he that cometh to God must believe that he is, and is the remunerator of them that seek him; and how can those be saved by Christ who adhere to the party that rejects him and makes war on him. And how can they have faith or believe in God who commune with those who resolve all faith, all belief, all truth, indeed, into a mere opinion, or an inward sentiment, varying with each individual? If Catholicity is Christian, if reason is authoritative in its own province, nothing is more certain than that Protestantism is in no sense Christian, and that persons living and dying Protestants cannot be saved. It is a stultification of common sense to maintain the contrary, and besides, it practically neutralizes all our efforts to convert Protestants, and to bring them to a living and saving faith in Christ...’ ”

*My opinion that baptized men who do not adhere to the Catholic Church are formal heretics for every heresy they hold*

While I agree with St. Augustine’s opinion that the only way Catholics can become formal heretics is by the culpable doubt or denial of a dogma, be it a deeper or basic dogma, I do not agree with his opinion that baptized men who do not adhere to the Catholic Church, such as Protestants, can only become formal heretics by the culpable doubt or denial of a dogma, be it a basic or deeper dogma. I hold the allowable opinion that baptized men who do not adhere to the Catholic Church are formal heretics for every heresy they hold even if they are inculpably ignorant of the dogmas they doubt or deny. They cannot be excused for inculpable ignorance because they do not adhere to the Catholic Church and thus disregard, knowingly or unknowingly, the authority of the true Catholic Church and her dogmatic definitions. Hence even if they were shown a dogmatic definition of the Catholic Church, they would not believe the dogma for that reason because they do not believe in the Catholic Church and thus do not believe in her authority to teach the faith infallibly. If they did believe in the dogma, it would only be based upon their own personal opinion in total disregard for the Catholic Church. By disregarding

the authority of the Catholic Church, they make themselves mortally guilty for every heresy they believe.

There are two ways to disregard the authority of the Catholic Church and thus disregard her dogmas—by knowing about the Catholic Church and disregarding her explicitly or by not knowing about the Catholic Church and thus disregarding her implicitly. In both cases the authority of the Catholic Church and her dogmas are disregarded. And because baptized men who do not adhere to the Catholic Church disregard the authority of the Catholic Church, they lack the one thing that could have excused them from being formal heretics. For example, if a baptized man who adheres to a non-Catholic sect were shown that the Catholic Church condemns the heresy he believes in, he would not reject his heresy for that reason because he does not believe in the Catholic Church. Hence he rejects or disregards the very thing, the authority of the Catholic Church, that could have saved him from the mortal sin of heresy for doubting or denying a dogma. By his very disregard of the authority of the Catholic Church, then, he is a formal heretic for every dogma he doubts or denies and thus with no excuse for inculpable ignorance. Therefore, only baptized men who regard the authority of the Catholic Church, which are only Catholics, are excused from being formal heretics when they inculpably doubt or deny a dogma. The regard they have for the true Catholic Church and Her dogmas is also proved in the Act of Faith they make:

Catholic Act of Faith: “O my God! I firmly believe all the sacred truths which Thy holy Catholic Church believes and teaches because Thou hast revealed them, who canst neither lie nor be deceived.”

Hence a baptized Catholic who inculpably doubts or denies a dogma is excused from the mortal sin of heresy because he professes his desire to believe in all that the Catholic Church teaches.

Those who knowingly do not belong to the Catholic Church do not even make this profession and thus cannot be excused for any heresy they hold and thus are formal heretics for every heresy they hold.

And, even if a baptized man who does not adhere to the Catholic Church makes this Act of Faith, he too cannot be excused when he inculpably doubts or denies a dogma because, in fact, he does not believe in all that the true Catholic Church teaches because he does not believe in the true Catholic Church. This profession would actually condemn him because he professes to believe in all that the false Church he adheres to believes and teaches.

### **Regarding those who adhere to the Catholic Church**

St. Augustine held the dogma that the faithful do not become formal heretics unless they culpably doubt or deny a dogma, be it a deeper dogma or a basic dogma:

St. Augustine, *City of God*, 413: “Those, therefore, in the Church of Christ who savor anything morbid and depraved, and, on being corrected that they may savor what is wholesome and right, contumaciously resist, and will not amend their pestiferous and deadly dogmas, but persist in defending them, become heretics, and, going without, are to be reckoned as enemies who serve for her discipline...”<sup>194</sup>

Hence a member of the Catholic Church who inculpably doubts or denies a deeper or even basic dogma is not a formal heretic. However, he does not know and thus does not believe in a basic dogma, he cannot be a member of the Catholic Church even though he is not a formal heretic. He cannot be a member of the Catholic Church because it is a basic dogma that one of the

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<sup>194</sup> b. 18, c. 51.

conditions to be member and thus to be of the elect is that men know and believe all the basic dogmas:

Apostate Antipope Pius X, *Acts of the Supreme Pontiff Pius X*: “We pray and conjure you to reflect on the ruin of souls which is wrought by this single cause: ignorance of those most sublime truths, so far beyond the natural understanding of the multitude, which must nonetheless be known by all men alike in order that they may attain everlasting salvation. ... A man who had become blind is certain to walk into the mouth of danger. There is always some hope for the reform of evil living so long as the light of Faith is not wholly extinguished; whereas, if, as a result of ignorance, lack of Faith is added to corruption, the situation scarcely admits of remedy, and the road to everlasting ruin lies open. This we solemnly affirm: the majority of those who are condemned to everlasting punishment fall into this everlasting misfortune through ignorance of Mysteries of the Faith which must necessarily be known and believed by all who belong to the elect.”<sup>195</sup>

Nominal *Holy Office Decrees* under Apostate Antipope Clement XI (1700-1721):

QUESTION: Whether a minister is bound, before baptism is conferred on an adult, to explain to him all the mysteries of our faith, especially if he is at the point of death, because this might disturb his mind. Or, whether it is sufficient, if the one at the point of death will promise that when he recovers from the illness, he will take care to be instructed, so that he may put into practice what has been commanded him.

RESPONSE: A promise is not sufficient, but a missionary is bound to explain to an adult, even a dying one who is not entirely incapacitated, the mysteries of faith which are necessary by a necessity of means, as are especially the mysteries of the Trinity and the Incarnation.” (D. 1349a)

QUESTION: Whether it is possible for a crude and uneducated adult, as it might be with a barbarian, to be baptized, if these were given to him only an understanding of God, and some of His attributes, especially His justice in rewarding and in punishing, according to the remark of the Apostle: ‘He that comes to God must believe that he is and that he is a rewarder,’ from which it is inferred that a barbarian adult, in a certain case of urgent necessity, can be baptized although he does not believe explicitly in Jesus Christ.

RESPONSE: A missionary should not baptize one who does not believe explicitly in the Lord Jesus Christ, but is bound to instruct him about all those matters which are necessary, by a necessity of means, in accordance with the capacity of the one to be baptized.” (D. 1349b)

Apostate Antipope Pius X, *Acerbo Nimis*, 1905: “We are forced to agree with those who hold that the chief cause of the present indifference and, as it were, infirmity of soul, and the serious evils that result from it, is to be found above all in ignorance of things divine. And so, Our Predecessor Benedict XIV had just cause to write: ‘We declare that a great number of those who are condemned to everlasting punishment suffer that everlasting calamity because of ignorance of those mysteries of faith which must be known and believed in order to be numbered among the elect.’ ”

Hence to “belong to the elect” or “to be numbered among the elect” and thus to be a member of the Catholic Church, men must know and believe all the basic dogmas, two of which are the dogmas on the Incarnation and the Holy Trinity.<sup>196</sup> St. Augustine held this dogma. He teaches that belief in all of the basic dogmas stated in the Apostles’ Creed is necessary for salvation:

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<sup>195</sup> cf. *Acts of the Supreme Pontiff Pius X*, Rome: Vatican Press, 1904, Pius X; CFN, Feb. 1998, p. 8.

<sup>196</sup> See RJMI Topic Index: *Basic Dogmas*.

St. Augustine, *On Faith and the Creed*, Chapter 1: "...We certainly cannot secure our salvation from the present evil world, unless...we likewise with the mouth make our own profession of the faith which we carry in our heart... We have, however, the Catholic Faith in the Creed, known to the faithful and committed to memory, ...expressed in few words, of those matters of necessary belief..."

In the following passages St. Augustine teaches that any baptized man with the use of reason who does not believe in the basic dogmas of the resurrection of the body and that Jesus was born of the Virgin Mary are not Christians (not Catholics) and thus are not in the way of salvation:

St. Augustine, *City of God*, 426: "For that there shall be a bodily resurrection of the dead when Christ comes to judge the quick and the dead, we must believe if we would be Christians."<sup>197</sup>

St. Augustine, *Reply to Faustus the Manichaeon*, Book 26, 400: "The reason of our believing him [Jesus] to have been born of the Virgin Mary, is not that he could not otherwise have appeared among men in a true body, but because it is so written in the Scripture, which we must believe in order to be Christians or to be saved."

Therefore, to be a Christian (and catechumens and the faithful are Christians) men must believe in the basic dogmas of the resurrection of the dead and the Incarnation, as well as other basic dogmas. But to be of the faithful and thus be a member of the Catholic Church, men must believe in more basic dogmas; that is, the dogma of the Most Holy Trinity and dogmas regarding the sacrament of baptism. Hence catechumens were taught these additional basic dogmas shortly before they were baptized. For example, St. Cyril of Jerusalem had two classes for those who were preparing to enter the Catholic Church, catechumens and competentes. The competentes were those who were ready to be baptized. And it was not until they became competentes did they learn about the dogma of the Most Holy Trinity:

St. Cyril of Jerusalem, *Catechetical Lectures*, Lecture 29, 350: "These mysteries, which the Church now explains to thee who art passing out of the class of Catechumens, it is not the custom to explain to heathen. For to a heathen we do not explain the mysteries concerning Father, Son, and Holy Ghost, nor before Catechumens do we speak plainly of the mysteries: but many things we often speak in a veiled way, that the believers who know may understand, and they who know not may get no hurt."

With this in mind, there are cases in which so-called catechumens are not catechumens but are inquirers and in which so-called members of the Catholic Church are not members but are either catechumens, inquirers, or formal heretics; all of which depends on which basic dogmas they are ignorant of and if their ignorance is culpable or not. What follows are all the possible cases:

1. A so-called catechumen who is inculpably ignorant of the dogma of the Incarnation is not a catechumen. He is an inquirer until he knows and believes all the basic dogmas that are necessary to believe to be a catechumen.
2. A so-called catechumen who culpably denies the basic dogma of the Incarnation is not a catechumen. He is an inquirer until he knows and believes all the basic dogmas that are necessary to believe to be a catechumen.
3. A so-called member of the Catholic Church who knows and believes all the basic dogma except the dogma of the Holy Trinity, of which he is inculpably ignorant of, is not a member of the Church. Instead, he is a catechumen until he knows and believes the basic dogma of the Holy Trinity.

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<sup>197</sup> b. 20 c. 20.

4. A so-called member of the Catholic Church who knows and believes all the basic dogmas except for the basic dogmas of the Incarnation and the Holy Trinity, of which he is inculpably ignorant of, is not a member of the Catholic Church and he is not even a catechumen. Instead, he is an inquirer; and hence he is not even a Christian because he does not believe in the dogma of the Incarnation, which is necessary to believe in order to be a catechumen, to be a Christian. Not until he believes in the dogma of the Incarnation does he become a catechumen and not until he also believes in the dogma of the Holy Trinity does he become a member of the Catholic Church.
5. A so-called member of the Catholic Church who culpably doubts or denies any basic dogma, as well as any other dogma, is not a member of the Church. Instead, he is a formal heretic and thus is not even a Christian; and thus he is not even a catechumen.

St. Augustine's following teaching applies to Case 3 in which a man baptized into the Catholic Church is inculpably ignorant of the basic dogma that Jesus is God, which is part of the dogma of the Holy Trinity. This heresy was promoted by Photinus:

St. Augustine, *On Baptism* (Against the Donatists), Book 4, Chapter 16: "...Let us therefore put the two cases in this way. Let us suppose that the one, for the sake of argument, held the same opinions as Photinus about Christ and was baptized in his heresy outside the communion of the Catholic Church; and that another held the same opinion but was baptized in the Catholic Church, believing that his view was really the Catholic faith. I consider him as not yet a heretic unless when the doctrine of the Catholic faith is made clear to him he chooses to resist it and prefers that which he already holds; and till this is the case, it is clear that he who was baptized outside is the worse. And so in the one case erroneous opinion alone, in the other the sin of schism also requires correction..."

Even though St. Augustine teaches that this man who was baptized into the Catholic Church is not a formal heretic for being inculpably ignorant of the dogma that Jesus is God, he does not say one way or the other that this man is of the faithful or not. Instead he says that his heresy "requires correction." To require correction means this man cannot be in the way of salvation until he believes in the basic dogma he is inculpably ignorant of, which in this case is the dogma the Jesus is God.

While St. Augustine does not say what the status is of this man, it can be gathered from other dogmas that this man is a catechumen, as in Case 3 above. These other dogmas are as follows:

1. the dogma that baptized men who do not believe Jesus is God, which is part of the dogma of the Holy Trinity, cannot be members of the Catholic Church;
2. the dogma that men do not have to believe in the dogma of the Holy Trinity, which includes the dogma that Jesus is God, to be catechumens.

Hence this man St. Augustine speaks of (who adheres to the Catholic Church and inculpably denies the dogma that Jesus is God) is a catechumen. Now, if this man was inculpably ignorant of the dogma of the Incarnation also, then he would not even be a catechumen, but would be an inquirer.

This man cannot become a member of the Catholic Church until he believes in the dogma that Jesus is God and the other dogmas that relate to the Holy Trinity. And if he is shown these dogmas and does not accept them, then he becomes a formal heretic and falls outside the Catholic Church as a non-Christian and thus is not even a catechumen.

Hence in the above example from St. Augustine, the man baptized into the Catholic Church and is inculpably ignorant of the dogma the Jesus is God only needs his heresy to be corrected in order to go from being a catechumen to a member of the Catholic Church. Whereas, the man

baptized outside the Catholic Church needs both his heresy and his schism to be corrected in order for him to go from being a formal schismatic to a member of the Catholic Church.

Therefore candidates who profess belief in the Catholic faith but are inculpably ignorant of a basic dogma must not be baptized because one cannot be a member of the Catholic Church unless he knows and believes all the basic dogmas. If he does get baptized, he only gets the indelible mark. He will not get the other gifts of baptism until he knows and believes all the basic dogmas; at which point he will then get membership in the Catholic Church and get the sanctifying grace of baptism which will remit all of his sins and the punishment due to his sins.

### **Baptized Catholic infants who attain the use of reason ignorant of a basic dogma**

There is one case that needs special consideration. Infants baptized into the Catholic Church who attain the use of reason and are inculpably ignorant of a basic dogma.

It is the duty of Catholic parents or guardians to teach their Catholic children the basic dogmas by rote before they attain the use of reason.

- For example, Catholic parents indoctrinate their baptized Catholic children who have not yet attained the use of reason with the basic Catholic dogmas, such as the Apostles' Creed, and prayers by making them memorize and repeat them. And they indoctrinate their children to adhere to the Catholic Church and the Catholic church they attend Mass at. As soon as these baptized Catholic children attain the use of reason, they then consent with their own freewill to these things and thus remain in the Catholic Church.

However, if so-called Catholic parents or guardians do not teach their child all the basic dogmas before he attains the use of reason, then when he does he will be ignorant of basic dogmas he needs to know and believe in order to be a member of the Catholic Church. Even though Benedict XIV and Pius X were apostate antipopes, they teach the dogma in this regard:

Apostate Antipope Benedict XIV, *Ubi Primum*, 1740: "3 ...[Clerics] should teach those things which the faithful must know for their salvation and explain the main principles of divine law and Catholic dogma. They should also teach the children the basics of that same faith..."

Apostate Antipope Pius X, *Acerbo Nimis*, 1905: "We are forced to agree with those who hold that the chief cause of the present indifference and, as it were, infirmity of soul, and the serious evils that result from it, is to be found above all in ignorance of things divine. And so, Our Predecessor Benedict XIV had just cause to write: 'We declare that a great number of those who are condemned to everlasting punishment suffer that everlasting calamity because of ignorance of those mysteries of faith which must be known and believed in order to be numbered among the elect.' "

Hence their child had to fall outside the Catholic Church in one way or another because he was in the Church when he was baptized but fell out at some point before or after he attained the use of reason because he did not know and believe in all the basic dogmas.<sup>198</sup>

Whatever theology is used to explain how and when the child fell outside the Catholic Church, the theology must uphold the dogma that he did fall outside the Catholic Church and thus is not a member of the Church. What follows is my theology, my allowable opinion.

To fall outside the Catholic Church, he had to be guilty of a mortal sin of heresy or schism. The question, then, is what mortal sin is he guilty of? My opinion is that before the infant attained the use of reason, he became guilty of mortal sin of heresy that he got from his parents

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<sup>198</sup> See in this book "All the Basic Dogmas Must Be Believed to Be a Member of the Catholic Church," p. 81.

for not teaching him all of the basic dogmas. By not teaching their child all the basic dogmas, the parents became formal heretics by sins of omission for not teaching him all the basic dogmas and by sins of commission for teaching him a false faith or no faith. The parents, then, imparted their mortal sin of heresy to their child. The child, then, shares his parents' lack of faith.<sup>199</sup> Any so-called Catholic parents or guardians who do not teach their child all the basic dogmas of the Catholic faith (such as the Apostles' Creed) by rote before he attains the use of reason are guilty of the mortal sin of heresy for teaching him either a non-Catholic faith (a non-Catholic religion) or no faith (such as, atheism or agnosticism).<sup>200</sup> Therefore, just as Catholic parents or guardians impart their Catholic faith to their infants, so these nominal Catholic parents have imparted a false faith or no faith to their infants. Hence the child fell out of the Catholic Church for the mortal sin of heresy that he got from his parents before he attained the use of reason:

“My people have been silent because they had no knowledge. Because thou hast rejected knowledge, I will reject thee... And thou hast forgotten the law of thy God, I also will forget thy children.” (Osee 4:6)

As such, the child does not reenter the Catholic Church until he knows and believes all the basic dogmas, which if he is attending a Catholic church would happen within a very short period of time. And if he attends a Catholic church, then he would be an inquirer until he enters the Catholic Church by knowing and believing all the basic dogmas.

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<sup>199</sup> See in this book “Baptized infants get their faith and allegiance from the external intention of their guardians,” p. [128](#).

<sup>200</sup> For example, it would be no different than if the infant was baptized into the Catholic Church and then his Catholic parents died right after his birth and then atheists adopted him. The faithlessness of his atheist parents would then be imparted to him, and he certainly will not learn the basic dogmas of the Catholic Church and thus certainly will not be Catholic when he attains the use of reason. Instead, he will be an atheist until he chooses to be otherwise.

## St. Augustine's Indelible-Mark Brothers

### Racial, family, political, and religious brothers

The word “brother” indicates a unity among a group of men and can mean several things. For example, men are united by race, family, politics, or religion.<sup>201</sup> The first two are united by physical bonds and the last two by spiritual bonds. The first two (race and family) are always racial or family brothers as men cannot change their race or family. The other two (political or religious brothers) are not always political or religious brothers as men can change their politics or religion.

In the racial sense, all men are brothers because they belong to the human race; and in a more specific way, all men of a particular race (such as Italians) are brothers. In the family sense, all men who belong to the same family are brothers. In the belief sense, all men who share the same beliefs are brothers, such as Catholics, men who belong to the same political party, or allies.

For example, an Italian Catholic is a racial brother to all humans; and in a more specific way, he is a racial brother to all Italians. He is also a family brother to all the members of his family. And he is a religious brother to Catholics because he shares their religious beliefs. It is this last brotherhood, the religious brotherhood of Catholics, which is the most important and necessary because only Catholics can be saved. Jesus said that only those who truly believe in him, as only Catholics do, are sons of God, not those who are merely related to one another by physical bonds of flesh and blood:

“But as many as received him, he gave them power to be made the sons of God, to them that believe in his name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” (Jn. 1:12-13)

### *Racial brothers*

The following Bible quotes refer to men who are physical brothers in the racial sense. All humans are referred to as the children of Adam and thus are brothers in the racial sense because they all belong to the human race:

“Great labour is created for all men and a heavy yoke is upon the children of Adam, from the day of their coming out of their mother’s womb until the day of their burial into the mother of all.” (Eccus. 40:1)

All the racial descendents Heber (Hebrews), Abraham, and the twelve sons of Jacob (aka Israel) are racial brothers and known as Hebrews and more specifically as Israelites (later on to be called Jews<sup>202</sup>). However, Jesus Christ told the unbelieving Jews that their religious father was Satan and not Abraham, even though Abraham was their racial father. Hence unbelieving Jews are racial brothers of Abraham because they trace their racial line back to Abraham, but they are not religious brothers of Abraham because they do not share Abraham’s religious beliefs. Instead, Jesus said they are religious brothers of Satan because they share Satan’s religious beliefs—“I know you are the children of Abraham but...you are of your father the devil”:

“They answered him: We are the seed of Abraham, and we have never been slaves to any man: how sayest thou: you shall be free? Jesus answered them: Amen, amen I say unto you: that whosoever committeth sin, is the servant of sin. Now the

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<sup>201</sup> There are other kinds of brotherhoods, such as those who share the same trade (like carpenters or steelworkers), those who play on the same sport team, and those who are citizens of the same country, even though they may not be of the same race, family, or religion.

<sup>202</sup> In the strict sense of the word “Jew” means an Israelite of the Tribe of Juda. It later on came to mean all Israelites.

servant abideth not in the house for ever; but the son abideth for ever. If therefore the son shall make you free, you shall be free indeed. I know that you are the children of Abraham: but you seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and you do the things that you have seen with your father. They answered, and said to him: Abraham is our father. Jesus saith to them: If you be the children of Abraham, do the works of Abraham. But now you seek to kill me, a man who have spoken the truth to you, which I have heard of God. This Abraham did not. You do the works of your father. They said therefore to him: We are not born of fornication: we have one Father, even God. Jesus therefore said to them: If God were your Father, you would indeed love me. For from God I proceeded, and came; for I came not of myself, but he sent me: Why do you not know my speech? Because you cannot hear my word. You are of your father the devil, and the desires of your father you will do. He was a murderer from the beginning, and he stood not in the truth; because truth is not in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof.” (Jn. 8:33-44)

In the following Bible verse the Machabees, who were religious brothers to faithful Jews, refer to the pagan Spartans as their brothers in the racial sense because the Machabees believed that the Spartans traced their racial line back to Abraham:

“And this is a copy of the letters which Jonathan wrote to the Spartans: ... We therefore at all times without ceasing, both in our festivals, and other days, wherein it is convenient, remember you in the sacrifices that we offer and in our observances, as it is meet and becoming to remember brethren... And we have commanded them to go also to you and to salute you and to deliver you our letters concerning the renewing of our brotherhood... It is found in writing concerning the Spartans and the Jews, that they are brethren and that they are of the stock of Abraham.” (1 Mac. 12:5, 11, 17, 21)

### *Family brothers*

The following Bible quotes refer to men who are physical brothers in the family sense. Rebecca, a faithful Jew, referred to her pagan brother Laban<sup>203</sup> as her brother in the family sense and not the religious sense:

“These things were told to Rebecca: and she sent and called Jacob her son, and said to him: Behold Esau thy brother threateneth to kill thee. Now therefore, my son, hear my voice: arise and flee to Laban my brother to Haran. (Gen. 27:42-43) And Isaac called Jacob, and blessed him, and charged him, saying: Take not a wife of the stock of Chanaan: But go and take a journey to Mesopotamia of Syria to the house of Bathuel thy mother’s father, and take thee a wife thence of the daughters of Laban thy uncle. And God almighty bless thee and make thee to increase and multiply thee that thou mayest be a multitude of people. And give the blessings of Abraham to thee and to thy seed after thee: that thou mayest possess the land of thy sojournment, which he promised to thy grandfather. And when Isaac had sent him away, he took his journey and went to Mesopotamia of Syria to Laban the son of Bathuel the Syrian, brother to Rebecca his mother. (Gen. 28:1-5)”

Jesus refers to James and John, the sons of Zebedee, as brothers in the family sense:

“And going on from thence he saw other two brethren, James the son of Zebedee and John his brother, in a ship with Zebedee their father mending their nets; and he called them.” (Mt. 4:21)

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<sup>203</sup> “Rachel stole away her father’s [Laban’s] idols.” (Gen. 31:19)

Martha refers to Lazarus as her brother in the family sense:

“Martha therefore said to Jesus: Lord, if thou hadst been here, my brother had not died. But now also I know that whatsoever thou wilt ask of God, God will give it thee. Jesus saith to her: Thy brother shall rise again.” (Jn. 11:21-23)

### *Political brothers*

Citizens of a nation, regardless of race or religion, are brothers in the spiritual sense because they are citizens of the same nation; they can be called national brothers, just as the citizens of the USA are national brothers and called Americans. Members of the same political party are brothers in the spiritual sense because they belong to the same political party; they can be called political brothers. And nations that are allied with one another are spiritual brothers because they made a pact to help one another; they can be called allied brothers. The Machabees referred to the pagan Romans as brothers in the ally sense because they had a political pact with the Romans:

“And after this Simon sent Numenius to Rome, with a great shield of gold of the weight of a thousand pounds, to confirm the league with them. And when the people of Rome had heard these words, they said:

‘What thanks shall we give to Simon, and his sons? ...And king Demetrius confirmed him [Simon] in the high priesthood. According to these things he made him his friend, and glorified him with great glory. For he had heard that the Romans had called the Jews their friends, and confederates, and brethren, and that they had received Simon's ambassadors with honour.’

“And they [The pagan Romans] commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary, in a conspicuous place: And that a copy thereof should be put in the treasury, that Simon and his sons may have it.” (1 Mac. 14:24-25, 38-40, 48-49)

### *Religious brothers*

Man who believe in the same religion are religious brothers, which is a spiritual brotherhood, such as Catholics to Catholics, Moslems to Moslems, Talmudic Jews to Talmudic Jews, and Hindus to Hindus.

The following Bible quotes refer to men who are religious brothers. In this case it is the religious brotherhood of believers in the one true God, which during the Old Covenant era were the faithful Israelites and faithful Gentiles (who were considered as Israelites) and now during the New Covenant era are Catholics only, both Catholic Israelites and Catholic Gentiles. Hence among Catholics, “there is no distinction of the Jew and the Greek.” (Rom. 10:12) “For the Gentiles should be fellow heirs, and of the same body, and copartners of his promise in Christ Jesus, by the gospel” (Eph. 3:6) because they share the same religion with the additional promotion of Gentile believers to equal rank with Jewish believers, which under the Old Covenant Gentle believers were of a lower rank than Jewish believers.

When a Gentile converted to the true religion of Judaism during the Old Covenant era, he was treated as a faithful Israelite, as a religious brother to faithful and racial Israelites, even though he was a racially a Gentile:

“And if any stranger be willing to dwell among you and to keep the Phase of the Lord, all his males shall first be circumcised, and then shall he celebrate it according to the manner: and he shall be as he that is born in the land.” (Ex. 12:48)

“And the children of the stranger that adhere to the Lord to worship him and to love his name, to be his servants: every one that keepeth the sabbath from profaning it, and that holdeth fast my covenant: I will bring them into my holy mount, and will make them joyful in my house of prayer: their holocausts, and their victims shall please me upon my altar: for my house shall be called the house of prayer, for all nations.” (Isa. 56:6-7)

“If a stranger dwell in your land and abide among you, do not upbraid him: But let him be among you as one of the same country: and you shall love him as yourselves: for you were strangers in the land of Egypt. I am the Lord your God.” (Lev. 19:33-34)

In the following Bible quotes, the word “brother” is used in the religious sense and means the brotherhood of Catholics:

“Loving one another with the charity of brotherhood, with honour going before one another. (Rom. 12:10) Let the charity of the brotherhood abide in you. (Heb. 13:1) Honour all men. Love the brotherhood. Fear God. Honour the king. (1 Pt. 2:17)”

Jesus says whosoever does the will of his Father who is in heaven, as only Catholics can do, is his brother and thus his religious brother:

“Whosoever shall do the will of my Father, that is in heaven, he is my brother, and sister, and mother.” (Mt. 12:50)

St. Peter refers to St. Paul as his brother in the religious sense:

“Account the longsuffering of our Lord, salvation; as also our most dear brother Paul, according to the wisdom given him, hath written to you.” (2 Pt. 3:15)

And St. Paul refers to St. Timothy as his brother and the brother to all other Catholics in the religious sense:

“Know ye that our brother Timothy is set at liberty: with whom (if he come shortly) I will see you.” (Heb. 13:23)

### **St. Augustine’s indelible-mark brothers**

St. Augustine added another kind of brotherhood, a physical one, in which Catholics are physical brothers to baptized non-Catholics because they are united by the indelible mark of baptism, also known as the character of baptism, baptismal character, and the brand of Christ. This brand is a physical mark on the soul which can never be destroyed or removed. He taught that this is not a spiritual brotherhood with Catholics but only a physical one. He also taught that all baptized non-Catholics are outside the Catholic Church, not Catholic, in a state of damnation, and thus on the road to hell. Hence they do not belong to the Christian brotherhood and thus are not spiritual brothers to Catholics:

St. Augustine, *On Baptism, Against the Donatists*, 400: “Any one would...setting himself outside the communion of the Church sever himself from all Christian brotherhood... All the good that he had in his prayers and alms could not benefit him unless he were incorporated in the Church by the bond of Christian brotherhood and peace.”<sup>204</sup>

St. Augustine, *Sermons on Selected Lessons of the New Testament*, Sermon 32 (82 Ben): “7. This then ought one to do who hath done an injury. And he who hath suffered one, what ought he to do? What we have heard to-day, ‘If thy brother shall

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<sup>204</sup> b. 1, c., 7, 8.

sin against thee, rebuke him between thee and him alone.’ . . . Rebuke him’ therefore ‘between him and thee alone. If he shall hear thee, thou hast gained thy brother;’ because he would have been lost, hadst thou not done it. But ‘if he: will not hear thee,’ that is, if he will defend his sin as if it were a just action, ‘take with thee one or two more, that in the mouth of two or three witnesses every word may be established; and if he will not hear them, refer it to the Church; but if he will not hear the Church, let him be unto thee as an heathen man and a publican.’ Reckon him no more amongst the number of thy brethren.”

Hence not all of St. Augustine’s indelible-mark brothers are Christian brothers, as some are outside the Catholic Church as heretics or schismatics. Even though he calls them brothers in one sense (meaning indelible mark brother), he also says that are outside the Catholic Church<sup>205</sup> and thus are not Christian brothers. Therefore, St. Augustine teaches that as long as a baptized man is not a member of the Catholic Church, he is outside the Catholic Church, not Catholic, cannot have his sins remitted, is in a state of damnation, and is not a religious brother to Christians because he does not belong to the Christian brotherhood. Hence St. Augustine upheld and zealously defended the Salvation Dogma.

St. Augustine’s opinion that baptized non-Catholics are indelible-mark brothers to Catholics is not a denial of the Salvation Dogma because he taught they are nevertheless outside the Catholic Church, not Catholic, and on the road to hell. Even though St. Augustine’s opinion is an allowable opinion, it must be either rejected or qualified because it can all too easily be taken out of context, as it is today, that baptized non-Catholics are spiritual brothers to Catholics and thus can be in the way of salvation—something St. Augustine did not teach.

The truth that St. Augustine did touch upon was that Catholics have a closer relationship to baptized non-Catholics than to the unbaptized because both Catholics and baptized non-Catholics are validly baptized and thus both have the indelible mark, the brand of Christ. This also makes them subject to the Catholic Church in a way that unbaptized non-Catholics are not. Hence St. Augustine correctly teaches that the non-Catholics he prays and works most to convert are baptized non-Catholics because he sees in them the brand of Christ, the indelible mark of baptism, even though it does them no good but instead works towards their damnation as long as they remain outside the Catholic Church:

St. Augustine, *Sermo ad Caesariensis Ecclesiae Plebem* (Address to the People of the Church at Caesarea), c. 418: “2. Now, we do not mean to speak, brothers, as if those who remain in schism have any hope of the Lord. There are many [Catholics] who argue without understanding what they say, asserting ‘if they are schismatics, if they are heretics, why should we receive them?’ Listen, my brothers: if we are to receive them as proposed, then let us now receive this man, our brother Emeritus, whether a good man or a bad, still a brother. Indeed I do mean ‘brother’ . . . When a soldier wanders off and deserts, the fault is his own; but the brand he’s marked with still belongs to his commander [the indelible mark, the brand of Christ]. Now, our brother did not exactly desert, since he never has been [a Catholic], but he was born into desertion when he was branded by a deserter. The person who first made the schism and separated himself from the Catholic Church was a deserter, along with all those he drew after him. Others were branded by the deserters, not with the sign of a deserter but with the sign of the commander. For a deserter does not imprint his own mark. What do I mean when I say that a deserter does not imprint his own mark? Donatus did not baptize in the name of Donatus. Now if Donatus, when he made the schism, had baptized in the name of Donatus, he would have imprinted the mark of a deserter. If, when I called for unity, I discovered the brand of a deserter, I would destroy it, demolish it, suppress it, abolish, reject, repudiate, anathematize and damn it. But instead the deserter remains imprinted with the brand of his

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<sup>205</sup> See in this book “Catholics’ Teachings on the Salvation Dogma: 4th/5th centuries: St. Augustine,” p. 32 and See in this book “Catholics’ teachings on no remission of sins outside the Catholic Church: 4th/5th centuries: St. Augustine,” p. 52.

commander. Our Lord and God Jesus Christ seeks out the deserter; the fault of desertion is erased, but not his [Christ's] own brand. So when I come for my brother and gather him in, I look for his faith in the name of the Father and Son and Holy Spirit. That is the brand of my Commander. That was the brand he ordained that his soldiers—or rather, his lieutenants—impress upon those whom they gathered into his camp; as when he said ‘Go, baptize all peoples in the name of the Father and Son and Holy Spirit’ [Matt. 28:19]...

“Of course we will not receive them as they are; heavens no! Now they are heretics; we will receive them as Catholics; let them change, they will be received. But because of the evil they hold to we cannot search out the good things we know are in them. They hold to dissension, schism, heresy as their own personal evils. The goods we know to be in them are not their own. The goods belong to our Lord, the goods belong to the Church. Theirs is not the baptism; it is of Christ. It is the name of God, not that of Donatus, that is invoked over those ordained bishops—I certainly would not receive as a bishop someone ordained in the name of Donatus!...

“4. Listen therefore, brother [Emeritus], listen, I pray you. You ask me: why do you seek me? I respond: because you are my brother... Why do you seek me, you ask... Then I reply: Because you are lost, I seek. And why do I seek you, what am I after? So that it might once be said about me: ‘Your brother was dead and now lives, he was lost and now is found’ [Luke 15:32]. You reply: but I already have the sacrament. You have, I know it; that’s why I seek you. You give me yet another reason to seek you with even greater pains. For you are a sheep from the flock of my Lord, wandering off with his brand; thus I seek you the more, since you have his brand.

“Why shouldn’t we share one Church? We have one brand; why aren’t we in one flock? That’s why I seek you, so that this sacrament be an instrument of your salvation, not evidence of your damnation. Don’t you realize that a deserter is condemned for the same brand that the soldier is honored for? Therefore I seek you, so that you may not perish because of this mark. For it is a sign of salvation, if you would hold to salvation, if you would hold to love. While you are outside [the Catholic Church], this mark of salvation can belong to you, but it cannot do you any good. Come in, so that what you already possess may do you good—not to receive what you already possess, but that what you possess might begin to do you good and that you might receive what you lack. For you already possess the sign of peace, but peace itself you lack.

“This is the way that we will gather them in, without flattering those we can’t. Let them be gathered in, not puffed up; let them come, they will be received. We do not hate in them what is of God. We do not hate their own selves, since they are of God and what they have is of God. Of God they are, since they are men and every man is a creature of God...

“6. But what can we accomplish, unless we bear with our brother’s weakness and not desert him? It is the sweat of my brow, I believe, that will bear fruit. The Lord our God, who willed us to come to you, who commanded us to seek Emeritus, who meanwhile allowed us to find him out—at least in body—he will allow us, aided by your prayers, to find out his heart, to delight in his accord, to give thanks to God for his salvation; a salvation he cannot find except in the Catholic Church. Outside the Catholic Church there can be everything except salvation. He can hold office, he can have sacraments, he can sing ‘alleluia,’ he can respond ‘amen,’ he can hold to the gospel, he can have faith and preach in the name of the Father and Son and Holy Spirit. But never except in the Catholic Church can he find salvation.

“All the other things will fade, my brothers. Now he thinks of gaining stature among his own people if he continues obdurate, and of being deemed a martyr for the Donatist faction. Heaven forbid! In the name of our Lord let it be erased from his heart, this pride. He well knows, even he has read it: ‘If I hand over my body to be burned, but I have not charity, it will do me no good’ (1 Cor. 13:3)... Even if this

man outside of the Church of Christ is ordered by the enemy of Christ to make offerings to idols, to worship his gods, and when he refuses, he is killed by this enemy of Christ—he can shed his blood, but he will not gain thereby a crown.”<sup>206</sup>

St. Augustine, *On Baptism, Against the Donatists*, 400: “25. ...Neither does...baptism profit the heretic even though for confessing Christ he be put to death outside the Church. This is most true; for, by being put to death outside the Church, he is proved not to have had charity of which the apostle says, ‘Though I give my body to be burned, and have not charity, it profiteth in nothing.’ ...And therefore, whatever men have that belongs to the Church, it profits them nothing towards salvation outside the Church.”<sup>207</sup>

Hence even though St. Augustine believed that baptized non-Catholics are physical brothers to Catholics because they have the indelible mark of baptism, he also taught they are outside the Catholic Church, not Catholic, not of the Christian brotherhood, and in a state of damnation and thus on the road to hell. Hence he did not teach they are spiritual brothers to Catholics but instead are indelible-mark brothers to Catholics.

St. Augustine, *On Baptism, Against the Donatists*, 400: “Any one would...setting himself outside the communion of the Church sever himself from all Christian brotherhood... All the good that he had in his prayers and alms could not benefit him unless he were incorporated in the Church by the bond of Christian brotherhood and peace.”<sup>208</sup>

#### *St. Augustine’s opinion must be rejected or qualified*

St. Augustine’s opinion that baptized non-Catholics are indelible-mark brothers to Catholics must be rejected or qualified because it can too easily be taken out of context to mean that baptized non-Catholics are spiritual brothers to Catholics and inside the Catholic Church, something St. Augustine did not teach.

The argument for rejecting St. Augustine’s allowable opinion is that whenever the Bible mentions the baptized as brothers, it always means spiritual brothers and thus refers only to Catholics. For example, Jesus says,

“For whosoever shall do the will of my Father, that is in heaven, he is my brother and sister and mother.” (Mt. 12:50)

Conversely, anyone who does not the will of God, such as baptized non-Catholics, is not a brother to Catholics. Speaking about Catholics who must be avoided because they are under a minor excommunication, St. Paul says,

“But you, brethren, be not weary in well doing. And if any man obey not our word by this epistle, note that man, and do not keep company with him, that he may be ashamed: Yet do not esteem him as an enemy, but admonish him as a brother.” (2 Thes. 3:13-15)

Conversely, a Catholic who becomes an enemy (a non-Catholic) is no longer a spiritual brother to Catholics even though he is baptized. And nowhere in the Bible does it teach that baptized non-Catholics are indelible-mark brothers to Catholics. But that does not mean the St. Augustine’s opinion is heretical or cannot be held just because the Bible does not mention it, as there are several things the Bible does not mention that are of the Catholic faith and thus

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<sup>206</sup> *PL* 43, col. 689.

<sup>207</sup> b. 4, c. 17.

<sup>208</sup> b. 1, c. 7, 8.

contained in extra-biblical sources. But the Bible does mention in other places racial, family, and political brothers and thus a new category of indelible-mark brothers would not be out of place.

The argument for using but qualifying St. Augustine's allowable opinion is as follows. Every time St. Augustine mentions baptized non-Catholics as brothers to Catholics, he qualifies it by explaining what he means; that is, they are nevertheless outside the Catholic Church, not Catholic, and on the road to hell. And elsewhere he teaches that are not Christian brothers. But individual sentences in his teachings could be taken out of context because they leave out his explanations. To avoid this, St. Augustine should not have simply called them "brothers" without immediately attaching what kind of brothers he believed they are. For example, whenever he refers to them as "brothers," he should have said they are "indelible-mark brothers" or "rebellious brothers." This is what he taught and believed, and by attaching these labels no one could read a sentence of his works out of context and think he means that baptized non-Catholics are spiritual brothers to Catholics and thus inside the Catholic Church and Catholic.

The term "separated brothers," as used today by many so-called Catholics in regard to baptized non-Catholics, can be taken in an orthodox or heretical sense.<sup>209</sup> But the one who uses it must be suspect of heresy unless he qualifies his statement by making it clear that the "separated brothers" are outside the Catholic Church, not Catholic, not Christian, on the road to hell, and are not Christian brothers. And even if he does qualify it, which would free him from the suspicion of heresy, he should not use the term "separated brothers" because it does not say who separated from whom. Did the Catholics separate from them, or did they separate from the Catholics? It leaves open the option that the Catholic Church may be the guilty party or at least share in the guilt. Hence, if one follows St. Augustine's allowable opinion, he should use the term "rebellious brothers" because this leaves no doubt that the baptized non-Catholics are the guilty party in regard to their separation from the Catholic Church.

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<sup>209</sup> This is a change from my previous opinion in which I believed that the use of the term "separated brothers" in regard to baptized non-Catholics is always heretical. It is only heretical if the term "separated brethren" means they are inside the Catholic Church and Catholic (Christian). St. Augustine's teachings on this topic caused me to change my opinion, for he could have used the term "separated brothers" for baptized non-Catholics in the sense of indelible-mark brothers. But, the better term is "rebellious brothers"

## Some Bible Verses in Context

### Athens' unknown God (Acts 17:22-23)

Why was it necessary for St. Paul to teach the men of Athens the identity of the unknown God, if it were not necessary for them to explicitly believe in the one true God in order to be justified and saved?

“But Paul, standing in the midst of the Areopagus said; Ye men of Athens, I perceive that ye are in all things too superstitious. For passing by and seeing your idols, I found an altar also on which was written: to The Unknown God. Him, therefore, whom ye worship while ye know him not, the very same I preach to you.” (Acts 17:22-23).

The pagan Greeks did not know the unknown God they worshipped and thus were ignorant of the identity of the one true God and therefore did not give him worship but simply worshipped an unknown God. Hence, St. Paul sets out to teach them about the true God whom they do not know in order that they may believe in him and all the basic dogmas and become Catholic. This is one proof of the dogma that men must explicitly know and believe the basic dogmas to be to be saved. They must know exactly who the one true God is and believe in him and obey him:

*Catholic Commentary* on Acts 17:23: “**Worship while ye know him not:** Beware of the heresy that these pagans worshipped the true God implicitly even though they did not know him and thus were ignorant of him. This is heresy for the following reasons: 1) because the worship of the true God can never exist with the worship of idols; 2) because an explicit faith in God is required of all and thus there is no such thing as implicit faith in God; 3) because it is repugnant to implicit faith to admit anything contrary to it, as comparing this unknown God with the pagan idols. It is as if St. Paul said, ‘What, therefore, you improperly worship, that I preach to you, and instruct you in the true worship, far different from what you pay to your strange god and gods.’”

### Jesus' other sheep must hear the Word and enter the one fold (Jn. 10:16)

Jesus said he has other sheep that are not of his fold:

“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)

Jesus is not teaching that these other sheep who did not yet hear his word belong to the Catholic Church (one fold) and thus are Catholic. No, he teaches that he will bring them into the fold. He says, “them I must also bring” into the “one fold.” In that same chapter, Jesus says that all his sheep will eventually hear his voice, believe, and follow him:

“I am the good shepherd, and I know mine, and mine know me... My sheep hear my voice and I know them and they follow me.” (Jn. 10:14, 27)

Therefore, until Jesus' other sheep mentioned in verse 16 hear his voice, believe, follow him, and come into the one fold, they are outside the fold, outside the Catholic Church and not Catholic. These other sheep will eventually learn about Jesus and believe in him and become Catholic. Jesus says,

“All that the Father giveth to me shall come to me...” (Jn. 6:37)

These are Jesus' other sheep who will come into the one fold, the Catholic Church. Jesus calls them his sheep before their conversion because in his foreknowledge he knows they will hear his voice, believe, and enter the one fold.

St. Augustine, *Tractates on the Gospel of John*, Tractate 49, 413: "27. ...But the evangelist knew that there were other sheep, which were not of this fold, but which had also to be brought, that there might be one fold and one shepherd. But this was said in the way of predestination; for those who were still unbelieving were as yet neither his sheep nor the children of God."

Just before Jesus' passion and death he prayed not just for those who were already faithful but also for his other sheep that have not yet heard his voice but will hear and believe:

"And not for them only do I pray, but for them also who through their word shall believe in me." (Jn. 17:20)

Hence Jesus says these other sheep will believe and come into the fold by hearing the word through his representatives on earth, Catholics: "I pray... for them also who through their word shall believe in me."

Beware, then, of the salvation heretics who take John 10:16 out of context. They heretically teach in one way or another that these other sheep are in the one fold (are Catholics) before hearing the word of God (the Catholic faith), believing in it, and becoming members of the one fold (the Catholic Church).

### **God "despised," not "winked at," the time or ignorance (Acts 17:30)**

Beware of the Challoner's mistranslation of Acts 17:30 which can be taken to mean that during the Old Testament era idolaters were inculpable ignorant for worshipping idols and thus God did not hold them guilty: His mistranslation of the Vulgate's Acts 17:30 says that God *winked* at the idolatry of the Gentiles during the Old Testament era and thus implies that God did not hold these idolaters guilty:

"We must not suppose the divinity to be like unto gold, or silver, or stone, the graving of art, and device of man." (Acts 17:29)

*Challoner's mistranslation of the CV*: "And God indeed having winked at the times of this ignorance, now he commandeth all men everywhere to repent." (Acts 17:30)

The Clementine Vulgate says that God *despised*, not *winked at*, the ignorance of the idolaters:

*Clementine Vulgate*: "Et tempora quidem huius ignorantiae despiciens Deus nunc adnuntiat hominibus ut omnes ubique paenitentiam agant." (Acts 17:30)

*English translation of the CV*: "And whereas God indeed despised the times of this ignorance, now he commandeth all men everywhere to repent." (Acts 17:30)

## The Natural Law Cannot Save Men

### Summary

- **The Natural Law:** The natural law is the law in the hearts of all men that God puts in them from the instant their souls are created.
- **Natural Laws:** The natural laws consist of all the basic dogmas of morality and some basic dogmas of faith. They are known by reason and instinct or by reason but not instinct, both aided by God's grace. Hence they are known by internal revelation and thus without the need of learning about them from external revelations by hearing or reading about them. And the infallible meaning of the internal revelations of the natural law are also in the heart of all men and thus without the need of an infallible definition from an external source.
- **Instinctual Natural Laws:** Instinctual natural laws are known by reason and instinct, aided by God's grace. Things that are known by instinct are also known by reason. For example, men know that homosexuality is evil by instinct (by a natural repulsion) and by reason because it is against nature and against procreation. And a man knows adultery is evil by instinct (by a natural repulsion) and by reason because he would not want his wife to commit adultery and thus he should not want to commit adultery with another man's wife. Jesus says, "All things therefore whatsoever you would that men should do to you, do you also to them. For this is the law and the prophets." (Mt. 7:12)
- **Non-Instinctual Natural Laws:** Non-instinctual natural laws are known by reason but not instinct, aided by God's grace. For example, men can know by God's grace, reason, and contemplation the natural law dogmas of faith that God always existed and God created all things out of nothing. But he cannot know these natural law dogmas by instinct.
- **Revelations:** Revelations are true things made known to men either internally by the natural law or externally by hearing or reading about them.
- **Internal revelations:** Internal revelations are the natural laws in the hearts of all men.
- **External revelations:** External revelations are things men hear or read about, some of which are also known by internal revelations and others which are not known by internal revelations. They consist of comprehensible and incomprehensible things. Comprehensible things can be understood by human reason, such as Cain murdered Abel, the lineage of Abraham, and homosexuality is evil. Incomprehensible things cannot be understood by human reason and thus can only be believed by faith alone; they are called supernatural dogmas, such as the dogmas of the Holy Trinity, Incarnation, and Holy Eucharist. "For many things are shewn to thee above the understanding of men." (Eccus. 3:25)
- **Reinforcement of Natural Laws:** Natural laws can also be taught to men by external revelations to reinforce the natural law. For example, the Ten

Commandments were external revelations taught to men and consist of many natural laws and some laws which are not known by the natural law.

(For a list of the natural laws, see in this book “Natural-law basic dogmas,” p. [82](#).)

### **All men have the natural law in their hearts**

The Word of God teaches that all men are created with the natural law in their hearts:

“He created of him [Adam] a helpmate [Eve] like to himself. He gave them counsel, and a tongue, and eyes, and ears, and a heart to devise. And he filled them with the knowledge of understanding. He created in them the science of the spirit, he filled their heart with wisdom, and shewed them both good and evil. He set his eye upon their hearts to shew them the greatness of his works that they might praise the name which he hath sanctified, and glory in his wondrous acts that they might declare the glorious things of his works. Moreover, he gave them instructions and the law of life for an inheritance. He made an everlasting covenant with them, and he shewed them his justice and judgments. And their eye saw the majesty of his glory, and their ears heard his glorious voice, and he said to them: Beware of all iniquity. And he gave to every one of them commandment concerning his neighbour.” (Eccus. 17:5-12)

“For when the Gentiles who have not the law [the written law] do by nature [by the natural law] those things that are of the law, these having not the law are a law to themselves: Who shew the work of the law written in their hearts, their conscience bearing witness to them and their thoughts between themselves accusing or also defending one another.” (Rom. 2:14-15)

The unwritten law that St. Paul mentions that the Gentiles have in their hearts is the natural law. He teaches that even though they never learned about these laws from an external source either orally or in writing (such as the Ten Commandments which contain many natural laws), they nevertheless have these laws written in their hearts. Hence no man can rightly claim that he is ignorant of and thus does not know the dogmas of the natural law because all men have these laws written in their heart. Therefore, men sin when they violate a natural law with no excuse for ignorance, as the natural law accuses them when they sin and defends them when they obey it:

“Who shew the work of the law written in their hearts, their conscience bearing witness to them and their thoughts between themselves accusing or also defending one another.” (Rom. 2:14-15)

There is something, then, inside men (the natural law), that is naturally repulsed by lies and other evils and naturally attracted to truth and other good things. However, obstinate sinners have fought against some of these repulses or attractions to the point of burying them in their hearts and thus have hardened hearts and dead consciences in regard to their obstinate sins.

“Now the Spirit manifestly saith, that in the last times some shall depart from the faith, giving heed to spirits of error, and doctrines of devils, Speaking lies in hypocrisy, and having their conscience seared.” (1 Tim. 4:1-2)

“And what things soever they naturally know, like dumb beasts, in these they are corrupted.” (Jude 1:10)

“He that is hardened in mind shall fall into evil.” (Prv. 28:14)

Try as they will to ignore the natural law by drowning their misery in alcohol, drugs, sex, work, play, or food, the natural law (and thus the repulse of evil and attraction to good) is still there, deep in their hearts, gnawing away at them whether they acknowledge it or not.

In an act of mercy, God gives men the natural law in writing when many are ignoring, burying, or denying the natural law in their hearts as a hope to break their obstinacy. If they continue to disobey, they would be doubly guilty, guilty of violating the natural law in their hearts and of violating the written natural laws that were made externally manifest to them:

“Wherefore the law indeed is holy, and the commandment [the written law] holy, and just, and good..., that sin, by the commandment might become sinful above measure.” (Rom. 7:12-13)

*Catholic Commentary*, Rom. 2:12. **Whosoever sinned without the law:** “That is, without the written law of Moses, against their reason and conscience, against the natural law. And also those who being Jews, have sinned under this written law, shall be judged even with greater severity for having transgressed against the written law and the natural law.”

“And shall not that which by nature is uncircumcision [unbelievers], if it fulfil the [natural] law, judge thee, who by the letter and circumcision art a transgressor of the [the natural law and the written] law? ...[For] thou that makest thy boast of the law [written laws that are also natural laws], by transgression of the law dishonourest God. For the name of God through you is blasphemed among the Gentiles [unbelievers who keep the natural laws].” (Rom. 2:27, 23-24)

### **The natural law cannot save men**

While the natural law tells men certain things about God, it does not tell them who the true God is and does not tell them his ways and commandments that are not known by the natural law. These things can only be learned by men from an external source, and they are necessary for salvation. Hence while obeying the natural law is one necessary condition for salvation, it cannot give men what they need to be saved and thus cannot save men. St. Paul says that faith in these things, these external truths that cannot be known by the natural law, is necessary for salvation:

“How then shall they call on him, in whom they have not believed? Or how shall they believe him, of whom they have not heard? And how shall they hear, without a preacher? And how shall they preach unless they be sent, as it is written: How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things! ...Faith then cometh by hearing; and hearing by the word of Christ.” (Rom. 10:14-15, 17)

Therefore, knowledge and faith in things that men cannot know by the natural law is necessary for salvation. Hence even if an unbeliever keeps all the natural laws, he cannot be saved because he does not have faith in these things:

“Behold, he that is unbelieving, his soul shall not be right in himself; but the just shall live in his faith.” (Haba. 2:4)

“For the justice of God is revealed therein, from faith unto faith, as it is written: The just man liveth by faith.” (Rom. 1:17)

St. Augustine, *On Nature and Grace*, 415: “If righteousness come by nature, then Christ died in vain. If, however, Christ did not die in vain, then human nature cannot by any means be justified and redeemed from God’s most righteous wrath—in a word, from punishment—except by faith and the sacrament of the blood of Christ.”<sup>210</sup>

Pope Felix II, *Second Council of Orange*, 529: “[Infallible] Canon 21. Nature and Grace: Just as the Apostle most truly says to those, who, wishing to be justified in

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<sup>210</sup> c. 2.

the law, have fallen even from grace: If justice is from the law, then Christ died in vain (Gal. 2:21); so it is most truly said to those who think that grace, which the faith of Christ commends and obtains, is nature: If justice is through nature, then Christ died in vain. For the law was already here, and it did not justify; nature, too, was already present, and it did not justify. Therefore, Christ did not die in vain, that the law also might be fulfilled through him, who said: 'I came not to destroy the law, but to fulfill (it) (Mt. 5:17), and in order that nature ruined by Adam might be repaired by him, who said: He came to seek and to save that which had been lost (Lk. 19:10)'"<sup>211</sup>

St. Fulgentius of Ruspe and Fourteen other African Bishops to exiled in Sardina, to various of their brethren, *Letter 17*, 6th century: "51. ...If with some who know God but do not glorify God, that knowledge profits them nothing unto salvation, how should those be able to be righteous before God who, though they have some goodness in their moral conduct and actions, have goodness of such a kind that they cannot refer it to the ends of Christian faith and love? Certainly such people can possess a certain kind of goodness which pertains to the justice of human society, but because it is not the product of faith in God and of love of God, it is not able to save them... 52. ...The law which is of creatures, and which is not able to justify a man because no flesh is justified by the works of the law, can be found naturally both in the hearts of pagans and in the hearts of the unfaithful Jews; but since it is without the faith of Christ, it can in no way justify those who follow it but keeps them bound with a chain of impiety. [Footnote 13]"

Footnote 13: "Piety is the virtue by which a son accords what is due his father. Those who have an abundant share of what we call 'natural goodness' can easily come to trust in so-called natural virtue, bringing with it a false sense of security which can actually lure them away from seeing the need of practicing the religious virtue of piety, that is, so trusting in God that one loves him as a Father. And the 'natural virtue', since it is natural, has no supernatural value or merit."<sup>212</sup>

Even though apostates Antipope Gregory XVI and Pius V were apostate antipopes, they rightly condemned the heresy that men can be saved by obeying the natural law:

Apostate Antipope Gregory XVI, invalid *Mirari Vos*, 1832: "13. Now We consider another abundant source of the evils with which the Church is afflicted at present: indifferentism. This perverse opinion is spread on all sides by the fraud of the wicked who claim that it is possible to obtain the everlasting salvation of the soul by the profession of any kind of religion, as long as morality is maintained. Surely, in so clear a matter, you will drive this deadly error far from the people committed to your care. With the admonition of the apostle that 'there is one God, one faith, one baptism,' may those fear who contrive the notion that the safe harbor of salvation is open to persons of any religion whatever. They should consider the testimony of Christ Himself that 'those who are not with Christ are against him,' and that they disperse unhappily who do not gather with Him. Therefore 'without a doubt, they will perish forever, unless they hold the Catholic faith whole and inviolate.' "

Apostate Antipope Pius V, *Ex Omnibus Afflictionibus*, 1567: "Errors of Michael du Bay: 6. By the natural law it has been ordained for man that, if he would persevere in obedience, he would attain to that life, in which he could not die."<sup>213</sup>

Even though the First Vatican Council in 1870 was invalid and heretical, it teaches the truth in this regard:

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<sup>211</sup> D. 194.

<sup>212</sup> Contained in *Faith of the Fathers*, by apostate Fr. Jurgens, vol. 3, 2244-45.

<sup>213</sup> D. 1006.

Invalid and heretical *First Vatican Council*, 1870: The twofold order of knowledge: By enduring agreement the Catholic Church has held and holds that there is a twofold order of knowledge, distinct not only in principle but also in object: (1) in principle, indeed, because we know in one way by natural reason, in another by divine faith; (2) in object, however, because, in addition to things to which natural reason can attain, mysteries hidden in God are proposed to us for belief which, had they not been divinely revealed, could not become known (Can. 1). Wherefore, the Apostle, who testifies that God was known to the Gentiles ‘by the things that are made’ (Rom. 1:20), nevertheless, when discoursing about grace and truth which ‘was made through Jesus Christ’ (Jn. 1:17) proclaims: ‘We speak the wisdom of God in a mystery, a wisdom which is hidden, which God ordained before the world, unto our glory, which none of the princes of this world know. . . . But to us God hath revealed them by His Spirit. For the Spirit searcheth all things, yea the deep things of God’ (1 Cor. 2:7, 8, 10). And the Only-begotten himself ‘confesses to the Father, because he hath hid these things from the wise and prudent, and hath revealed them to little ones’ (Mt. 11:25)<sup>214</sup> . . .

“Further, by divine and Catholic faith, all those things must be believed which are contained in the written word of God and in tradition and those which are proposed by the Church, either in a solemn pronouncement or in her ordinary and universal teaching power, to be believed as divinely revealed. . .

“The Catholic Church professes that this faith, which ‘is the beginning of human salvation,’ is a supernatural virtue by which we, with the aid and inspiration of the grace of God, believe that the things revealed by him are true, not because the intrinsic truth of the revealed things has been perceived by the natural light of reason, but because of the authority of God himself who reveals them, who can neither lie nor be deceived (can. 2). For, ‘faith is,’ as the Apostle testifies, ‘the substance of things to be hoped for, the evidence of things that appear not’ (Heb. 11:1)] . . .

“Hence, no one is justified without it; nor will anyone attain everlasting life except ‘he shall persevere unto the end on it’ (Mt. 10: 22). Moreover, in order that we may satisfactorily perform the duty of embracing the true faith and of continuously persevering in it, God, through his only-begotten Son, has instituted the Catholic Church and provided it with clear signs of his institution, so that it can be recognized by all as the guardian and teacher of the revealed word.<sup>215</sup>”

## **Obeying the natural law moves unbelievers closer to God**

Even though unbelievers cannot be saved by obeying the natural law, their obedience to natural laws grants them assisting graces from God that moves them closer to God.

*Catholic Commentary* on Rom. 2:14-15: “When the Gentiles do by nature, or naturally, that is, without having received any written law, these men are a law to themselves, and have it written in their hearts, as to the existence of a God; and their reason tells them that many sins are unlawful. They may also do some actions that are morally good, as by giving alms to relieve the poor, honouring their parents, &c. Not that these actions, morally good, will suffice for their justification of themselves or make them deserve a supernatural reward in the kingdom of heaven; but God, out of his infinite mercy, will give them some graces, by which they come to know and believe.”

“But without faith it is impossible to please God. For he that cometh to God, must believe that he is [by the natural law], and is a rewarder to them that seek him.” (Heb. 11:6)

<sup>214</sup> sess. 3, c. 4; D. 1795.

<sup>215</sup> sess. 3, c. 3; D. 1792, 1789, 1793.

## **The natural law enables men to detect and reject all false gods and all false religions**

The natural law enables all men to detect and reject all false gods and all false religions. All false gods and false religions contain some obvious falsehoods that all men can know and reject by God's grace, reason, and the natural law even if they do not know the true God and true religion. Take the following examples:

- The natural law tells all men that idols are powerless, foolish, and dead and thus false:

“Every man is become a fool for knowledge, every artist is confounded in his graven idol, for what he hath cast is false and there is no spirit in them. They are vain things, and a ridiculous work, in the time of their visitation they shall perish.” (Jer. 10: 14-15)

“The idols of the gentiles are silver and gold, the works of the hands of men. They have mouths and speak not: they have eyes and see not. They have ears and hear not. They have noses and smell not. They have hands and feel not. They have feet and walk not. Neither shall they cry out through their throat. Let them that make them become like unto them and all such as trust in them.” (Ps. 113:12-17)

“The makers of idols are all of them nothing, and their best beloved things shall not profit them. They are their witnesses that they do not see, nor understand, that they may be ashamed. Who hath formed a god and made a graven thing that is profitable for nothing? Behold, all the partakers thereof shall be confounded, for the makers are men. They shall all assemble together, they shall stand and fear, and shall be confounded together. The smith hath wrought with his file, with coals and with hammers he hath formed it and hath wrought with the strength of his arm; he shall hunger and faint, he shall drink no water, and shall be weary. The carpenter hath stretched out his rule, he hath formed it with a plane, he hath made it with corners and hath fashioned it round with the compass, and he hath made the image of a man as it were a beautiful man dwelling in a house. He hath cut down cedars, taken the holm and the oak that stood among the trees of the forest, he hath planted the pine tree which the rain hath nourished. And it hath served men for fuel. He took thereof and warmed himself, and he kindled it and baked bread, but of the rest he made a god and adored it. He made a graven thing and bowed down before it. Part of it he burnt with fire, and with part of it he dressed his meat, he boiled pottage and was filled and was warmed, and said: Aha, I am warm, I have seen the fire. But the residue thereof he made a god, a graven thing for himself. He boweth down before it and adoreth it, and prayeth unto it, saying: Deliver me, for thou art my God. They have not known nor understood, for their eyes are covered that they may not see and that they may not understand with their heart. They do not consider in their mind, nor know, nor have the thought to say: I have burnt part of it in the fire, and I have baked bread upon the coals thereof. I have broiled flesh and have eaten, and of the residue thereof shall I make an idol? Shall I fall down before the stock of a tree? Part thereof is ashes. His foolish heart adoreth it, and he will not save his soul, nor say: Perhaps there is a lie in my right hand.” (Isa. 44:9-20)

“But unhappy are they, and their hope is among the dead who have called gods the works of the hands of men, gold and silver, the inventions of art, and the resemblances of beasts, or an unprofitable stone the work of an ancient hand. Or if an artist, a carpenter, hath cut down a tree proper for his use in the wood and skilfully taken off all the bark thereof; and with his art, diligently formeth a vessel profitable for the common uses of life, And useth the chips of his work to dress his meat. And taking what was left thereof, which is good for nothing, being a crooked piece of wood, and full of knots, carveth it diligently when he hath nothing else to do; and by the skill of his art, fashioneth it and maketh it like the image of a man, or

the resemblance of some beast, laying it over with vermilion and painting it red and covering every spot that is in it. And maketh a convenient dwelling place for it, and setting it in a wall and fastening it with iron. Providing for it, lest it should fall, knowing that it is unable to help itself, for it is an image and hath need of help. And then maketh prayer to it, inquiring concerning his substance, and his children, or his marriage. And he is not ashamed to speak to that which hath no life. And for health he maketh supplication to the weak, and for life prayeth to that which is dead, and for help calleth upon that which is unprofitable. And for a good journey, he petitioneth him that cannot walk; and for getting and for working and for the event of all things, he asketh him that is unable to do any thing.” (Wis. 13:10-19)

“For whilst they trust in idols which are without life, though they swear amiss, they look not to be hurt. But for two things they shall be justly punished, because they have thought not well of God giving heed to idols, and have sworn unjustly, in guile despising justice.” (Wis. 14:29-30)

“Because that which is known of God is manifest in them. For God hath manifested it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made; his eternal power also, and divinity, so that they are inexcusable. Because that when they knew God, they have not glorified him as God or given thanks but became vain in their thoughts and their foolish heart was darkened. For professing themselves to be wise, they became fools. And they changed the glory of the incorruptible God into the likeness of the image of a corruptible man, and of birds, and of fourfooted beasts, and of creeping things.” (Rom. 1:19-23)

- The natural law tells all men that the stars, moon, fire, and other elements are not gods:

“But all men are vain in whom there is not the knowledge of God; and who by these good things that are seen, could not understand him that is, neither by attending to the works have acknowledged who was the workman but have imagined either the fire, or the wind, or the swift air, or the circle of the stars, or the great water, or the sun and moon, to be the gods that rule the world. With whose beauty, if they, being delighted, took them to be gods. Let them know how much the Lord of them is more beautiful than they, for the first author of beauty made all those things. Or if they admired their power and their effects, let them understand by them that he that made them is mightier than they. For by the greatness of the beauty of the creature, the creator of them may be seen, so as to be known thereby. But yet as to these they are less to be blamed. For they perhaps err, seeking God, and desirous to find him. For being conversant among his works, they search; and they are persuaded that the things are good which are seen. But then again they are not to be pardoned, for if they were able to know so much as to make a judgment of the world: how did they not more easily find out the Lord thereof?” (Wis. 13:1-9)

- The natural law tells all men that religions that violate moral dogmas of the natural law are false religions, such as religions that promote adultery, homosexuality, murder, and stealing, such as promoted by the gods and religions of mythology.
- The natural law tells all men that Hinduism is a false religion because the reward of faithful men in the afterlife is to become a cow and thus much less than when he was human.
- The natural law tells all men that religions that teach reincarnation are false religions because reincarnation essentially annihilates the memory, acts, beliefs, freewill, and life of all dead persons because the succeeding persons do not know who they previous were nor believe or act in the same ways as the previous

persons. Just ask a person who believes in reincarnation “Who were you in the previous life and who were you previous to that and who were you previous to that, etc? Hence, according to this belief, all dead men actually cease to exist and thus God would not be a rewarder of the good or punisher of the wicked.

- The natural law tells all men that Churches and religions that do not claim to infallibly teach the truth are false Churches and false religions because if that were true then there would be no way to know the truth about God and religion with all certainty.
- The natural law tells all men that religions that allow each person to determine what truth is are false religions because the so-called truth of one person will conflict with the so-called truth of another person and thus either only one is true or both are false and thus there is no way to know the truth but only to have conflicting opinions each claiming to be the truth.
- The natural law tells all men that only one God and religion and Church are true and thus tells all men that the belief that all gods or religions are true, good, or to be respected is false because it presents a god who is schizophrenic or a liar—not sure of who he is, what he believes, and what he demands of men from one day to the next.
- And there are thousands if not hundreds of thousands more examples.

#### *Men come to know the true God by rejecting knowable falsehoods*

Men who do not know the true God and true faith come to true God and the true faith by rejecting the knowable falsehoods in their life, one after another, till they are worthy of learning about the true God and true faith. And if they are worthy, then God will see to it they eventually learn about him and the faith either orally or in writing:

“All that the Father giveth to me shall come to me; and him that cometh to me, I will not cast out... No man can come to me except the Father, who hath sent me, draw him; and I will raise him up in the last day.” (Jn. 6:37, 44)

If men refuse to believe some earthly things they do know and thus are liars, then they will likewise refuse to believe some heavenly things when taught to them because they are liars. Jesus said,

“If I have spoken to you earthly things and you believe not, how will you believe if I shall speak to you heavenly things?” (Jn. 3:12)

For example, a pagan who does not know the true God and true faith is not worthy of learning about the true God and true faith if he lies about that things he does know, such as by saying a white wall is black, a cat is a dog, an idol is God, or by refusing to believe notorious evidence when presented to him; such as, the lies that there was a Holocaust of Jews during World War II, that Hitler wanted to kill all the Jews, and that the World Trade Center buildings did not fall by demolition charges and was not an inside job authorized and covered up by high ranking members in the USA government and promoted the major media.<sup>216</sup> If you still believe the lies after looking at the evidence, you are not worthy to even learn the Catholic faith let alone even hear about it. I would not even try to convert such an obstinate liar unless he stops lying about the

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<sup>216</sup> For the overwhelming evidence, see RJMI book *Hitler's Sins and Non-Sins*; RJMI video/audio *Conspiracies of the Jews*; and the conspiracy webpage on the Holocaust and 911 hoaxes on the Saint John the Baptist website at [www.JohnTheBaptist.us](http://www.JohnTheBaptist.us).

things he does know. Such a man is not worthy of enlightenment until he stops lying about the things he does know:

“Let them be all confounded that adore graven things and that glory in their idols. Adore him, all you his angels:” (Ps. 96:7)

“Son of man, these men have placed their uncleanness in their hearts and have set up before their face the stumbling block of their iniquity, and shall I answer when they inquire of me?” (Ez. 14:3)

*Catholic Commentary* on Ez. 14:3 “Idolaters must first depart from idolatry otherwise God will permit false prophets to deceive them and both shall perish together.”

When an obstinate liar dies who never heard about the Catholic faith and is judged as damned, he will know for certain that one of the main mortal sins that prevented him from learning about the true God and true faith was lying about things he did know. He will then know that

“Lying lips are an abomination to the Lord, but they that deal faithfully please him” (Prv. 12:22)

“The just shall hate a lying word, but the wicked confoundeth and shall be confounded.” (Prv. 13:5)

“The evil man obeyeth an unjust tongue, and the deceitful hearkeneth to lying lips.” (Prv. 17:4)

“The spirit of the Lord hath filled the whole world. And that which containeth all things, hath knowledge of the voice. Therefore he that speaketh unjust things cannot be hid neither shall the chastising judgment pass him by.” (Wis. 1:7-8)

“And in all seduction of iniquity to them that perish because they receive not the love of the truth that they might be saved... That all may be judged who have not believed the truth, but have consented to iniquity.” (2 Thes. 2:10-11)

“Without are dogs, and sorcerers, and unchaste, and murderers, and servers of idols, and every one that loveth and maketh a lie.” (Apoc. 22:15)

There is a point in which God curses obstinate liars by pulling back his grace and thus allows them to fall into one lie after another and thus they will never come to the truth, which is known as the operation-of-error curse:

“[The Antichrist], whose coming is according to the working of Satan, in all power, and signs, and lying wonders, and in all seduction of iniquity to them that perish because they receive not the love of the truth that they might be saved. Therefore, God shall send them the operation of error to believe lying. That all may be judged who have not believed the truth but have consented to iniquity.” (2 Thes. 2:9-11)

“The lovers of evil things deserve to have no better things to trust in, both they that make them, and they that love them, and they that worship them.” (Wis. 15:6)

Heretic John Chrysostom, *Homilies on the Gospel of St. John*, Homily 28, John 3: 19-20, c. 389: “And observe how in another way, he deprives them of all excuse when he saith that, ‘the light came into the world.’ ‘Did they seek it themselves,’ He saith. ‘Did they toil, did they labor to find it? If the light itself came to them, and not even so would they hasten to it... He doth now speak...concerning the heathen and the Jews who ought to have come to the right faith. For he showeth that no man living in error would choose to come to the truth unless he before had planned for himself a righteous life, and that none would remain in unbelief unless he had previously chosen always to be wicked.”

However, an unbeliever, such as a pagan or Protestant, who progressively stops lying about things he does know will eventually become worthy of not only learning about the Catholic faith but also believing it and entering the Catholic Church. As he rejects one falsehood after another in his false religion, he moves closer and closer to God to the point that God will eventually reveal himself and the true faith to him:

“For God... is a protector to all that seek him in truth.” (Eccus. 2:13)

“All mercy shall make a place for every man according to the merit of his works, and according to the wisdom of his sojournment.” (Eccus. 16:15)

“Son, if thou desire wisdom, keep justice and God will give her to thee.” (Eccus. 1:33)

“Therefore the desire of wisdom bringeth to the everlasting kingdom.” (Wis. 6:20-21)

“And the eunuch, that hath not wrought iniquity with his hands nor thought wicked things against God, for the precious gift of faith shall be given to him and a most acceptable lot in the temple of God.” (Wis. 3:14)

“For thy soul be not ashamed to say the truth. For there is a shame that bringeth sin, and there is a shame that bringeth glory and grace. Accept no person against thy own person, nor against thy soul, a lie.” (Eccus. 4:24-26)

God’s grace is certainly sufficient to motivate unbelievers to see the errors in their false religions and break off membership, even if they have not yet been exposed to Catholicism. False religions do not conform to true faith, reason, and the natural law. The lies taught in false religions should be odious to a man of good will, even if he has not yet been taught the true faith:

“My lips shall not speak iniquity neither shall my tongue contrive lying.” (Job 27:4)

False religions are strange voices that can be recognized by any man whom God’s grace enlightens. If a non-Catholic does not see the contradiction and error in his false religion, then it is his own fault, not God’s. God’s grace is sufficient; man’s will is deficient!

“Say not: It is through God, that she [wisdom/the Catholic faith] is not with me; for do not thou the things that he hateth. Say not: He hath caused me to err. For he hath no need of wicked men. The Lord hateth all abomination of error, and they that fear him shall not love it.” (Eccus. 15:11-13)

A true story of a Protestant convert to the Catholic faith will prove this truth. A young man named Mr. X was born and raised a Protestant. I had the privilege of meeting Mr. X, and he told me the story of his conversion to the Catholic Church. Mr. X was raised in a totally isolated Protestant community and thus never learned about the Catholic faith. He had begun to question the contradictions he became aware of in his Protestant faith. One day, while reading his Protestant Bible (the King James Version), he came across Luke 1:48 in which the Blessed Virgin Mary had said, “*Behold from henceforth all generations shall call me blessed.*” His religion did not emphasize the role of the Blessed Virgin Mary and did not honor nor venerate her, and this bothered him, especially in relation to this biblical passage he had read. He got up one day in his classroom and read this verse aloud, and asked his teacher and classmates why they did not honor and venerate the Blessed Virgin Mary as they should according to this Bible passage. He got nothing but stunned, deafening silence. We must now recognize two truths in this event.

- One, Mr. X had responded to God’s grace and recognized this error in his Protestant religion without knowledge of the Catholic faith.

- Two, the other Protestants in Mr. X's classroom were offered the same grace as he but did not cooperate with it. This proves that they are culpable for not responding as Mr. X had in seeing the lies in their Protestant religion. God certainly willed that they should have seen this truth, just as Mr. X had, and supplied all of them with the necessary grace to do so, for God "will have all men to be saved and to come to the knowledge of the truth." (1 Tim. 2:4). And God "enlighteneth every man that cometh into this world." (Jn. 1:9) The fact was that Mr. X's schoolmates, at that time, still preferred the darkness, the falsehood, and thus they would not come to the light. "And this is the judgment: Because the light is come into the world and men loved darkness rather than the light, for their works were evil. For every one that doth evil hateth the light and cometh not to the light that his works may not be reproved. But he that doth truth cometh to the light that his works may be made manifest because they are done in God." (Jn. 3:19-21)

Mr. X cooperated with God's grace and came to the light. Some of these Protestants who did not initially respond to Mr. X's testimony could come to the knowledge of the truth at a later time by repenting of their heresy, rejecting their false religion, embracing the Catholic faith, and entering the Catholic Church. Mr. X may very well have planted a seed in some of his classmates' souls. This started Mr. X on the road to questioning other verses regarding works and deeds that his Protestant religion said were not necessary for salvation. It was clear to him from the Protestant Bible that a Christian needs to have faith and perform deeds in order to be saved. Three of the main Biblical passages he used as proof, out of many, were as follows:

St. Paul says, "Wherefore, my dearly beloved... with fear and trembling work out your salvation," (Philippians. 2:12) and

Jesus says, "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." (Matthew 7:21-23)

Jesus says, "If thou wilt enter into life, keep the commandments." (Mt. 19:17)

St. Paul says, "And being consummated, he became to all that obey him the cause of everlasting salvation." (Heb. 5:9)

Now remember, Mr. X is detecting all these lies and contradictions in his Protestant religion and has not yet learned about the Catholic faith. This led him to search out other Protestant religions until he found the truth in the Catholic Church.

The key questions you should ponder regarding this story is: How come the other Protestants in his own class did not see, did not believe in, the truth as Mr. X had? Does not God's grace work in men in order to help them acknowledge the truth? What excuse do the other Protestants in his class have, as Mr. X was able to see the contradictions in this false religion by the grace of God and they did not by the grace of God. The problem, then, is not God's grace but their freewill. They choose to believe the lie instead of the truth. You see, all who worship false gods or belong to false religions are culpable for not seeing the contradiction and errors in them that God's grace is motivating them to see, regardless if learned about the Catholic faith or not. If they do see and reject the lies, omissions, and contradictions in their false religions and wholeheartedly seek the truth, then God will see to it that they eventually learn of the Catholic faith and enter the Catholic Church before they die. The Prophet Jeremias says, "You shall seek me and shall find me, when you shall seek me with *all* your heart." (Jer. 29:13) And if they are ultimately of

goodwill, they will be saved and go to heaven. It would then be known that they were Jesus' other sheep whom he called into his one flock<sup>217</sup>:

“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)

(For a quote from St. Augustine on this topic of affected ignorance in his book *On Free Will*, see in this book, Page [176](#).)

*Hence only the humble who love truth can be saved*

Jesus Christ is the living Truth, the living Word of God:

“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)

“In the beginning was the Word, and the Word was with God, and the Word was God.” (Jn. 1:1)

Hence no one can truly know and adore God if he does not know and believe the truth, the Catholic faith:

“True adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore him.” (Jn. 4:23)

“Sanctify them in truth. Thy word is truth.” (Jn. 17:17)

“But he that doth truth cometh to the light that his works may be made manifest because they are done in God.” (Jn. 3:21)

“The Lord is nigh unto all them that call upon him, to all that call upon him in truth.” (Ps. 144:18)

“The truth shall make you free.” (Jn. 8:32)

To come to the truth, one must be humble and thus admit when he is wrong and embrace the truth:

“Where pride is, there also shall be reproach; but where humility is, there also is wisdom.” (Prv. 11:2)

Conversely, Satan is the father of pride and lies:

“Thou [Satan] wast in the pleasures of the paradise of God... Thou a cherub stretched out, and protecting, and I set thee in the holy mountain of God... Thou wast perfect in thy ways from the day of thy creation until iniquity was found in thee... And thy heart was lifted up [pride] with thy beauty: thou hast lost thy wisdom in thy beauty, I have cast thee to the ground.” (Ez. 28:13-17)

“But by the envy of the devil, death came into the world. And they follow him that are of his side.” (Wis. 2:24-25)

Jesus said to the unbelieving Jews, “You are of your father the devil and the desires of your father you will do. He was a murderer from the beginning and he stood not in the truth because truth is not in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father thereof.” (Jn. 8:44)

Hence only the humble who love truth will be saved. God will see to that they are. This fact along with the fact the very, very few are saved is one proof that very, very few men are humble

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<sup>217</sup> See in this book “Jesus’ other sheep must hear the Word and enter the one fold (Jn. 10:16),” p. [155](#).

and love truth. Instead, most men are pride-filled liars. Indeed, the Word of God says most men are pride-filled liars:

“The beginning of the pride of man is to fall off from God: Because his heart is departed from him that made him, for pride is the beginning of all sin. He that holdeth it, shall be filled with maledictions, and it shall ruin him in the end.” (Eccus. 10:14-15)

“Every proud man is an abomination to the Lord.” (Prv. 16:5)

“For the sin of their mouth and the word of their lips...let them be taken in their pride. And for their cursing and lying they shall be talked of. (Ps. 58:13)

“But vain are the sons of men, the sons of men are liars in the balances that by vanity they may together deceive.” (Ps. 61:10)

“The Lord hath looked down from heaven upon the children of men to see if there be any that understand and seek God. They are all gone aside, they are become unprofitable together: there is none that doth good, no not one.” (Ps. 13:2-3)

“There is none that calleth upon justice, neither is there any one that judgeth truly. But they trust in a mere nothing, and speak vanities. They have conceived labour, and brought forth iniquity.” (Isa. 59:4)

“He that worketh pride shall not dwell in the midst of my house: he that speaketh unjust things did not prosper before my eyes. (Ps. 100:7)

“Where pride is, there also shall be reproach; but where humility is, there also is wisdom. (Prv. 11:2)

Indeed men must not only love the truth but must also be humble:

“And do you all insinuate humility one to another, for God resisteth the proud, but to the humble he giveth grace.” (1 Pt. 5:5)

Men who say they love the truth but are not humble do not really love the truth nor holiness and will never ultimately arrive at truth and holiness because their pride prevents them from admitting when they are wrong about this or that and admitting when they sin here or there. Only the humble who love truth ultimately arrive at the truth and holiness because they admit when they are wrong, embrace the truth, and sincerely confess their sins and amend their lives and thus die in truth and holiness and hence die as good Catholics:

“Love justice... Think of the Lord in goodness and seek him in simplicity of heart. For he is found by them that tempt him not, and he sheweth himself to them that have faith in him. For perverse thoughts separate from God; and his power when it is tried, reproveth the unwise. For wisdom will not enter into a malicious soul nor dwell in a body subject to sins. For the Holy Spirit of discipline will flee from the deceitful and will withdraw himself from thoughts that are without understanding, and he shall not abide when iniquity cometh in.” (Wis. 1:1-5)

“Blessed is the man whose trust is in the name of the Lord and who hath not had regard to vanities and lying follies.” (Ps. 39:5)

“And incorruption bringeth near to God. Therefore the desire of wisdom bringeth to the everlasting kingdom.” (Wis. 6:20-21)

Beware, then, of salvation heretics who teach the heresy that men can be saved by obeying the natural law. For example,

Nominal *Catholic Encyclopedia*, Revelation: “Revelation is morally necessary. Absolute necessity we do not assert. Man, Catholic theology teaches, possesses the requisite faculties to discover the natural law... The Church...recognizes the

capacity of human reason and grants that here and there pagans may have existed, who had freed themselves from prevalent errors, and who had attained to such a knowledge of the natural law as would suffice to guide them to the attainment of beatitude.”

## Men Are Not Saved by Following Their Own Conscience

Men are not saved by following their own consciences but by obeying all of God's commandments. Jesus says,

“If thou wilt enter into life, keep the commandments.” (Mt. 19:17)

And St. Paul says

“And being consummated, he became to all that obey him the cause of everlasting salvation.” (Heb. 5:9)

Hence only men whose consciences are conformed to the will, commandments, and laws of God can be saved. Men, then, if they want to be saved must examine and form their consciences according to the objective truth taught by the law in their heart and by God through his Holy Catholic Church. Therefore, all men, if they want to be just and pleasing to God must first form their conscience according to God's laws.

When a man's conscience conforms to God's law, it is said to be good, a good or clean conscience. But when a man's conscience does not conform to God's law, it is said to be false, a false or deluded or evil or perverse or seared conscience; such as men who believe adultery or homosexuality is good:

“Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience and our bodies washed with clean water.” (Heb. 10:22)

“A perverse heart [conscience] is abominable to the Lord; and his will is in them that walk sincerely.” (Prv. 11:20)

“Now the Spirit manifestly saith, that in the last times some shall depart from the faith, giving heed to spirits of error, and doctrines of devils, Speaking lies in hypocrisy, and having their conscience seared.” (1 Tim. 4:1-2)

A man who has a false conscience believes that his conscience is good and right, but it is nevertheless evil and false and thus brings sin and death upon him:

“There is a way that seemeth to a man right and the ends thereof lead to death.” (Prv. 16:25)

“A generation that are pure in their own eyes [consciences], and yet are not washed from their filthiness.” (Prv. 30:12)

“Such is also the way of an adulterous woman who eateth and wipeth her mouth and saith: I have done no evil.” (Prv. 30:20)

“The way of a fool is right in his own eyes: but he that is wise hearkeneth unto counsels.” (Prv. 12:15)

Hence a man who has a false conscience believes he has a good conscience just as much as a man who has a good conscience believes he has a good conscience:

“Every way of a man seemeth right to himself, but the Lord weigheth the hearts.” (Prv. 21:2)

The only way, then, that a man can tell if he has a good conscience is to judge it according to the law in his heart and by God's other laws as taught by his Holy Catholic Church. The great St. Paul did not trust his own conscience. He said that just because he believes his conscience is good does not mean it is, as he is aware of the fact that men can be guilty of sins they do not want to acknowledge:

“For I am not conscious to myself of anything, yet I am not hereby justified; but he that judgeth me is the Lord.” (1 Cor. 4:4)

That is why Catholics are told to pray to God for his grace so that they may honestly examine their consciences so as to reveal any sins they may be guilty of that they are hiding from themselves or are not aware of due to affected ignorance.

King David says, “Who can understand sins? From my secret ones cleanse me, O Lord:” (Ps. 18:13)

King Solomon says, “Who can say: My heart is clean, I am pure from sin?” (Prv. 20:9) “He that trusteth in his own heart, is a fool, but he that walketh wisely [according to God’s law], he shall be saved.” (Prv. 28:26)

Beware, then, of the heretics who teach men can be saved by following their own conscience. For example,

Apostate Rev. Joseph Stedman, *My Sunday Missal (Explained)*, 1956: “[Second Sunday of Lent, p. 144] After Mass, Review your Catechism: ... I believe that, nevertheless, all those outside the Church through no fault of their own, will be saved if they *follow their conscience* and do not die in mortal sin.”<sup>218</sup>

And beware of the follow-your-own-conscience heretics who mistranslate 1 Cor. 4:4. Challoner’s mistranslation of the Vulgate’s 1 Corinthians 4:4 teaches the heresy that men are saved by following their own conscience:

*Challoner’s mistranslation of the CV*: “For I am not conscious to myself of anything, yet am I not hereby justified...”

The Clementine Vulgate says the opposite, that just because a man has nothing on his conscience (and thus follows his own conscience) that does not mean that he is justified:

*Clementine Vulgate*: “Nihil enim mihi conscius sum sed non in hoc iustificatus sum qui autem iudicat me Dominus est.” (1 Cor. 4:4)

*English translation of the CV*: “For I am not conscious to myself of anything, yet I am not hereby justified...” (1 Cor. 4:4)

This correct translation is used by all the Church Fathers and is in the Haydock and Confraternity Bibles:

St. Ambrose, *Ambrosiaster*, 4th century: “ ‘I am not aware of anything against myself, but I am not thereby acquitted.’ (1 Cor. 4:4)”

St. Augustine: “14. ... ‘For I am conscious of nothing in myself, but I am not hereby justified.’ (1 Cor. 4:4)”<sup>219</sup>

*Haydock Bible*, 19th century: “For I am not conscious to myself of any thing: yet hereby I am not justified. (1 Cor. 4:4)”

*Confraternity Bible*, 1961: “For I have nothing on my conscience, yet I am not thereby justified. (1 Cor. 4:4)”

I will tell you a true story regarding a follow-your-own-conscience heretic, and I will give his real name because he was bold enough to publish his heresy in the Lord’s Day bulletin handed out in the church. His name is Fr. John Perricone and the church is The Church of St. Agnes at 143 East 43rd St., New York, NY. He is no longer at that church. He denied the Salvation Dogma and this is one of his heretical theologies that he used to defend his denial of the dogma. Two or

<sup>218</sup> Nihil Obstat: Martinus J. Healy, S.T.D., C.L. Imprimatur: +Thomas Emundus Molloy, S.T.D., Archiepiscopus-Episcopus, Brooklyniensis, Brooklynii: die 4 Junii 1956, die 26 Januarii 1956.

<sup>219</sup> *Sermons on Selected Lessons of the New Testament*, Sermon 87 (137 Ben), The Tenth Chapter of The Gospel of John. Of the Shepherd and the Hireling.

three parishioners who held the Salvation Dogma were so shocked that they told me the story and showed me the evidence. The apostate Fr. Perricone said in the Bulletin that a pagan Aztec can be saved by offering up a human sacrifice to his false god because he was following his own conscience. When I saw the evidence, I told the parishioners to condemn him in person as was their duty. And they did. And instead of abjuring his heresy, he said (either to them or in another Bulletin) that if the pagan Aztec did not offer up a human sacrifice to his false god he could not be saved because he did not follow his own conscience regarding the dictates of his false religion and false god. There you have it folks, a very smart man who is too smart for his own breeches, so smart that he became insane:

“Be not more wise than is necessary, lest thou become stupid.” (Ectes. 7:17)

This is the curse all scholastics are under. And the apostate Fr. John Perricone is a scholastic and even bragged about how smart he was, as well as the five or so other priests that were at The Church of St. Agnes at that time, which was run by the apostate Monsignor Matthew Clark and one of the priests was the apostate Fr. George Rutler. Fr. Perricone said that he was fortunate to be stationed in a church which had many genius priests like himself. A bunch of evil genius peas in one evil pod. Instead of multiplying good, these geniuses multiply evil and deception.

The apostate Thomas More (1477-1535) also denied the Salvation Dogma and was a follow-your-own-conscience heretic. (See RJMI book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics: ... Thomas More.*)

According to the follow-your-own-conscience [FOC] heretics, the following Bible verses must be changed:

Bible: “Thou wilt hear the voice of the Lord thy God to do and keep all his commandments which I command thee this day.” (Deut. 28:1)

FOC Bible: “Thou wilt hear the voice of thy own conscience to do and keep all that it tells you.”

Bible: Jesus says, “I am the way the truth and the life” (Jn. 14:6)

FOC Bible: “Men’s consciences are the way the truth and the life.”

Bible: “If thou wilt enter into life, keep the commandments.” (Mt. 19:17)

FOC Bible: “If though wilt enter into life, follow your own conscience.”

And according to the follow-your-own-conscience heretics, the following infallible creed is heretical because it infallibly teaches that one of the things necessary for salvation is belief in the Catholic faith:

The Athanasian Creed (*Quicumque*), 4th century: “Whosoever willeth to be saved, needs above all to hold the Catholic faith... The Catholic faith is this, that we worship one God in Trinity and Trinity in unity... It is necessary for everlasting salvation that he also believe faithfully the incarnation of our Lord Jesus Christ... that our Lord Jesus Christ, the Son of God, is God and man. ... This is the Catholic faith: everyone must believe it, firmly and steadfastly, otherwise he cannot be saved.” (D. 39-40)

According to the heretics, men who follow their own conscience by believing in heresies or false religions or false gods can be saved and hence do not have to believe and profess the Catholic faith.

Lastly, on this topic, the follow-your-own conscience heretics follow the Satanic commandment of “Do what thou wilt is the whole of the law,” which is contained in the Satanist Aleister Crowley’s *Book of the Law*, 1904.

## Ignorance Cannot Save Anyone

There are two kinds of ignorance: inculpable ignorance and culpable ignorance:

- Inculpable ignorance is when man's ignorance about something is not his own fault.
- Culpable ignorance is when a man's ignorance about something is his own fault.

The following applies to ignorance regarding things men are bound to know about in duty or conscience. By conscience, I do not include the law in the heart of men (the natural law) because all men know about the law in their heart whether they acknowledge it or not and thus cannot honestly claim to be ignorant of these laws.<sup>220</sup>

- A man's ignorance is inculpable when he does not have access to something that is bound to know in duty or conscience, provided he makes an earnest and sincere effort to know about it.
- A man's ignorance is culpable when he is bound in duty or conscience to know about something but does not make a sincere and earnest effort to know about it, this is called affected ignorance. Even if the thing is inaccessible to him, he is still guilty because he did not make a sincere and earnest effort to know about it; hence, even if it would have been accessible to him, he would not seek it out.

The sin of culpable ignorance, then, proceeds from the heart, an insincere heart:

“Having their understanding darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their hearts.” (Eph. 4:18)

“But they would not hearken, and they turned away the shoulder to depart; and they stopped their ears, not to hear. And they made their heart as the adamant stone, lest they should hear the law, and the words which the Lord of hosts sent in his spirit by the hand of the former prophets; so a great indignation came from the Lord of hosts. And it came to pass that as he spoke, and they heard not: so shall they cry, and I will not hear, saith the Lord of hosts.” (Zach. 7:11-13)

Even though the following nominal Catholic authors were apostates, they teach the truth regarding ignorance:

*Outlines of Moral Theology* 1958: “Ignorance is lack of knowledge in a person who should possess such knowledge. Thus, in a physician lack of medical knowledge is ignorance, but not lack of knowledge of astronomy. From the moral standpoint inadvertence, failure to apply one's habitual knowledge to present circumstances, is equivalent to ignorance.

“Ignorance is *invincible* or *inculpable* when it is not due to one's own fault.

Thus, if a person is sick on Sunday and cannot attend Mass and in consequence does not learn that Wednesday is a day of abstinence, he is guilty of no sin if he eats meat on Wednesday, for his ignorance is inculpable, and consequently acts proceeding from it are involuntary or nonvoluntary as far as their morality is concerned. But if on Tuesday a person gets the idea that perhaps tomorrow is a day of abstinence and can easily settle the matter by calling up a neighbor or the priest, but neglects to do so, and then eats meat on Wednesday with the thought: ‘I'm not sure about this, so I'll consider myself free,’ he commits sin, for his ignorance is *vincible* or *culpable*. It should be noted that the neglect to acquire knowledge necessary to observe the

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<sup>220</sup> See in this book “The Natural Law Cannot Save Men,” p. 157.

law is sinful (even though one does not wish the ignorance in itself), since in that event the ignorance is voluntary in cause, as in the case of a doctor who neglects to study sufficiently about a rare disease afflicting one of his patients, because the study is too irksome. A person is still more guilty if he directly wills to remain in ignorance, so that he may have greater freedom of action, as in the case of a doctor who will not attend lectures on medical ethics, lest he learn that certain of his practices are condemned by the Catholic Church as opposed to the law of God.”<sup>221</sup>

*Canon Law a Text and Commentary*: “Ignorance... is vincible if it could be so cured, but adequate means are not taken. Vincible ignorance is further divided: it is simply vincible if some means of curing it have been used, short of due diligence; it is crass or supine, if no diligence whatever is used; it is affected, if it is directly desired and preserved.”<sup>222</sup>

For example, all members of the Catholic Church with the use of reason must know and believe the basic dogmas that Jesus Christ is one Divine Person and that after his Incarnation he has two natures, that of God (which he has always possessed) and that of man. These basic dogmas are professed in the baptismal vow and the creeds of the Church: “I believe... in one Lord Jesus Christ... true God... who was made man.” But a member of the Catholic Church may not have been taught the deeper dogma that Christ has two wills since his Incarnation, that of man and that of God. In this case, he may believe in the heresy that Christ has only one will, based upon his knowledge that Christ is one Divine Person. Because he has never learned this deeper dogma, he should not trust his belief and is responsible to seek what the Church teaches and to not rely on his own opinion. He becomes more responsible to seek the truth if this following question is posed to him by himself or another person: “If Christ has two natures, should he not also have two wills?” He is now confronted with a crisis which demands that he wholeheartedly attempt to resolve it by sufficiently seeking the truth by learning what the Catholic Church teaches about it. If he does not make a sufficient effort to learn what the Catholic Church teaches, he then becomes a formal heretic for believing Christ has only one will. However, as long as he sufficiently seeks the truth, he is not guilty for denying or doubting the deeper dogma that Christ has two wills, and thus he is only a material heretic.

As a minimum, men must know and believe all the basic dogmas of the Catholic faith to be members of the Catholic Church and thus to be in the way of salvation.<sup>223</sup> Even though Pius X was an apostate, he teaches the truth in this regard:

Apostate Antipope Pius X, *Acerbo Nimis*, 1905: “We are forced to agree with those who hold that the chief cause of the present indifference and, as it were, infirmity of soul, and the serious evils that result from it, is to be found above all in ignorance of things divine. And so, Our Predecessor Benedict XIV had just cause to write: ‘We declare that a great number of those who are condemned to everlasting punishment suffer that everlasting calamity because of ignorance of those mysteries of faith which must be known and believed in order to be numbered among the elect.’ ”

Hence no man can be saved if he is ignorant of these dogmas regardless if his ignorance is culpable or inculpable. His ignorance cannot give him what he needs to be saved.

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<sup>221</sup> By apostate Very Rev. Francis J. Connell, S.S.R., S.T.D., LL.D., Professor of Moral Theology, Dean of the School of Sacred Theology, Catholic University of America. Imprimatur: +Moyses E. Kiley, Archbishop of Milwaukee, March 9, 1953. Publisher: The Bruce Publishing Company (Milwaukee), 1958. *General Moral Theology*, p. 16.

<sup>222</sup> By apostates T. Lincoln Bouscaren, S.J., and Adam C. Ellis, Third Edition. Publisher: The Bruce Publishing Company, 1957. Pt. 1, c. 1, sec. 2, p. 29.

<sup>223</sup> See in this book “All the Basic Dogmas Must Be Believed to Be a Member of the Catholic Church,” p. 81.

## Inculpable ignorance of the Catholic faith

If his ignorance of the Catholic faith is inculpable, his ignorance is not sinful; but he is still guilty of original sin and any voluntary sins he has committed. And he cannot have these sins remitted in such a condition because only members of the Catholic Church can have their sins remitted because there is no remission of sins outside the Catholic Church.<sup>224</sup> Even though Orestes Brownson was an apostate, he teaches the truth in this regard:

Apostate Orestes A. Brownson (1803-1876), *Brownson's Quarterly Review*, "Extra Ecclesiam Nulla Salus," April 1874: "Invincible ignorance excuses from sin, we admit, in that hereof one is invincibly ignorant, but it confers no virtue and is purely negative. It excuses from sin, if you will, the omission to elicit the act, but it cannot supply the defect caused by the omission [knowledge of the Catholic faith]."

For example, a man with a deadly disease who is inculpably ignorant of the cure because he does not have access to it is not guilty for not finding the cure, provided he made a sincere and earnest effort to find it. But he will nevertheless not be cured and thus die from his disease. Even though his ignorance is inculpable [not sinful], it, nevertheless, cannot cure him nor excuse him from his disease and thus from dying.

## Culpable ignorance of the Catholic faith

A man who is culpably ignorant of the things he needs to be saved (the Catholic faith) is also in a state of damnation, but he is also guilty of the mortal sin of culpable ignorance, which adds to his guilt.

- For example, a man who has access to the Catholic faith but does not seek it out is guilty of culpable ignorance because he did not make a sincere and earnest effort to reject his false god and false beliefs and seek out the Catholic faith, which by God's grace he could have done both of these things. And this is called affected ignorance.<sup>225</sup>
- For example, a man who does not have access to the Catholic faith would also be guilty of culpable ignorance if he did not reject his false gods and false beliefs and seek for the Catholic faith. Even though, in his case, he would not be able to find the Catholic faith if he did seek it, he is, nevertheless, guilty of culpable ignorance because he did not seek it. Hence, even if the Catholic faith were available to him, he would not seek it. And this is also affected ignorance.

In both these cases, God hides the gospel (the Catholic faith) from these men because of their culpable ignorance, because of their bad will:

"And if our gospel be also hid, it is hid to them that are lost, In whom the god of this world hath blinded the minds of unbelievers that the light of the gospel of the glory of Christ, who is the image of God, should not shine unto them." (2 Cor. 4:3-4)

St. Augustine says,

St. Augustine, *On Freewill*, 395: "53. ...There is One present everywhere who, in many ways, by means of the creation that serves him as its Lord, calls back him who has gone astray, teaches him who believes, comforts him who has hope, exhorts the diligent, helps him who is trying, and answers prayer. You are not held

<sup>224</sup> See in this book "There Is No Remission of Sins Outside the Catholic Church," p. 49.

<sup>225</sup> See in this book "The natural law enables men to detect and reject all false gods and all false religions," p. 162.

guilty because you are ignorant in spite of yourself, but because you neglect to seek the knowledge you do not possess. You are not held guilty because you do not use your wounded members but because you despise him who is willing to heal them. These are your own personal sins. To no man is it given to know how to seek to his advantage what to his disadvantage he does not know. He must humbly confess his weakness, so that as he seeks and makes his confession he may come to his aid who, in aiding, knows neither error nor difficulty...

“64. If ignorance and moral difficulty are natural to man, it is from that condition that the soul begins to progress and to advance towards knowledge and tranquility until it reaches the perfection of the happy life. If by its own will it neglects to advance by means of good studies and piety—for the capacity to do so is not denied to it—it justly falls into a still graver state of ignorance and struggle, which is now penal, and is ranked among inferior creatures according to the appropriate and fitting government of the universe.

“Natural ignorance and natural impotence are not reckoned to the soul as guilt. The guilt arises because it does not eagerly pursue knowledge and does not give adequate attention to acquiring facility in doing right. It is natural for an infant not to know how to speak and not to be able to speak. But that ignorance and inability are...blameless.... But clearly one would be deservedly blamed if by perversity of will one either remained in the infantile condition or fell back into it. In the same way, if ignorance of the truth and difficulty in doing right are natural to man, and he has to begin to rise from that condition to the happiness of wisdom and tranquility, no one rightly blames him for the natural condition from which he started. But if he refuses to progress or voluntarily falls back from the path of progress, he will justly and deservedly pay the penalty.

“65. But his Creator is to be praised on all counts. He gave him the power to rise from such beginnings to ability to attain the chief good. He renders aid as he advances. He completes and perfects his advance. And if he sins, that is, if he refuses to rise from these beginnings to perfection or if he falls back from any progress he may have made, he imposes on him a most just condemnation according to his deserts”<sup>226</sup>

Even though Orestes Brownson was an apostate, he teaches the truth in this regard:

Apostate Orestes A. Brownson (1803-1876), *Brownson's Quarterly Review*, “The Great Question,” October 1847: It is said that those without are simply bound to seek, and that we can deny them the possibility of salvation only on the condition that they do not seek? Be it so. But if they are bound to seek, it is because Almighty God commands them to seek; and who is prepared to say, if they seek ‘with careful solicitude,’ as Saint Augustine makes it necessary for them to do, that they will not find? If God commands them to seek, they will find, for he never commands one to seek in vain. ‘Seek and ye shall find; knock and it shall be opened unto you. . . . For everyone that seeketh findeth, and to everyone that knocketh it shall be opened’ (Mt. 7:7, 8). It is fair, then, to conclude, if there is one who does not find, to whom it is not opened, that he is one who does not seek; and if he does not seek, he is out of the Church by his own fault. The grace of prayer is given unto every one, and every one can pray, and if he does, he shall receive; and it would impeach both the wisdom and veracity of God to maintain the contrary.”

### **More guilty are those who learned about the Catholic faith and reject it**

More guilty are those who are not ignorant of the Catholic faith and thus hear it but reject it. They are guilty of mortal sin for rejecting the Catholic faith:

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<sup>226</sup> b. 3, sections 53, 64-65.

“And when they had appointed him a day, there came very many to him unto his lodgings; to whom he expounded, testifying the kingdom of God, and persuading them concerning Jesus, out of the law of Moses and the prophets, from morning until evening. And some believed the things that were said; but some believed not.” (Acts 28:23-24)

“For it had been better for them not to have known the way of justice, than after they have known it, to turn back from that holy commandment which was delivered to them.” (2 Pt. 2:21)

“And Jesus said: For judgment I am come into this world; that they who see not [those ignorant of the Catholic faith], may see; and they who see [hear about the Catholic faith but do not believe], may become blind. And some of the Pharisees, who were with him, heard: and they said unto him: Are we also blind? Jesus said to them: If you were blind [ignorant of the Jesus], you should not have sin: but now you say: We see. Your sin remaineth [your sin of rejecting Christ].” (Jn. 9:39-41)

“Woe to them that are fainthearted, who believe not God: and therefore they shall not be protected by him.” (Eccus. 2:15)

Even though Thomas Aquinas was an apostate, he teaches the truth in this regard:

Apostate Thomas Aquinas, *Summa*, 13th century: “I answer that, unbelief may be taken in two ways: first, by way of pure negation so that a man be called an unbeliever merely because he has not the faith. Secondly, unbelief may be taken by way of opposition to the faith; in which sense a man refuses to hear the faith, or despises it, according to Is. 53:1: ‘Who hath believed our report?’ It is this that completes the notion of unbelief, and it is in this sense that unbelief is a sin.

“If, however, we take it by way of pure negation, as we find it in those who have heard nothing about the faith, it bears the character, not of sin but of punishment because such like ignorance of Divine things is a result of the sin of our first parent. If such like unbelievers are damned, it is on account of other sins which cannot be taken away without faith but not on account of their sin of unbelief. Hence Our Lord said (Jn. 15:22) ‘If I had not come, and spoken to them, they would not have sin’; which Augustine expounds (Tract. 89 in Joan.) as ‘referring to the sin whereby they believed not in Christ.’”<sup>227</sup>

St. Augustine, *Tractates on the Gospel of John*, Tractate 89, 418: “1. ...What, then, does he mean by the words, ‘If I had not come and spoken unto them, they had not had sin’? Was it that the Jews were without sin before Christ came to them in the flesh? Who, though he were the greatest fool, would say so? But it is some great sin and not every sin, that he would have to be understood [the sin of unbelief], as it were, under the general designation. For this is the sin wherein all sins are included; and whosoever is free from it, has all his sins forgiven him: and this it is, that they believed not on Christ who came for the very purpose of enlisting their faith. From this sin, had he not come, they would certainly have been free. His advent has become as much fraught with destruction to unbelievers as it is with salvation to those that believe; for he, the Head and Prince of the apostles, has himself, as it were, become what they declared of themselves, ‘to some, indeed, the savour of life unto life; and to some the savour of death unto death.’ (2 Cor. 2:16)

2. But when he went on to say, ‘But now they have no excuse for their sin,’ some may be moved to inquire whether those to whom Christ neither came nor spoke have an excuse for their sin... I reply, that such have an excuse, not for every one of their sins, but for this sin of not believing on Christ, inasmuch as he came not and spoke not to them. But it is not in the number of such that those are to be included to whom he came in the persons of his disciples and to whom he spoke by them, as he also does at present; for by his Church he has come, and by his Church he speaks to

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<sup>227</sup> II-II, q. 10, art. 1.

the Gentiles. For to this are to be referred the words that he spoke, 'He that receiveth you, receiveth me;' and, 'He that despiseth you, despiseth me.'"

I also include as guilty of the sin of unbelief all men who are culpably ignorant of the Catholic faith and thus even those who do not have access to the Catholic faith. They are guilty of unbelief because they are not even seeking the true God and the Catholic faith; so even if they had access to it, they would not seek it. The degrees of unbelief, then, are as follows, the worst being the first:

1. Men who heard the Catholic faith and reject it. (sinful unbelief)
2. Men who have access to the Catholic faith but refuse to hear it. (sinful unbelief)
3. Men who do not have access to the Catholic faith and are not even seeking it. (sinful unbelief)
4. Men who do not have access to the Catholic faith but are seeking it. (sinless unbelief, but their sinless unbelief cannot save them)

### **God will not let ultimately good willed men remain ignorant of the things they need to be saved**

What of the pagan who rejects his false god and religion and sincerely and earnestly seeks the true God and true faith but it is inaccessible to him? If God, who knows all things, sees that he is ultimately of good will, then God will see to it that he learns about the Catholic faith and enters the Catholic Church before he dies and goes to his particular judgment.<sup>228</sup> God will send him a preacher either from earth or heaven, and God will see to it that he gets baptized into the Catholic Church and then gets confirmed and then receives the Holy Eucharist.

The more likely way that God would save any such ultimately good-willed pagans is to see to it that they are born in a place in which they will eventually have access to the gospel (the Catholic faith) in a natural and thus not miraculous way, such as being born in Catholic Europe instead of pagan America in the 9th century.<sup>229</sup>

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<sup>228</sup> See in this book "Predestination," p. [100](#).

<sup>229</sup> See in this book "Deeply ponder what follows," p. [110](#).

## The Only Good Faith Is the Catholic Faith

Beware of the salvation heretics who teach that non-Catholics can be of good faith and thus be saved by this so-called good faith. A few examples are as follows:

Apostate Garrigou-Lagrange, O.P., *Life Everlasting*: “Many Protestants, being today in good faith, can be reconciled to God by an act of contrition, particularly in danger of death.”<sup>230</sup>

Nominal *Catholic Encyclopedia*, Predestination, by apostate Joseph Pohle, 1907: “Since in reality only those reach heaven who die in the state of justification or sanctifying grace, all these and only these are numbered among the predestined, strictly so called. From this it follows that we must reckon among them also...the numerous predestined who, though outside the pale of the true Church of Christ, yet depart from this life in the state of grace as catechumens, Protestants in good faith, schismatics, Jews, Mohammedans, and pagans.”

Nominal *Catholic Encyclopedia*, “Toleration, Religious”, by apostate Joseph Pohle, 1912: “Justification through baptism or through good faith enlivened by the perfect love of God...may be found outside the Catholic Church.... To all such, the Church does not close the gate of Heaven.”

Firstly, the salvation heretic Joseph Pohle is bold enough to teach that there is salvation outside the Catholic Church when he says, “though outside the pale of the true Church,” they can be saved. Most salvation heretics try to place by trickery and magic those who are outside the Catholic Church inside the Catholic Church so as to appear not to deny the salvation dogma.

Secondly, this salvation heretic teaches the heresy that there is remission of sins outside the Catholic Church when he says, “Justification...through good faith...may be found outside the Catholic Church.”<sup>231</sup>

Thirdly, the heresy that non-Catholics can be of good faith is refuted by the natural law and reason, the ordinary magisterium (the unanimous consensus of the Church Fathers), and the solemn magisterium (infallible papal decrees), all of which teach that the only good faith is the Catholic faith and thus only Catholics can have good faith and thus be of good faith.

### The natural law and reason

It is refuted by the natural law and reason because the natural law and reason says that there is only one God and hence there can only be one true faith.

### The ordinary magisterium

The Bible is part of the Catholic Church’s ordinary magisterium. In many places the Bible teaches that the only good and thus true faith during the New Covenant era is the Catholic faith and thus all other faiths are bad and thus evil faiths: For example, the Church Father St. Paul says,

“One Lord, one faith, one baptism.” (Eph. 4:5)

The “one faith” during the New Covenant era is the Catholic faith and thus not the Protestant faith, not the faith of the schismatic Churches, not the Talmudic Jewish faith, not the Moslem faith, not the Buddhist faith, etc. Hence non-Catholics cannot have good faith. And other Church Fathers teach the same. For example,

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<sup>230</sup> Part 5, Chapter 32-The Number of the Elect.

<sup>231</sup> See in this book “There Is No Remission of Sins Outside the Catholic Church,” p. 49.

St. Irenaeus of Lyons, *Against Heresies*, 2nd century: “The Catholic Church possesses one and the same faith throughout the whole world<sup>232</sup> ... For she is the entrance to life; all others are thieves and robbers. On this account we are bound to avoid them, but to make choice of the things pertaining to the Church with the utmost diligence, and to lay hold of the tradition of the truth,<sup>233</sup>”

St. Cyprian: “For it has been delivered to us that there is one God and one Christ and one hope and one faith and one Church and one baptism ordained only in the one Church, from which unity whosoever will depart must needs be found with heretics... But if his Church is a garden enclosed and a fountain sealed, how can he who is not in the Church enter into the same garden or drink from its fountain?<sup>234</sup> ... He who does not hold this unity does not hold the law of God, does not hold the faith of the Father and the Son, does not hold life and salvation.<sup>235</sup>”

St. Augustine, *Faith and the Creed*, 393: “21. ... We believe also in the holy Church, that is, the Catholic Church. For heretics violate the faith itself by a false opinion about God... Consequently, ...heretics [do not] belong to the Catholic Church”

St. Gaudentius of Brescia, *De Lect. Evangel*, 4th century: “It is certain that all men of Noe’s time perished except those in the Ark, which was a figure of the Church. Likewise, they cannot in any way now be saved who are aliens from the Apostolic faith and the Catholic Church.”

St. Fulgentius: “Most firmly hold and never doubt that not only pagans but also all Jews, all heretics, and all schismatics who finish this life outside of the Catholic Church, will go into the everlasting fire prepared for the devil and his angels<sup>236</sup> ... So outside the Catholic Church, no one will receive the forgiveness of sins; and just as within the Catholic Church, ‘one believes with the heart and so is justified,’ so outside the same Church, unorthodox faith does not procure justification but punishment, and a wicked confession does not acquire salvation for the one who confesses but brings death.<sup>237</sup>”

## The solemn magisterium

Here are two out of many:

*The Athanasian Creed*, 4th century: “Whoever willeth to be saved needs above all to hold the Catholic faith. Which faith except every one do keep whole and undefiled, he will without doubt perish everlastingly... This is the Catholic faith, which except a man believe faithfully and firmly he cannot be saved.”

Pope St. Hormisdas, *Profession of Faith*, (added to the Epistle *Inter ea Quae*, to the Bishops of Spain), 517: “The first thing required for salvation is to keep the norm of correct faith and to deviate in no way from what the Fathers have established, because it is not possible to lay aside the words of our Lord Jesus Christ who said, ‘You are Peter, and on this rock I will build my Church.’ (Mt. 16:18) These words are proved true by their effects because in the Apostolic See, the Catholic religion has always been preserved immaculate. Desiring in no way to be separated from this

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<sup>232</sup> b. 1, c. 10.

<sup>233</sup> b. 3, c. 4.

<sup>234</sup> *Letter 73*, to Pompey, 3rd century, 11.

<sup>235</sup> *Unity of the Catholic Church*, 251, c. 6.

<sup>236</sup> *To Peter on the Faith*, 6th century, 38.

<sup>237</sup> *On the Forgiveness of Sins*, 6th century, XXII, 1.

hope and faith and following in all things what has been established by the Fathers,  
we anathematize all heretics.”<sup>238</sup>

### **Non-Catholics can have good will but not good faith**

Because non-Catholics do not have the Catholic faith, they have non-Catholic and thus false faiths and thus cannot be saved as such. However, even though non-Catholics do not have the Catholic faith and thus cannot be of good faith, they can have good will and thus be inclined to accept and believe in the Catholic faith. But they will not have a good faith and thus be of good faith until they believe in the Catholic faith and become Catholic. These are the other sheep that will hear Christ’s voice and thus abjure their false religions, believe in the Catholic faith, and enter the Catholic Church, and be saved.

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<sup>238</sup> D. 171.

## The Heresy that Men Can Belong to the Soul but Not the Body of the Catholic Church

The Catholic Church is a divine institution and is referred to as the body of Christ:

“Now you are the body of Christ, and members of member.” (1 Cor. 12:27)

Some refer to the Holy Spirit as the soul of the Catholic Church because the Holy Spirit sanctifies the souls of the members of the Catholic Church:

“One body and one Spirit, as you are called in one hope of your calling.” (Eph. 4:4)

Even though Pius XII was an apostate antipope, he teaches the truth in this regard:

Apostate Antipope Pius XII, *Mystici Corporis*, 1953: “Let it suffice to say that, as Christ is the Head of the Church, so is the Holy Spirit her Soul.”

While the Holy Spirit grants graces to those outside the Catholic Church, these graces are assisting graces and not sanctifying grace. Only those who are inside the Catholic Church and thus only members of the Catholic Church get sanctifying grace which remits sins and the punishment due to sins. Hence Christ, who represents the body of the Church, made sanctifying grace available by his sacrificial death, while the Holy Spirit, who represents the soul of the Church, applies sanctifying grace to the souls of members of the Church.

I say represents the body and soul of the Church because Christ is not literally the body of the Church and the Holy Spirit is not literally the soul of the Church. These terms, then, are metaphors:

Apostate Fr. Joseph Clifford Fenton: “The terms body and soul with reference to the Catholic Church...are metaphors.”<sup>239</sup>

If it were literal, then ever time a member of the Catholic Church sins, then Christ would also be guilty of sin, as members of the Catholic Church are part of the body of Christ. Christ is the head of the Catholic Church and the Church is his body in a similar way that a president is the owner and head of a company and the company can be said to be his body (his possession). But that does not mean company is literally the owner or the companies buildings and members would be the owner himself.

Members of the Catholic Church who are in a state of grace belong to the body and soul of the Church. Members of the Catholic Church who are not in a state of grace (guilty of mortal sin) belong only to the body of the Catholic Church and are referred to as dead limbs that are still attached to the tree because they are still members of the Catholic Church.

However there is no such thing as a member of the Catholic Church who belongs to the soul of the Catholic Church but does not belong to the body of the Catholic Church. That would mean the body of the Catholic Church is either dead (soul-less), or it would mean that there are two Catholic Churches (A bodiless Catholic Church with only a soul and a Catholic Church with a body and soul). Even though Orestes Brownson was an apostate, he teaches the truth in this regard:

Apostate Orestes Brownson, 1874: “The body and soul of the church, though distinguishable, are not separable, we might say, no more separable than are the body and soul and the human and divine natures of our Lord... To assume that one can belong to the soul of the church without being in any sense really a member of the visible body of the church, would be to reject the entire Christian order as we have been taught it... What did the council, the fourth Lateran, that defined that out of the church no one can ever be saved mean by the church. Did it mean the visible

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<sup>239</sup> *The Use of the Terms Body and Soul, with Reference to the Catholic Church*, 1945.

or an invisible church or the soul of the church, that is, the Holy Ghost apart from the body in which he dwells, and in and through which he operates? When the Holy Scriptures, the fathers, the popes, and councils speak of the church, in connection with salvation, they always, as far as we have observed, speak of the visible church, or the church in the concrete, not of an invisible church, or the church as a disembodied spirit.”<sup>240</sup>

Beware, then, of the salvation heretics who, in an attempt to place men inside the Catholic Church who are in fact outside the Catholic Church, have invented the heresy that men can belong to the soul of the Catholic Church but not belong to the body of the Catholic Church. In this way they say these men are inside the soul of the Catholic Church even though they are not inside the body of the Catholic Church. They say they are members of the soul of the Catholic Church but not members of the body of the Catholic Church. For example,

Apostate Rev. F. X. Schoupe, S.J., *Abridged Course of Religious Instruction for the Use of Catholic Colleges and Schools*, c. 1880: “[pp. 70-71] 37. ...In other words, no man can be saved if, by his own will, he remains *out of the Church*, or does not belong either to the *body* of the Church *or the soul of the Church*. By belonging to the *body* of the Church, we mean being a member of the Catholic Church. Those who belong only to the *soul* of the Church are those heretics who are in good faith observing the law of God as far as they know it. Even a pagan may belong to the Church; for as long as he keeps the natural law, the providence and grace of God will not be wanting to him; and by means of his faith in a god who has redeemed and will reward him, he will be led at least to the baptism of [implicit] desire, which will assure his justification; and so he will, belonging to the soul of the Church, obtain everlasting salvation.”

Another heresy from this heresy is that they invented an invisible Catholic Church that extends outside the visible body of the Catholic Church, outside of the Catholic Church’s faith, hierarchy, priesthood, and sacraments. Here are a few examples of this heresy. For example,

Apostate Remy Lafort, S.T.D, *The Church*, contained in the *Nominal Catholic Encyclopedia*, 1908: “VI. The Necessary Means of Salvation: ...Extra Ecclesiam nulla salus. This saying has been the occasion of so many objections that some consideration of its meaning seems desirable. It certainly does not mean that none can be saved except those who are in visible communion with the Church... Thus, even in the case in which God saves men apart from the Church, He does so through the Church’s graces. They are joined to the Church in spiritual communion, though not in visible and external communion. In the expression of theologians, they belong to the soul of the Church, though not to its body.”

This invisible and bodiless Catholic Church does not require belief in the Catholic faith, submission to the Catholic Church, and the reception of Catholic sacraments, as pagans, Moslems, Protestants, and Talmudic Jews can belong to it.

Even though Pius XII was an apostate antipope, he correctly condemned this heresy:

Apostate Antipope Pius XII, *Mystici Corporis*, 1943: “14. ...The Church is visible because she is a body. Hence they err in a matter of divine truth who imagine the Church to be invisible, intangible, a something merely ‘pneumatological’ as they say, by which many Christian communities, though they differ from each other in their profession of faith, are untied by an invisible bond... 64. ...How grievously they err who arbitrarily claim that the Church is something hidden and invisible...”

“22. Actually only those are to be included as members of the Church who have been baptized and profess the true faith, and who have not been so unfortunate as to separate themselves from the unity of the Body, or been excluded by legitimate

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<sup>240</sup> Contained in *The Works of Orestes A. Brownson*, by Henry F. Brownson, 1908, Vol. XX, Answer to Objections, p. 392f, from *Brownson's Quarterly Review* for October, 1874.

authority for grave faults committed. ‘For in one spirit’ says the Apostle, ‘were we all baptized into one Body, whether Jews or Gentiles, whether bond or free’. As therefore in the true Christian community there is only one Body, one Spirit, one Lord, and one Baptism, so there can be only one faith. And therefore, if a man refuse to hear the Church, let him be considered—so the Lord commands—as a heathen and a publican. It follows that those who are divided in faith or government cannot be living in the unity of such a Body, nor can they be living the life of its one Divine Spirit.”

The salvation heretics, then, invented a phantom Catholic Church as another way, another door, to enter heaven:

“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)

Even though Fr. Joseph Clifford Fenton and Robert Bellarmine were apostates, they teach the truth in this regard:

Apostate Fr. Joseph Clifford Fenton, *The Use of the Terms Body and Soul, with Reference to the Catholic Church*, 1945:

“There is no Church of God in this world in any way distinct from the one visible society which Jesus Christ instituted during the days of His earthly sojourn, and which He placed under the supreme and visible direction of St. Peter and his successors...”

“The men who have applied the terms body and soul of the Church to the distinction condemned by the Holy Father have twisted metaphors found in Scripture and in the *De Ecclesia Militante* of St. Robert Bellarmine into meanings which they were never meant to convey...”

“There is a tendency, however, to attribute every use of the terms body and soul of the Church in modern theological writing to St. Robert Bellarmine. Thus he is sometimes falsely represented as the source for the type of teaching condemned by Pope Plus XII. The truth of the matter is that paradoxically enough, the very terms which have been twisted to designate a distinction between a visible and an invisible Church appear in St. Robert’s *De Ecclesia Militante* integrated into proofs that no such dichotomy exists.

“The saintly [RJMI: apostate] Controversialist employed the terms body and soul with reference to the Catholic Church much more extensively than the other classical ecclesiologists. The terms are metaphors, and St. Robert used them effectively and scientifically as metaphors. He used the analogy of body and soul to explain various portions of his teaching on the nature of the Church. We find each term used in three distinct meanings in the *De Ecclesia Militante*.

“1) The body is used to designate the Catholic Church itself. ‘The Church is a living body.’ St. Robert speaks of God the Holy Ghost as the *soul*, the correlative of this body. ‘The Church is governed by Christ, as by its Head and its Spouse, and by the Holy Ghost as by its Soul.’

“2) The external profession of faith and the communication of the sacraments are called the *body* within the Church, or of the Church. The internal gifts of the Holy Ghost, faith, hope, charity and the rest constitute the corresponding soul.<sup>6 7</sup>

“3) Good Catholics constitute the interior part, and as it were the *soul* of the Church, while the wicked persons within the Church are its exterior part, and as it were the *body*.

“...Thus, since the Holy Ghost, dwelling within the Church, acts as the ultimate Principle of its corporate unity and life, His function within this society bears some

resemblance to that of a soul within a living physical body. So it is that the metaphor soul is useful and effective in explaining His work in the Church of Jesus Christ.

“It is of course impossible to conciliate this use of the term soul with the expression ‘members of the soul of the Church.’ There are members of a body or of a society. There can be no members of the Holy Ghost. Furthermore the men and women in whom the Holy Ghost dwells through sanctifying grace do not constitute any social organization by themselves in this world. . .

“St. Robert used this analogy in the second chapter of his *De Ecclesia Militante*, the chapter in which he presents his famous definition of the Church. This chapter opens with the citation and the criticism of five formulae which the heretics had used to describe the true Church of Jesus Christ. Then follows the definition which has become classical in Catholic theology.

‘But it is our teaching that there is one Church, and not two, and that this one and true Church is the assembly of men gathered together in the profession of the same Christian faith and in the communion of the same sacraments under the rule of legitimate pastors, and particularly of the Roman Pontiff, the one Vicar of Christ on earth.’

The great Controversialist employs the terms body and soul in indicating the difference between his definition and the various formulae which had been offered by heretics.

‘Our teaching differs from all the others in this, that all the others require internal virtues to constitute someone as within the Church, and therefore they make the true Church invisible. But although we believe that all the virtues, faith, hope, charity and the rest are found in the Church, still, in order that someone be said to be absolutely a part of the true Church spoken of in the Scriptures, we do not think that any internal virtue whatsoever is required, but only the external *profession of faith* and the sensibly perceived communion of the sacraments. For the Church is as visible and palpable a society as the assembly of the Roman people or the kingdom of France or the Republic of the Venetians.

‘But we should remember from Augustine, in *the Breviculus Collationis*, in the third conference, that the Church is a living body, in which there is a soul and a body. The internal gifts of the Holy Ghost, faith, hope, charity and the rest are the soul. The external profession of the faith and the communication of the sacraments are the body.

‘Hence it is that some are of the soul and of the body of the Church *de anima et de corpore Ecclesiae* and thus both inwardly and outwardly united with Christ the Head. These are most perfectly of the Church, for they are like living members in a body, although even among these some partake more of life and others less... Finally others are of the body but not of the soul, as those who have no internal virtue, but who still profess the faith and communicate in the sacraments under the rule of the pastors by reason of some temporal hope or fear. Such persons are like hairs or fingernails or diseased fluids in the human body. Therefore our definition takes cognizance of only this last way of being in the Church, since this is required as a minimum in order that a person may be said to be a part of the visible Church.’ . . .

“It was not St. Robert, but rather the followers of Luther and of Calvin who distinguished between a visible and an invisible Church. This was the very error [RJMI: heresy] which the great Doctor of the Church set out to overthrow.

“St. Robert speaks of the three theological virtues as the soul in or of the Church. Manifestly there can be no such thing as a "member of the soul of the Church" in this sense. Faith, hope and charity constitute neither a body nor a society...

“St. Robert himself is authority for the statement that even in his time [1542-1621] certain Catholics [RJMI: Heretics] had postulated the existence of a twofold church. However it was not until the eighteenth century that men began to abuse his terminology to propound a thesis which was wholly distasteful to him. Charles du Plessis d’Argentre, Honoratus Tournely and Louis Legrand who contributed towards the use of the terms body and soul to designate a twofold Church no longer considered these words as metaphors, but thought of them as names for some realities which demanded an explanation in their own, right. Now that the Holy Father [RJMI: Un-Holy Father] has reproved the doctrine of the twofold Church, we may look forward to a decided improvement in popular ecclesiology.”<sup>241</sup>

The apostate Fr. Clifford pretends that the apostate Antipope Pius XII was the first one to condemn as heresy the opinion that there are two Churches when in fact this heresy was condemned by the Catholic Church’s ordinary magisterium in AD 33 onward and by the Catholic Church’s solemn magisterium many times during the first one thousand years of the Catholic Church. Hence not one Pope or Church Father ever taught that the soul of the Church exists outside the body of the Church. In fact, very few even mentioned the soul of the Church but only the body. St. Augustine was one such Church Father who spoke about the soul of the Church. And he says that the soul of the Church is only within the Church and thus within her body and without are all the unbelievers and schismatics and thus there is no Church that only has a soul in which unbelievers and schismatics can belong to:

St. Augustine of Hippo, *The Sermon on the Mount*, 393-394: “13...Let any one who is seeking after the delights of this world and the riches of temporal things under the Christian name, consider that our blessedness is within; as it is said of the soul of the Church by the mouth of the prophet, ‘All the beauty of the king’s daughter is within;’ for outwardly revellings, and persecutions, and disparagements are promised... For many heretics, deceiving souls under the Christian name, endure many such things; but they are excluded from that reward on this account, that it is not said merely, ‘Blessed are they which endure persecution;’ but it is added, ‘for righteousness’ sake.’ Now, where there is no sound faith, there can be no righteousness, for the just [righteous] man lives by faith. Neither let schismatics promise themselves anything of that reward; for similarly, where there is no love, there cannot be righteousness, for ‘love worketh no ill to his neighbour’.”<sup>242</sup>

Lastly, on this topic, Robert Bellarmine held the allowable opinion that catechumens (those preparing to enter the Catholic Church) can be baptized by desire or blood. In order to defend this opinion, he developed a theology that undermined and contradicted his correct teachings about the body and soul of the Catholic Church. He taught that catechumens belong to the soul of the Catholic Church but not to her body. Hence he extended the soul of the Catholic outside of its body and created another Church, the very thing he set out to refute. But he only did this for catechumens not for unbelievers. And he makes the same error regarding unjustly excommunicated persons.

Apostate Fr. Joseph Clifford Fenton, *The Use of the Terms Body and Soul, with Reference to the Catholic Church*, 1945:

“[Quote from Robert Bellarmine] ‘Again, some are of the soul and not of the body, as catechumens or excommunicated persons, if they possess faith and charity as they very well may’...

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<sup>241</sup> Contained in the *American Ecclesiastical Review*, 1945, Volume CX, January, pp. 48-57.

<sup>242</sup> c. 5.

“St. Robert offers catechumens and excommunicated persons as examples of those who are not of the body of the Church, but who may be of the soul. He teaches explicitly that such people are not members of the Catholic Church. Yet, far from postulating the existence of some spiritual and invisible society or Church, in any manner distinct from the Catholic Church, to which such persons would belong and through which they could achieve their eternal salvation, St. Robert teaches distinctly that they can be saved by being of the Church by desire.

“Thus there is one, and only one necessary social vehicle of salvation. There is no society in any way distinct from the visible Catholic Church through which men may attain to the beatific vision. The men who are saved must be either actually members of this Church or desire to enter this society as members.”<sup>243</sup>

Fenton’s attempt to defend Bellarmine’s opinion as not creating another Church, a second Church, fails. Bellarmine, indeed, teaches there is a Church without a body and only a soul which catechumens and unjustly excommunicated persons belong to. And it is outside of the Church that has a body and soul.

I will now present the correct theology regarding the status of catechumens and unjustly excommunicated persons.

The faithful adhere to the Catholic Church as members and thus are inside the Catholic Church. Catechumens adhere to the Catholic Church as non-members and are said to be in the porch of the Church and thus not inside the Church. Just as a porch is not inside a house but is attached to the house, so are catechumens not inside the Church but are attached to the Church<sup>244</sup>:

St. Cyril of Jerusalem, *Catechetical Lectures*, 4th century: “[Prologue] 1. Already there is an odour of blessedness upon you [*competentes* - catechumens], O ye who are soon to be enlightened; already ye are gathering the spiritual flowers, to weave heavenly crowns; already the fragrance of the Holy Spirit has breathed upon you; already ye have gathered round the vestibule of the King’s palace; may ye be led in also by the King!”

Heretic Eusebius of Caesarea, *Church History*, 4th century: “Others he joined together about the basilica on both sides; these are the catechumens who are still advancing and progressing and are not far separated from the inmost view of divine things granted to the faithful.”<sup>245</sup>

Apostate Gregory Thaumaturgus, *Canonical Epistle*, 3rd century: “Canon 11. ...The station of the hearers is within the oratory in the porch with the catechumens...”

Apostate Gregory of Nazianzus, *Orations*, Oration 49 (On Holy Baptism), 4th century: “XVI. ...As long as you are a catechumen you are but in the porch of Religion, you must come inside and cross the court and observe the Holy Things and look into the Holy of Holies and be in company with the Trinity.”

Hence catechumens do not belong to the body or the soul of the Catholic Church because they are not inside the Catholic Church, as the soul of the Church can never be separated from and thus exist outside of the body of the Church. They belong to the porch of the Church.

Members of the Catholic Church who are unjustly excommunicated are still members of the Catholic Church and thus are still inside the Catholic Church even though they are thought to be non-members and thus outside the Catholic Church. They belong to the body of the Catholic Church and if they are in a state of grace they belong also to her soul. Hence it is erroneous to believe that they belong to the soul of the Catholic Church but not her body, as the soul of the Catholic Church can never extend or exist outside the body of the Catholic Church. Also, Bellarmine undermines and contradicts his correct teaching that only those who are in a state of

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<sup>243</sup> Ibid. See Footnote 241.

<sup>244</sup> See RJMI article *Catechumens, Religious Communion, and RJMI’s Former Heresies*.

<sup>245</sup> b. 10, c. 4.

grace can belong to the soul of the Catholic Church when he teaches that all unjustly excommunicated persons belong to the soul but not the body of the Church. If so, then unjustly excommunicated persons who are not in a state of grace because they are guilty of some mortal sin (such as adultery) would also belong to the soul of the Church, which he says can only apply to those in a state of grace.

You can also have a man who appears to be a member of the Catholic Church and is not either because he is a secret formal heretic or secret formal schismatic or an infiltrator. Hence while he appears to belong to the body of the Church, he does not. And hence he cannot belong to the soul of the Church. St. Augustine teaches that it is the heart that determines if a man is inside or outside the Catholic Church regardless if he appears to be outside or inside of the Catholic Church:

St. Augustine, *On Baptism, against the Donatists*, 400: “39. ... When we speak of within and without in relation to the Church, it is the position of the heart that we must consider, not that of the [his] body . . . All who are within the heart are saved in the unity of the ark, through which all who are in heart without, whether they are also in [their] body without or not, die as enemies of unity.”<sup>246</sup>

Hence it is not the position of the body of the man that matters but the position of his heart. If his body appears to be inside the Catholic Church but his heart is not, then he is outside the Catholic Church even if everyone believes that he is inside the Catholic Church, as is the case with a secret formal heretic or a secret formal schismatic or an infiltrator.

If the allowable opinions of baptism of desire and baptism of blood (which only applies to catechumens) were true, then they those baptized as such would have to belong to both the body the Church and the soul also as long as they remain in a state of grace. Hence they would have to be members of the Catholic Church. That is the only theology that can defend these opinions without leading to one or more heresies. For the record, I do not hold these allowable opinions. I hold the allowable opinion that the reception of the sacrament of baptism is necessary for salvation for all men and thus with no exceptions, as this is the only opinion that does not lead to any heresy.<sup>247</sup>

(Also see in this book “Heresy 3 - Men can belong to the soul of the Catholic Church and not her body,” p. [278](#).)

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<sup>246</sup> b. 5, c. 28.

<sup>247</sup> See RJMI book *The Baptism Controversy Revision*.

## Salvation during the Old Testament Era

To be saved during the Old Testament era, men had to know and believe in the true God, worship him, offer sacrifices to him, and obey all of his commandments. The true God manifested himself first to Adam and his faithful descendents, then to Noe and his faithful descends, and then to Abraham and his faithful descendants. Hence not only the faithful Israelites believed in the true God but also Abraham's other faithful descends believed in the true God, such as, the faithful Ismaelites, faithful Edomites, and Abraham's faithful children from his second wife, Cetura.

The Ismaelites descended from Ismael, the son of Abraham by Agar, an Egyptian woman:

“And Agar brought forth a son to Abram who called his name Ismael... And as for Ismael, I have also heard thee. Behold, I will bless him and increase and multiply him exceedingly. He shall beget twelve chiefs, and I will make him a great nation. But my covenant I will establish with Isaac, whom Sara shall bring forth to thee at this time in the next year.” (Gen. 16:15; 17:20-21)

The Israelites descended from Jacob (aka Israel), who was the son of Isaac, who was the son of Abraham:

“Abraham begot Isaac. And Isaac begot Jacob.” (Mt. 1:2)

“And God appeared again to Jacob... saying: Thou shalt not be called any more Jacob, but Israel shall be thy name. And he called him Israel.” (Gen. 35:91)

The Israelites were God's most loved and favored race:<sup>248</sup>

“But thou Israel art my servant, Jacob whom I have chosen, the seed of Abraham my friend.” (Isa. 41:8)

“For the Lord hath chosen Jacob unto himself, Israel for his own possession.” (Ps. 134:4)

“And I will dwell in the midst of the children of Israel, and I will not forsake my people Israel.” (3 Ki. 6:13)

After Sarah died, Abraham had six children from his second wife, Cetura:

“And Abraham married another wife named Cetura, who bore him Zamran, and Jecsan, and Madan, and Madian, and Jesboc, and Sue.” (Gen. 25:1-2)

All these children and their descendants that remained faithful to the God the Abraham were also in the way of salvation.

The Edomites descended from Esau, the son of Isaac:

“And Isaac besought the Lord for his wife because she was barren, and he heard him and made Rebecca to conceive. But the children struggled in her womb. And she said: If it were to be so with me, what need was there to conceive? And she

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<sup>248</sup> Even though the Israelite race is God's most loved race, God loves all men and races. And God wants all men and all races to be saved: “Thou hast mercy upon all, because thou canst do all things and overlookest the sins of men for the sake of repentance. For thou lovest all things that are and hatest none of the things which thou hast made, for thou didst not appoint, or make any thing hating it.” (Wis. 11:24-25) “God our Saviour... will have all men to be saved, and to come to the knowledge of the truth.” (1 Tim. 2:3-4) But God loving men and races does not save anyone. Men must love God back to be saved, which means they must believe in him, worship him, and obey all of his commandments: “Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength.” (Deut. 6:5) “Jesus answered, and said to him: If any one love me, he will keep my word and my Father will love him, and we will come to him and will make our abode with him. He that loveth me not, keepeth not my words.” (Jn. 14:23-24) “In this we know that we love the children of God, when we love God and keep his commandments. For this is the charity of God, that we keep his commandments.” (1 Jn. 5:2-3) In the end, most men from every race (which thus includes the Israelite race) end up in hell. “How narrow is the gate, and strait is the way that leadeth to life: and few there are that find it!” (Mt. 7:14) Also, even though the Israelites are God's most loved race, they are no longer God's chosen people during the New Covenant era. God's only chosen people during the New Covenant era are Catholics, both Catholic Jews and Catholic Gentiles. “For there is no distinction of the Jew and the Greek, for the same is Lord over all, rich unto all that call upon him.” (Rom. 10:12) (See RJMI article *Brief on God's Chosen People and Church*; and RJMI article *On Racial Traits and the Origin of Races*.)

went to consult the Lord. And he answering said: Two nations are in thy womb and two peoples shall be divided out of thy womb and one people shall overcome the other and the elder shall serve the younger. And when her time was come to be delivered, behold twins were found in her womb. He that came forth first was red and hairy like a skin, and his name was called Esau. Immediately the other coming forth held his brother's foot in his hand, and therefore he was called Jacob." (Gen. 25:21-25)

The faithful and holy Job was an Edomite:

Catholic Introduction to the book of Job: "THIS Book takes its name from the holy man of whom it treats; who according to the more probable opinion was of the race of Esau, and the same as Jobab, king of Edom, mentioned (Gen. 36:33)."

Not only the races and men that descended from Abraham were able to believe in the true God and be saved, but all races and men:

"The Lord is sweet to all: and his tender mercies are over all his works." (Ps. 144:9)

"But thou hast mercy upon all because thou canst do all things, being lenient to the sins of men for the sake of repentance. For thou lovest all things that are and hatest none of the things which thou hast made; for thou didst not appoint or make any thing hating it." (Wis. 11:24-25)

"God our Saviour...will have all men to be saved, and to come to the knowledge of the truth." (1 Tim. 2:3-4)

"That we may know thy way upon earth, thy salvation in all nations. Let people confess to thee, O God, let all people give praise to thee. Let the nations be glad and rejoice, for thou judgest the people with justice and directest the nations upon earth." (Ps. 66:3-5)

No race of men, then, was excluded from salvation unless they themselves brought it upon themselves. There were men from different races that did not descend from Abraham that either always believed in the true God or converted to belief in the true God. If they were unbelievers and wanted to be saved, they, too, had to have the true God and religion preached to them and then believe and obey it in order to be saved:

"How then shall they call on him, in whom they have not believed? Or how shall they believe him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent, as it is written: How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things!" (Rom. 10:14-15)

For example, the Old Testament speaks of many Gentile converts to the true God and true religion during the Old Covenant era:

"If any stranger [Gentile] be willing to dwell among you, and to keep the Phase of the Lord, all his males shall first be circumcised, and then shall he celebrate it according to the manner: and he shall be as he that is born in the land." (Ex. 12:48)

King David prayed for the Gentiles to convert and called them to conversion:

"The Lord hath made known his salvation: he hath revealed his justice in the sight of the Gentiles. Declare his glory among the Gentiles: his wonders among all people. O bless our God, ye Gentiles: and make the voice of his praise to be heard. Bring ye to the Lord, O ye kindreds of the Gentiles, bring ye to the Lord glory and honour." (Ps. 97:2; 95:3; 65:8; 95:7)

"Sing ye to the Lord, all the earth: shew forth from day to day his salvation. Declare his glory among the Gentiles: his wonders among all people. For the Lord is great

and exceedingly to be praised: and he is to be feared above all gods. For all the gods of the nations are idols: but the Lord made the heavens. Praise and magnificence are before him: strength and joy in his place. Bring ye to the Lord, O ye families of the nations: bring ye to the Lord glory and empire. Give to the Lord glory to his name, bring up sacrifice, and come ye in his sight: and adore the Lord in holy becomingness. Let all the earth be moved at his presence: for he hath founded the world immoveable. Let the heavens rejoice, and the earth be glad: and let them say among the nations: The Lord hath reigned.” (1Par. 16:23-31)

## Pope St. Gregory the Great Did Not Deny the Salvation Dogma

Beware of the lie the Pope St. Gregory the Great denied the Salvation Dogma.

*An Essay on Beatification, Canonization, and the Process of the Congregation of Rites* [hereafter EBC], by Fr. F. W. Faber, 1847. Published by Richardson and Son, London, 1848. Pay special attention to the footnote.

### 86 ON BEATIFICATION AND CANONIZATION.

and similar occurrences, quite in analogy with the faith, that is, such as we might naturally expect on the hypothesis that the faith was true. Hence when John the Deacon tells us, and even an author bearing the name of St. John Damascene gives his countenance to the story, that St. Gregory the Great was said by his prayers to have delivered the soul of the Emperor Trajan from hell, we reject the story, because it is not in analogy with the faith.\* St. Antiochus† tells us of a monk on Mount Sinai, famous for chastity, who had a vision in which he saw the souls of the Apostles and Saints in dense darkness, and the souls of the Jews in shining light. Whereupon he apostatized from Christianity and became a Jew, because he prized his false vision above the analogy of the faith. So when it was deposed of St. Dominic, St. Theresa, and St. Louis Gonzaga, that they had never had a temptation against purity, it was received with most unkindly but judicious suspicion by the Congregation, as seemingly out of analogy with the faith. When St. Bernardino of Sienna, at the beginning of the fifteenth century, introduced the cultus of the Holy Name of Jesus, he was accused to the Pope of introducing a new and suspected cultus, and it required all the eloquence and ability of St. John

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\* John the Deacon expressly says that this legend was unknown in Rome, and existed only among the English: and the *Oratio de Mortuis* is not St. John Damascene's, and directly contradicts what he says. De Fide l. 2. c. 4.

† Hom. 86.

## The Meaning of a Dogma Cannot Change

It is an ordinary magisterium and solemn magisterium dogma that a dogma cannot change its meaning. Hence its meaning remains forever the same:

“For ever, O Lord, thy word standeth firm in heaven. Thy truth unto all generations... Thou art near, O Lord: and all thy ways are truth. I have known from the beginning concerning thy testimonies: that thou hast founded them forever. ... You shall not add to the word that I speak to you, neither shall you take away from it. ... What I command thee, that only do thou to the Lord: neither add any thing, nor diminish. ... Till heaven and earth pass, one jot, or one tittle shall not pass of the law.” (Psalm 118:89-90, 151-152; Deuteronomy 4:2; 12:32; Matthew 5:18)

“For I am the Lord, and I change not: and you the sons of Jacob are not consumed.” (Mala. 3:6)

Even though the following teachings of apostate antipopes and the First Vatican Council are invalid, they, nevertheless, teach the dogma that the meaning of a dogma cannot change:

Apostate Antipope Pius IX, *Gravissimas Inter*, Dec. 11, 1862: “The very definition of a dogma must be held to be by itself a sufficient demonstration, very sure and adapted to all the faithful. Moreover, this is why such dogmatic definitions have always been and are necessarily an unchangeable rule of faith.”

Invalid and heretical *The Vatican Council*, 1870: “For, the doctrine of faith which God revealed has not been handed down as a philosophic invention to the human mind to be perfected, but has been entrusted as a divine deposit to the Spouse of Christ, to be faithfully guarded and infallibly interpreted. Hence, also, that understanding of its sacred dogmas must be perpetually retained, which Holy Mother Church has once declared and there must never be recession from that meaning under the specious name of a deeper understanding.”<sup>249</sup>

Invalid and heretical *The Vatican Council*, 1870: “Canon 3. If anyone says that it is possible that at some time, given the advancement of knowledge, a sense may be assigned to the dogmas propounded by the Church which is different from that which the Church has understood and understands: let him be anathema.”<sup>250</sup>

Apostate Antipope Pius X, *Lamentabili Sane*, 1907: “Condemned proposition 59. Christ did not teach a determined body of doctrine applicable to all times and all men, but rather inaugurated a religious movement adapted or to be adapted to different times and places.”

Apostate Antipope Pius X, *The Oath Against the Errors of Modernism*, 1910: “Fourthly, I accept sincerely the doctrine of faith transmitted from the apostles through the orthodox fathers, always in the same sense and interpretation, even to us; and so I reject the heretical invention of the evolution of dogmas, passing from one meaning to another, different from that which the Church first had...”<sup>251</sup>

For example, it is a religious dogma that Jesus Christ is God. Like all dogmas, this dogma can never change its meaning. Hence Jesus Christ was, is, and will always be God. St. Paul, referring to Jesus’ divine nature, says, “Jesus Christ, yesterday, and today: and the same for ever. Be not led away with various and strange doctrines.” (Heb. 13:8-9) The dogma changer heresy has even

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<sup>249</sup> sess. iii, chap. iv; D. 1800.

<sup>250</sup> sess. iii, Canons of Faith, Faith and Reason, Canon 3; D. 1818.

<sup>251</sup> *Sacrorum antistitum*, September 1, 1910; D. 2145.

infected non-Catholics to the point that they now say a man can be a woman and a woman can be a man, which is the transgender heresy.

The nominal Catholic dogma changers have a huge problem, dilemma, with the infallibility of the Catholic Church. How can a doctrine be infallibly true (say for 1000 years) and then become infallibly false? And would that not also mean that what was infallibly false and now is infallibly true can itself become infallibly false in the future! Hence, even if the dogma changers profess with their lips that they believe in the infallibility of Church, they have undermined and denied it in their hearts for all practical purposes.

“But he [Jesus] answering, said to them: Well did Isaias prophesy of you hypocrites, as it is written: This people honoureth me with their lips, but their heart is far from me. And in vain do they worship me, teaching doctrines and precepts of men.” (Mk. 7:6-7)

The nominal Catholic dogma changers would be less dishonest if they professed with their lips and believed in their hearts that the Catholic Church cannot teach infallibly. Of course, they would then have another huge dilemma because no one on earth will be able to know for sure what is true or false regarding religious doctrines.

- For in-depth information, see RJMI book *Catholic Dogmas: Dogmas Can Never Change Their Meaning*.
- For two examples of dogma-changers who changed the meaning of the Salvation Dogma, see in this book “The Salvation Dogma Was Denied in a New Way in the 16th Century: ...Apostate Mark Massa, S.J. (b. 1950), p. [216](#); and, Apostate Fr. Francis A. Sullivan, S.J. (1922-2019),”p. [219](#).



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## The Denial of the Salvation Dogma

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## Anti-Church Fathers Who Denied the Salvation Dogma

### The Universal Salvation heresy

#### *The heresy*

The Universal Salvation heresy (aka the *Apocatastasis* heresy) states either all the devils and damned humans will eventually be freed from hell and be saved or only the damned humans but not the devils. Hence, according to this heresy, the hell of the damned is not everlasting either for damned humans and devils or only for damned humans and thus it will be everlasting only for devils.

Nominal *Catholic Encyclopedia*, Apocatastasis: “(Gr., *apokatastasis*; Lat. *restitutio in pristinum statum*, restoration to the original condition). A name given in the history of theology to the doctrine [heresy] which teaches that a time will come when all free creatures will share in the grace of salvation; in a special way, the devils and lost souls.”

Hence, the universal salvation heretics believe the part of the Salvation Dogma that teaches all non-members of the Catholic Church who die are damned and thus go to hell, but they deny the part where it says that they are damned *forever* and thus hold the heresy that hell is not everlasting either for humans and devils or for humans only. Hence, in essence, they deny the Salvation Dogma because they do in fact have men who died as non-members of the Catholic being saved. To my knowledge, the first Anti-Church Father who taught the universal salvation heresy was

*History of Dogmas*, by apostate Rev. J. Tixeront, D.D., 1913: “He [Clement of Alexandria] admits that, after death, the souls of sinners will be sanctified by an intelligent fire, and that the wicked will be likewise punished by fire.<sup>252</sup> Is their chastisement to last forever? Clement does not think so: those tortures of which he speaks in the seventh Stroma, 2 (col. 216), and which follow the final judgment bring the guilty to repentance. This same idea occurs again in the 12th chapter (col. 506); besides, in the 16th chapter (col. 541) the author lays down the principle that God does not punish, but only corrects, that is, that any punishment on his part is remedial.<sup>253</sup> When we remember that later on Origen started from the very same principle to infer the *apocatastasis*, we are probably right in believing that Clement understood this principle in the same way as his illustrious [RJMI: heretical] successor [Origen].”<sup>254</sup>

Not only some of the Anti-Church Fathers believed in the Universal Salvation heresy, but also several modern day nominal Catholics. For example,

Apostate Antipope Francis I, *Amoris Laetitia*, 2016: “No one can be condemned for ever, because that is not the logic of the Gospel! Here I am not speaking only of the divorced and remarried, but of everyone, in whatever situation they find themselves.”<sup>255</sup>

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<sup>252</sup> Footnote 1: “*Strom.*, VII, 6, col. 449; V, 14, col. 133.”

<sup>253</sup> Footnote 2: “Cf. *Strom.*, VI, 14, col. 329, 332.”

<sup>254</sup> v. 1, c. 7, s. 1, p. 256.

<sup>255</sup> par. 297.

*The dogma that damned humans and devils are forever damned to hell*

The universal salvation heresy is a denial of the dogma that all the devils and all the damned humans are damned to hell forever and thus will never get out. This dogma is an ordinary magisterium dogma from Pentecost Day in AD 33 because it was unanimously held by the Apostles and succeeding true Church Fathers and it became a solemn magisterium dogma that was thus infallibly defined by popes.

Jesus says, "Then he shall say to them also that shall be on his left hand: Depart from me, you cursed, into everlasting fire which was prepared for the devil and his angels... And these [evil humans] shall go into everlasting punishment but the just, into life everlasting." (Mt. 25:41, 46)

"And many of those that sleep in the dust of the earth, shall awake; some unto life everlasting, and others unto reproach to see it always." (Dan. 12:2)

"Know you not that the unjust shall not possess the kingdom of God?" (1 Cor. 6:9)

"For he will give fire, and worms into their flesh, that they may burn, and may feel for ever." (Judi. 16:21)

"The sinners in Sion are afraid, trembling hath seized upon the hypocrites. Which of you can dwell with devouring fire? which of you shall dwell with everlasting burnings?" (Isa. 33:14)

"And they shall go out, and see the carcasses of the men that have transgressed against me: their worm shall not die, and their fire shall not be quenched: and they shall be a loathsome sight to all flesh." (Isa. 66:24)

"When the wicked man is dead, there shall be no hope any more: and the expectation of the solicitous shall perish." (Prv. 11:7)

"And they shall fall after this without honour, and be a reproach among the dead for ever." (Wis. 4:19)

"In a flame of fire, giving vengeance to them who know not God, and who obey not the gospel of our Lord Jesus Christ. Who shall suffer everlasting punishment in destruction, from the face of the Lord, and from the glory of his power:" (2 Thes. 1:8-9)

"And the angels who kept not their principality, but forsook their own habitation, he hath reserved under darkness in everlasting chains, unto the judgment of the great day. As Sodom and Gomorrha, and the neighbouring cities, in like manner, having given themselves to fornication, and going after other flesh, were made an example, suffering the punishment of everlasting fire... Raging waves of the sea, foaming out their own confusion; wandering stars, to whom the storm of darkness is reserved for ever." (Jude 1:6-7, 13)

"And the smoke of their torments shall ascend up forever and ever, neither have they rest day nor night, who have adored the beast and his image and whoever receiveth the character of his name." (Apoc. 14:11)

*Didascalica*, 1st to 3rd centuries: "As it is written that those who do evil things shall go to everlasting torment, and those who do good things shall inherit everlasting life in the kingdom of heaven.<sup>256</sup> ...Strive therefore, brethren, that ye be found worthy to receive praise from God, and not blame, because praise from God is everlasting life to men, but blame from God is everlasting death to men."<sup>257</sup>

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<sup>256</sup> Introduction titled Translation.

<sup>257</sup> c. 11.

*Apostolic Constitutions*, 1st to 4th centuries: “LIII. ... We therefore advise you, brethren, rather to deserve commendation from God than rebukes; for the commendation of God is eternal life to men, as is His rebuke everlasting death.<sup>258</sup> ... I ... And these shall go away into life everlasting. Then shall He say unto them on His left hand, Depart from me, you cursed, into everlasting fire, prepared for the devil and his angels.”<sup>259</sup>

St. Irenaeus, *Against Heresies*, 180:: “... Thus also the punishment of those who do not believe the Word of God and despise his advent and are turned away backwards is increased, being not merely temporal but rendered also everlasting. For to whomsoever the Lord shall say, ‘Depart from me, ye cursed, into everlasting fire,’ these shall be damned for ever; and to whomsoever he shall say, ‘Come, ye blessed of my Father, inherit the kingdom prepared for you for eternity,’ these do receive the kingdom forever.”<sup>260</sup>

St. Cyprian, *Epistle 55 (58)*, to Hibaris, 253: “10. ... Oh, what and how great will that day be at its coming, beloved brethren, when the Lord shall begin to count up his people and to recognize the deservings of each one by the inspection of his divine knowledge, to send the guilty to Gehenna and to set on fire our persecutors with the perpetual burning of a penal fire, but to pay to us the reward of our faith and devotion!”

St. Cyril of Jerusalem, *Catechetical Lectures*, Lecture 18, 350: “19. We shall be raised therefore all with our bodies forever, but not all with bodies alike: for if a man is righteous, he will receive a heavenly body, that he may be able worthily to hold converse with Angels; but if a man is a sinner, he shall receive an everlasting body, fitted to endure the penalties of sins, that he may burn everlastingly in fire, nor ever be consumed.”

(Solemn Magisterium) *The Athanasian Creed*, 4th century: “At his [Jesus’] coming all men have to arise again with their bodies and will render an account of their own deeds: and those who have done good, will go into life everlasting, but those who have done evil, into everlasting fire.-This is the Catholic faith; unless everyone believes this faithfully and firmly, he cannot be saved.”

St. Augustine, *City of God*, 426: “I must now, I see, enter the lists of amicable controversy with those tender-hearted Christians<sup>261</sup> who decline to believe that any or that all of those whom the infallibly just Judge may pronounce worthy of the punishment of hell shall suffer everlastingly, and who suppose that they shall be delivered after a fixed term of punishment, longer or shorter according to the amount of each man's sin. In respect of this matter, Origen was even more indulgent; for he believed that even the devil himself and his angels, after suffering those more severe and prolonged pains which their sins deserved, should be delivered from their torments, and associated with the holy angels. But the Church, not without reason, condemned him for this and other errors<sup>262</sup> ...

“But because this is absurd, they who desire to be rid of everlasting punishment ought to abstain from arguing against God, and rather, while yet there is opportunity, obey the divine commands. Then what a fond fancy is it to suppose that everlasting punishment means long continued punishment, while everlasting life means life without end, since Christ in the very same passage spoke of both in

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<sup>258</sup> b. 2, sec. 6.

<sup>259</sup> b. 5, sec. 1.

<sup>260</sup> 4, 28, 2.

<sup>261</sup> The dogma that devils and damned humans are forever damned to hell is not a basic dogma. It is a secondary dogma and thus a Christian who inculpably denies this dogma is a material heretic and thus is still a Christian. However, a Christian who culpably denies this dogma is a formal heretic and thus is not Christian. It is clear that St. Augustine upholds this dogma as a dogma because he says “But the Church, not without reason, condemned him [Origen] for this [the Universal Salvation heresy] and other errors.” (See in this book “St. Augustine on Formal Heretics and the Salvation Dogma,” p. 136.)

<sup>262</sup> b. 21, c. 17.

similar terms in one and the same sentence, ‘These shall go away into everlasting punishment, but the righteous into life everlasting!’ If both destinies are ‘everlasting,’ then we must either understand both as long-continued but at last terminating, or both as endless. For they are correlative—on the one hand, punishment everlasting, on the other hand, life everlasting. And to say in one and the same sense, everlasting life shall be endless, everlasting punishment shall come to an end, is the height of absurdity. Wherefore, as the everlasting life of the saints shall be endless, so too the everlasting punishment of those who are doomed to it shall have no end.<sup>263</sup> ...

“But everlasting punishment seems hard and unjust to human perceptions, because in the weakness of our mortal condition there is wanting that highest and purest wisdom by which it can be perceived how great a wickedness was committed in that first transgression. The more enjoyment man found in God, the greater was his wickedness in abandoning him; and he who destroyed in himself a good which might have been everlasting, became worthy of everlasting evil... The Platonists, indeed, while they maintain that no sins are unpunished, suppose that all punishment is administered for remedial purposes, be it inflicted by human or divine law, in this life or after death; for a man may be scathless here, or, though punished, may yet not amend. Hence that passage of Virgil, where, when he had said of our earthly bodies and mortal members, that our souls derive- ‘Hence wild desires and grovelling fears, And human laughter, human tears; Immured in dungeon-seeming night, They look abroad, yet see no light,’ goes on to say: ‘Nay, when at last the life has fled, And left the body cold and dead, Ee’n then there passes not away The painful heritage of clay; Full many a long-contracted stain Perforce must linger deep in grain. So penal sufferings they endure For ancient crime, to make them pure; Some hang aloft in open view, For winds to pierce them through and through, While others purge their guilt deep-dyed In burning fire or whelming tide.’ They who are of this opinion would have all punishments after death to be purgatorial...<sup>264</sup>”

St. Augustine, *On Heresies*, 428-429: “But there are other doctrines of this Origen which the Catholic Church does not accept at all. On these matters, she does not accuse him falsely, and cannot herself be deceived by his defenders. Specifically, they are his teachings on purgation, liberation, and the return of all rational creation to the same trials after a long interval. Now what Catholic Christian,<sup>265</sup> learned or otherwise, would not shrink in horror from what Origen calls the purgation of evils? According to him, even they who die in infamy, crime, sacrilege and the greatest possible impiety, and at last even the devil himself and his angels, though after very long periods of time, will be purged.”<sup>266</sup>

(Solemn Magisterium) *Second Council of Constantinople*, 553, confirmed by Pope Pelagius, 556: “Canons against Origen: “Canon 9: If anyone says or holds that the punishment of the demons and of impious men is temporary, and that it will have an end at some time, that is to say, there will be a complete restoration of the demons or of impious men, let him be anathema.”<sup>267</sup>

Pope St. Gregory the Great, *Dialogues*, 593: Certainly the fire of hell is one; but it does not torment all sinners in the same way. For there each sinner feels its punishment according to his own degree of guilt... But it remains unquestionably

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<sup>263</sup> b. 21, c. 23.

<sup>264</sup> b. 21, c. 12-13.

<sup>265</sup> Beware of heretics who take out of context the term “Catholic Christians” used by some Church Fathers to defend their heresy that Protestants are Protestant Christians, the Greek Orthodox are Greek Orthodox Christians, etc. and thus are Christians. They used the term “Catholic Christian” to distinguish from the heretics who called themselves Christians but were not, such as the Arians and Donatists. (See in this book “Only Catholics Are True Christians,” p. 67.)

<sup>266</sup> c. 43.

<sup>267</sup> D. 211.

true that just as there is no end of joy for the good, so too there will be no end of the torment for the wicked.”<sup>268</sup>

(Solemn Magisterium) *The Lateran Council*, confirmed by Pope St. Martin I, 649: “Canon 20. ...Heretics...who through diabolical operation crookedly and cunningly acts contrary to the pious preachings of the orthodox (teachers) of the Catholic Church, that is to say, its paternal and synodal proclamations, to the destruction of the most sincere confession unto the Lord our God, and persists without repentance unto the end impiously doing these things, let such a person be condemned forever, and let all the people say: so be it, so be it. (Ps. 105:48).”<sup>269</sup>

Even though the following councils are invalid and some are heretical, they teach the truth that damned humans devils are damned to hell forever.

Invalid *First Council of Lyons*, 1124: “24. Moreover, if anyone without repentance dies in mortal sin, without a doubt he is tortured forever by the flames of everlasting hell.”<sup>270</sup>

Invalid and heretical *Fourth Lateran Council*, 1215: “Jesus Christ...[will] come at the end of time, to judge the living and the dead, and to render to each according to his works, to the wicked as well as to the elect, all of whom will rise with their bodies which they now bear, that they may receive according to their works, whether these works have been good or evil, the latter everlasting punishment with the devil, and the former everlasting glory with Christ.”<sup>271</sup>

Invalid and heretical *Council of Florence*, Bull *Cantate Domino*, 1445: “It firmly believes, professes, and proclaims that those not living within the Catholic Church, not only pagans, but also Jews and heretics and schismatics cannot become participants in everlasting life, but will depart ‘into everlasting fire which was prepared for the devil and his angels.’ (Mt. 25:41)”<sup>272</sup>

### *Some Anti-Church Fathers who were universal salvation heretics*

I will only list the names and not the evidence of some of the Anti-Church Fathers who held the universal salvation heresy in this book because my book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics* contains extensive evidence regarding their universal salvation heresy. Just look under their names in the chapter titled “The Anti-Church Fathers” and go to the subheadings where their universal salvation heresy is mentioned. Here is a list of some of the Anti-Church Fathers who held the universal salvation heresy:

- Clement of Alexandria (c. 150-c.215); Origen (c. 185-c. 254); Gregory of Nyssa (d. c. 385); Gregory of Nazianzus (329-c. 389); Didymus the Blind (c. 310-c. 398); Jerome c. 347-420)

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<sup>268</sup> 4, 45.

<sup>269</sup> D. 274.

<sup>270</sup> D. 457.

<sup>271</sup> D. 429.

<sup>272</sup> D. 714.

## **Apostate Jerome always held the heresy that all the baptized will be saved**

The apostate Jerome got the Universal Salvation heresy from his idol, the apostate Origen, and held that heresy until 394, after which he pretended that he never held it. However, even though Jerome did not hold the Universal Salvation heresy after 394, he still denied the Salvation Dogma by holding the heresy that all the baptized will be saved.

### **Apostate Jerome's Universal Salvation Heresy (Pre-395)**

<p><b>388</b> - In the ages to come, he will show his glory towards us and show the exceeding riches of his grace, not to one but to the totality of all rational creatures... The rebellious angels, and the prince of this world, and Lucifer... when they have Christ and the saints sitting on thrones above them, they will begin to be ruled according to the will of those who reign over them... The rebellious angel begins to be that which it was created; and human beings, who were cast out of paradise, are again restored to the cultivation of paradise. (<i>Commentary on Ephesians</i>, 2:7; 4:16)</p>
<p><b>388</b> - No rational creature before God will perish forever. (<i>Commentary on Galatians</i>, 5:22)</p>
<p><b>392</b> - Death shall come as a visitor to the impious; it will not be forever; it will not annihilate them; but will prolong its visit till the impiety which is in them shall be consumed. (<i>Commentary on Micah</i>, 5:8)</p>
<p><b>394</b> - The whole human race are accounted members of his body. But in unbelievers, that is in Jews, heathens, and heretics, he is said to be not subject; for these members of his body are not subject to the faith. But in the end of the world when all his members shall see Christ, that is their own body, reigning, they also shall be made subject to Christ, that is to their own body, that the whole of Christ's body may be subject unto God and the Father, and that God may be all in all. (<i>Letter 55</i>, to Amandus, 5)</p>

### **Apostate Jerome's Condemnation of the Universal Salvation Heresy (Post 394)**

<p><b>396</b> - I know that many understand... [that] no creature that is rational and which was made by God may perish, will come down from his pride and repent and be restored to his former place... But since holy Scripture does not teach this... let us throw this teaching away from our minds. (<i>Commentary on Jona</i>, b. 3, verses 6-9)</p>
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### **Apostate Jerome's All-the-Baptized-Saved Heresy (Always Held)**

<p><b>406</b> - He who with all his spirit has placed his faith in Christ, even if he lapsed (fell away) and die in sin, shall by his faith live forever. (<i>Letter 119</i>, to Minerva and Alexandrian Monks)</p>
<p><b>410</b> - As the torments of devils, and all deniers and impious men who say in their hearts there is no God, will be forever, so we judge that a moderate sentence of the Judge, mixed with clemency, against the sinners who are impious and yet Christians, so that their work shall be proved and purged in the fire. (<i>Commentary on Isaias</i>, 66:24)</p>
<p><b>417</b> - The man without law is the unbeliever who will perish for ever. Under the law is the sinner who believes in God, and who will be judged by the law, and will not perish... And if Origen does maintain that no rational creatures ought to be lost, and allows repentance to the devil, what is that to us who say that the devil and his attendants, and all impious persons and transgressors, perish everlastingly, and that Christians, if they be overtaken by sin, must be saved after they have been punished? (<i>Dialog against the Pelagians</i>, b. 1, 28)</p>

Hence, according to the apostate Jerome, all Catholics, Protestants, Schismatics, and all other baptized men will eventually be saved:

Apostate Jerome, *Letter 119*, to Minerva and Alexandrian Monks, 406: “He who with all his spirit has placed his faith in Christ, even if he lapsed (fell away) and die in sin, shall by his faith live forever.”

Latin: “*Qui enim tota mente in Christo confidit, etiamsi ut homo lapsus, mortuus fuerit in peccato, fide sua vivit in perpetuum. Alioqui mors ista communis et credentibus et non credentibus debetur aequaliter; et omnes pariter resurrecturi sunt, alii in confusionem aeternam, alii, ex eo quod credunt, in sempiternam vitam.*” (Epistola CXIX, Ad Minervium et Alexandrum Monachos, §7, PL 22:973)

Apostate Jerome, *Commentary on Isaias*, 410: “[66:24] ...As the torments of devils, and all deniers and impious men who say in their hearts, there is no God, will be everlasting; so we judge that a moderate sentence of the Judge, mixed with clemency, against the sinners who are impious and yet Christians, so that their work shall be proved and purged in the fire.” (PL 24: 704B)

*History of Dogmas*, by apostate Rev. J. Tixeront, D.D., 1913: “This is the conclusion of his commentary on *Isaias* LXVI, 24. Satan and the wicked, apostates and atheists will suffer forever. Sinners who are Christians will be cleansed, and their sentence will be tempered with mercy: ‘*Et sicut diaboli et omnium negatorum atque impiorum qui dixerunt in corde suo: Non est Deus, credimus aeterna tormenta: sic peccatorum (atque impiorum)*<sup>273</sup> *et tamen christianorum, quorum opera in igne probanda sunt atque purganda, moderatam arbitramur et mixtam clementiae sententiam iudicis;*’ and still more explicitly in the *Epistula* CXIX, 7 [as quoted above], written about the end of the year 406: ‘*Qui enim tota mente in Christo confidit, etiamsi ut homo lapsus, mortuus fuerit in peccato, fide sua vivit in perpetuum. Alioqui mors ista communis et credentibus et non credentibus debetur aequaliter; et omnes pariter resurrecturi sunt, alii in confusionem aeternam, alii, ex eo quod credunt, in sempiternam vitam.*<sup>274,275</sup>”

Apostate Jerome, *Dialog against the Pelagians*, Book 1, 417: “28. ...The man without law is the unbeliever who will perish for ever. Under the law is the sinner who believes in God, and who will be judged by the law, and will not perish... And if Origen does maintain that no rational creatures ought to be lost, and allows repentance to the devil, what is that to us who say that the devil and his attendants, and all impious persons and transgressors, perish forever, and that Christians, if they be overtaken by sin, must be saved after they have been punished?”

(For extensive evidence regarding Jerome’s denial of the Salvation Dogma, see RJMI book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics: The Anti-Church Fathers: Jerome: His heresy for denying the Salvation Dogma.*)

The Catholic Church’s ordinary magisterium and solemn magisterium infallibly condemned this heresy that all the baptized will be saved. For example,

*Apostolic Constitutions*, 1st to 4th centuries: “The Catholic Church is the plantation of God and his beloved vineyard; *Isaias* 5:7, 2, containing those who have believed in his unerring divine religion; who are the heirs by faith of his everlasting kingdom<sup>276</sup> ...’ This is the work of God, that you believe in him whom he has sent.’ *John* 6:29 Endeavour, therefore, never to leave the Church of God; but if any one overlooks it and goes either into a polluted temple of the heathens or into a synagogue of the Jews or heretics, what apology will such a one make to God in the

<sup>273</sup> Footnote 405: “These two words, which are lacking in one MS., are evidently superfluous.”

<sup>274</sup> Footnote 406: “And cf. *Adv. Iovinian.*, II, 30; *Dialog. adv. pelagianos*, I, 28.”

<sup>275</sup> v. 2, c. 9, s. 13, pp. 337-340.

<sup>276</sup> b. 1, sec. 1, intro.

day of judgment, who has forsaken the oracles of the living God, and the living and quickening oracles, such as are able to deliver from everlasting punishment and has gone into an house of demons or into a synagogue of the murderers of Christ or the congregation of the wicked?<sup>277</sup>”

Pope St. Zepherinus, *Letter 2*, to the Bishops of Egypt, 3rd century: “Whence, too, he speaks by the prophet, saying, ‘Behold how good and how pleasant it is for brethren to dwell together in unity!’ (Ps. 132:1) In a spiritual dwelling, I interpret it, and in a concord which is in God, and in the unity of the faith, which distinguishes this pleasant dwelling according to truth...For in this dwelling the Lord has promised blessing and everlasting life.”

St. Athanasius, *Athanasian Creed*, 361: “Whoever wishes to be saved must, above all, keep the Catholic faith; for unless a person keeps this faith whole and entire he will undoubtedly be lost forever... This is the Catholic faith; everyone must believe it firmly and steadfastly otherwise he cannot be saved.”<sup>278</sup>

St. Augustine, *City of God*, 426: “But let us now reply to those who promise deliverance from everlasting fire, not to the devil and his angels (as neither do they of whom we have been speaking), nor even to all men whatever, but only to those who have been washed by the baptism of Christ, and have become partakers of his body and blood, no matter how they have lived, no matter what heresy or impiety they have fallen into. But they are contradicted by the apostle, where he says, ‘Now the works of the flesh are manifest, which are these; fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variances, emulations, wrath, strife, heresies, envyings, drunkenness, revellings, and the like: of the which I tell you before, as I have also told you in time past, for they which do such things shall not inherit the kingdom of God.’ (Gal. 5:19-21) Certainly this sentence of the apostle is false if such persons shall be delivered after any lapse of time and shall then inherit the kingdom of God. But as it is not false, they shall certainly never inherit the kingdom of God. And if they shall never enter that kingdom, then they shall always be retained in everlasting punishment, for there is no middle place where he may live unpunished who has not been admitted into that kingdom...”

“For certainly he who deserts the faith, and from a deserter becomes an assailant, is worse than he who has not deserted the faith he never held. And, in the second place, they are contradicted by the apostle, who, after enumerating the works of the flesh, says with reference to heresies, ‘They who do such things shall not inherit the kingdom of God.’ And therefore neither ought such persons as lead an abandoned and damnable life to be confident of salvation, though they persevere to the end in the communion of the Catholic Church and comfort themselves with the words, ‘He that endureth to the end shall be saved.’ By the iniquity of their life, they abandon that very righteousness of life which Christ is to them, whether it be by fornication, or by perpetrating in their body the other uncleannesses which the apostle would not so much as mention, or by a dissolute luxury, or by doing any one of those things of which he says, ‘They who do such things shall not inherit the kingdom of God.’ Consequently, they who do such things shall not exist anywhere but in everlasting punishment since they cannot be in the kingdom of God. For, while they continue in such things to the very end of life, they cannot be said to abide in Christ to the end; for to abide in him is to abide in the faith of Christ. And this faith, according to the apostle’s definition of it, ‘worketh by love.’ And ‘love,’ as he elsewhere says, ‘worketh no evil.’”<sup>279</sup>

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<sup>277</sup> b2, sec. 7.

<sup>278</sup> D. 39-40.

<sup>279</sup> b. 21, c. 25.

And some salvation heretics hold a modified form of this heresy. They believe the heresy that all members of the Catholic Church will eventually be saved but not the baptized who were never members of the Catholic Church:

St. Augustine, *Faith, Hope, and Charity*, 421: “It is believed by some that those who do not abandon the name of Christ and have been baptized in the Church and have not been cut off by any schism or heresy, no matter in what wickedness they live, not washing it away by repentance nor redeeming it through almsgiving, but persevering in it stubbornly up to the last day of this life are to be saved by fire (a fire made to endure in proportion to the magnitude of their evil deeds) and not to receive the punishment of everlasting fire. But those who believe this and still are Catholics<sup>280</sup> seem to me to be led astray by a kind of human benevolence. For Holy Scripture, when consulted, gives a different answer. Moreover, I have written a book about this question, entitled *Faith and Works*, in which, with God’s help, I have shown as best I could that, according to Holy Scripture, the faith that saves is the faith that the apostle Paul adequately describes when he says, ‘For in Christ Jesus neither circumcision avails anything, nor uncircumcision, but the faith which works through love. (Gal. 5:6) But if faith works evil and not good, then without doubt, according to the apostle James ‘it is dead in itself.’ (Ja. 2:17) He then goes on to say, ‘If a man says he has faith, yet has not works, can his faith be enough to save him?’ (Ja. 2:14)

“Now, if the wicked man were to be saved by fire on account of his faith only, and if this is the way the statement of the blessed Paul should be understood— ‘But he himself shall be saved, yet so as by fire’ (1 Cor. 3:15)—then faith without works would be sufficient to salvation. But then what the apostle James said would be false. And also false would be another statement of the same Paul himself: ‘Do not err,’ he says; ‘neither fornicators, nor idolaters, nor adulterers, nor the unmanly, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God.’ (1 Cor. 6:9-10) Now, if those who persist in such crimes as these are nevertheless saved by their faith in Christ, would they not then be in the Kingdom of God?”<sup>281</sup>

### **Anti-Church Father Justin Martyr’s denied the Salvation Dogma**

The apostate Justin Martyr held the heresy that men can be saved by the natural law and thus without faith and obedience to the one true God and faith<sup>282</sup>:

Apostate Justin Martyr, *Dialogue with Trypho*, 2nd century: “[Chap. 45] Since those who did that which is universally, naturally, and eternally good are pleasing to God, they shall be saved through this Christ in the resurrection...”

Apostate Justin Martyr, *First Apology*, 2nd century: “[Chap. 46] ... We have been taught that Christ is the first-born of God, and we have declared above that he is the Word of whom every race of men were partakers; and those who lived reasonably are Christians, even though they have been thought atheists; as, among the Greeks, Socrates and Heraclitus, and men like them; and among the barbarians, Abraham, and Ananias, and Azarias, and Misael, and Elias...”

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<sup>280</sup> The dogma that devils and damned humans are forever damned to hell is not a basic dogma. It is a secondary dogma and thus a Christian who inculpably denies this dogma is a material heretic and thus is still a Christian. However, a Christian who culpably denies this dogma is a formal heretic and thus is not Christian. By saying “those who believe this and still are Catholics” is one proof that St. Augustine believes they may not be Catholics and thus may be formal heretics. It depends upon their culpability in denying the dogma. If their denial of the dogma is inculpable, then they are only material heretics, and thus they “still are Catholics.” If their denial of the dogma is culpable, then they are formal heretics and thus they are no longer Catholics. (See in this book “St. Augustine on Formal Heretics and the Salvation Dogma,” p. 136.)

<sup>281</sup> c. 18, sec. 67.

<sup>282</sup> See in this book “The natural law cannot save men,” p. 159.

The apostate Justin Martyr also taught the heresy that Christ (the Logos) is in all men:

Apostate Justin Martyr, *Second Apology*, 2nd century: “[Chap. 10] Christ, who was partially known even by Socrates, for he was and is the Word who is in every man.”

Although Christ enlightens all men, such as by the natural law and actual grace, Christ is *not* in all men but only in the faithful in a state of grace—which during the New Covenant era are members of the Catholic Church who are in a state of grace and during the Old Covenant era were those who worshipped and obeyed the God of Noe and Abraham and whose sins were covered.

Jesus teaches that the Spirit of truth, God the Holy Spirit, dwells only in believers:

“The spirit of truth, whom the world cannot receive because it seeth him not, nor knoweth him: but you shall know him because he shall abide with you and shall be in you.” (Jn. 14:17)

And Jesus teaches that God abides only in believers who obey all of his commandments:

“He that hath my commandments and keepeth them, he it is that loveth me. And he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him... If any one love me, he will keep my word, and my Father will love him, and we will come to him and will make our abode with him.” (Jn. 14:21-23)

All unbelievers (such as the pagan philosophers Socrates and Heraclitus) violate the first three Commandments because they do not believe in, worship, and obey the true God. Hence they do not keep all of God’s commandments and therefore God the Son, Jesus Christ, the Word, does not abide in them, contrary to what the apostate Justin Martyr would have you believe.

## Scholastics and Others Who Denied the Salvation Dogma

### History

The denial of the Salvation Dogma was resurrected in the 16th century. To justify their denial of a dogma, heretics either misinterpret a dogma or believe that a dogma is not a dogma or believe that a dogma can change its meaning according to time, place, or other circumstances. The heretics who believe that a dogma can change its meaning are guilty of yet another heresy—the heresy that a dogma can change its meaning. I call this heresy “the dogma-changer heresy” and these heretics “dogma changers.”<sup>283</sup>

Most of the salvation heretics admit that their heresy is a novel teaching that contradicts the Salvation Dogma as infallibly defined by the ordinary magisterium (the unanimous consensus of the Church Fathers) and the solemn magisterium (infallible papal decrees). These salvation heretics justify their denial of the dogma by their heretical belief that a dogma can change its meaning according to time, place, and other circumstances. They believe that progress made in human psychology and other discoveries in the 16th century have caused the Salvation Dogma to change its meaning from what was once held to another meaning that must now be held according to these new circumstances. Let us listen to these heretics as they acknowledge that their novel and heretical teaching is contradicted by the ordinary magisterium and the solemn magisterium and thus by all the Catholics that came before them.

### 16th and 17th century theologians who denied the Salvation Dogma

Apostate Fr. Francis A. Sullivan, *Salvation Outside the Church?*, 2002: “What we find in these Catholic theologians of the sixteenth and seventeenth centuries is an openness to truth from whatever source it came to them, and a readiness to re-examine traditional ideas and assumptions in the light of newly acquired human knowledge. One has to admire not only their honesty in facing the problems which the discoveries of their age presented to them, but also their courage in proposing solutions that not only ran counter to the previous theological tradition, but seemed also to contradict the teaching of medieval councils and popes that there was no salvation outside the church. Their attitude was perhaps best expressed by Suarez, when he said, referring to those decrees, that *in some sense* it must be true that there is no salvation outside the church. They saw it as their task to determine *in what sense* this could still be true, when one examined it in the light of knowledge which medieval Christians had not possessed.”<sup>284</sup>

The apostate Fr. Sullivan blasphemously refers to rebelling against God as an act of courage. If one can call that courage, then this courage is certainly the greatest of all evils. By admiring the boldness and so-called courage of the salvation heretic theologians for going against infallible papal decrees and all the past Church Fathers and other Catholic theologians regarding the true and only meaning of the Salvation Dogma, the heretic Fr. Sullivan also admires Satan’s boldness and so-called courage for going against God and his good angels and his dogmas. These foolish and rebellious theologians rush in where good angels dare not go! Indeed, it is bold and daring to go against God and his Catholic Church. And might I add it is also stupid, foolish, unjust, arrogant, egotistical, rebellious, and the greatest of evils that Lucifer fell into when in his

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<sup>283</sup> For an example of a dogma-changer regarding the Salvation Dogma, see in this book “Apostate Fr. Francis A. Sullivan, S.J. (1922-2019),” p. 219.

<sup>284</sup> *Salvation Outside the Church?*, by apostate Francis A. Sullivan, S.J. Originally published by the Paulist Press, 1922. Currently published by Wipf and Stock Publications, Eugene, Oregon, 2002. Chap. 6, p. 98.

boldness and daring he rebelled against God. Need I tell you what happened to Lucifer and his fallen angels? I will let St. Peter tell you about these heretical theologians, these false prophets, and how they are the same as Lucifer and his fallen angels and hence share the same fate of everlasting hell:

“But there were also false prophets among the people even as there shall be among you lying teachers who shall bring in sects of perdition and deny the Lord who bought them, bringing upon themselves swift destruction. And many shall follow their riotousness through whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingereth not and their perdition slumbereth not. For...God spared not the angels that sinned, but delivered them, drawn down by infernal ropes to the lower hell, unto torments, to be reserved unto judgment.” (2 Pt. 2:1-4)

As Lucifer said to God “I will not serve,” these rebellious theologians say the same thing to God when they seek religious truth from sources other than the Catholic Church’s infallible teachings. Instead of serving God and his dogmas as infallibly defined by His Catholic Church, they serve Satan and the evil world by seeking a perverse knowledge to defend their perverse and heretical opinions that deny God’s dogmas. These salvation heretic theologians seek the perverse knowledge of human psychology, which is a false religion based on humanism and Pelagianism. Both psychology and psychiatry were invented to replace and hence deny God and the true knowledge of his dogmas that tell men about the true nature and condition of hearts and souls and offer the only solution to heal the spiritual ills of the heart and soul.

#### **Apostate Albert Pigghe (1490-1542)**

In 1542 Albert Pigghe or Pigge or Pighius was the first nominal Catholic theologian to deny the Salvation Dogma and remain in good standing with Catholics. He admits that his belief is a novel and new revelation that was never held by any Catholic before him. Hence he was not only a salvation heretic but also a dogma-changer heretic:

Apostate Fr. Francis A. Sullivan, *Salvation Outside the Church?*, 2002: “What is most interesting in Pigge’s treatment of this question is that his reflection on the possibility that people who were invincibly ignorant of the Christian message could be justified by their faith in God, without faith in Christ, led him to reflect on the possibility of salvation for Moslems who were inculpably ignorant about the truth of the Christian religion. In entering on this question, he says that he realizes he is setting out on an uncharted sea, full of great problems and obscurities. He does not refer to anyone who had explored this territory before him. As far as I have been able to ascertain, he was the first Christian thinker to suggest that a Moslem’s lack of Christian faith might actually be inculpable, and that he could be saved by his faith in God. ...As far as I know, no Christian had drawn before him: that Moslems, too, could be inculpably ignorant of the truth of the Christian religion, and could find salvation through their sincere faith in God. It is a striking coincidence that this work of the Catholic theologian, Albert Pigge, was published exactly one hundred years after the Council of Florence had declared that Catholics must believe that anyone who died outside the Catholic Church would inevitably be damned to the everlasting fires of hell. In our next chapter, we shall see how the Jesuits of the sixteenth and seventeenth centuries continued the rethinking of traditional Catholic theology about the salvation of people who lived and died ‘outside the church.’”<sup>285</sup>

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<sup>285</sup> SOC, Chap. 5, pp. 78-80.

(See in this book, “Some Nominal Catholics Who Denied the Salvation Dogma: Albert Pighe or Pighius, 1490-1542,” p. [229](#).)

### **Apostates Juan Martínez de Ripalda, S.J. (1594-1648) and Gutberlet (1837-1928)**

Two salvation heretics, Juan Ripalda and Gutberlet, knew that their opinion that denied the Salvation Dogma was a new revelation because they admitted that it contradicted all of the Church Fathers and other Catholic theologians that came before them and all of the infallible papal definitions. Yet they did not believe their opinion was heretical:

*The Salvation of the Unbeliever*, by apostate Fr. Riccardo Lombardi, S.J.: “[p. 55] Ripalda...held...the doctrine of broad faith (faith based upon reason that there is one God who rewards and punishes)... [p. 61] According to Ripalda’s doctrine of desire, men can be saved without [supernatural] faith... [p. 59] The ‘desire’ of Ripalda and Gutberlet in practice reduces itself to this: That an unbeliever’s soul may be so disposed that, if the truth were revealed to him, he would certainly accept it; thus it is a case, at most, of interpretative faith... [pp. 59-60] Let us begin with Ripalda’s account. First of all we must see what the authors to whom the doctrine is historically attributed thought about it in their own hearts; we see indeed signs of most interesting and instructive personal hesitations, which may help us to formulate our judgment. ‘One thing is very obvious’, says Father Harent, ‘and that is that they feel honest scruples about it’<sup>286</sup>—so much so that they end by recommending to their readers the usual thesis requiring the explicit act of strict faith, and have not the courage to press their own personal opinion. Ripalda’s position is well known. After having expounded and defended the opinion that bears his name he concludes: ‘There may be some who will dare freely to subscribe to the doctrine I have developed. For my own part, in such a grave matter, I have not the courage to do so, since the common consent of theologians appears to read into the texts of St. Paul and the Tridentine documents the absolute necessity of strict faith, to be exercised *in re* as the means of justification. Consequently, all that we have said has been set forth tentatively and without any certainty, to the end that the learned may either confirm it with their approval or correct it with their verdict.’<sup>287</sup> And finally he confesses: ‘Meanwhile I hold absolutely that strict faith is necessary for justification, since neither of the two theories is proved with evident arguments. When there are probabilities and doubts in matters of grave importance—such as this—we must prefer the safer part.’<sup>288</sup>

“We find some hesitations in Gutberlet also. He too recognizes that the broad theory is not certain, although he judges it to be very probable; therefore in practice he wishes the common theory to be held. It is a question of man’s ultimate end, of his everlasting salvation; therefore the surest means must be adopted. In fact, in his theoretical defence of the doctrine, it may be said that Gutberlet’s purpose was more negative than positive: a polemic defence against the adversaries of the Church rather than the maintenance of a position of obvious dogmatic significance. ‘When her enemies rebuke the Church for assigning to hell all who are ignorant of revelation’, he writes, ‘I wish to point out to them that the rebuke does not in reality concern a definition laid down by the Church, but only a thesis now commonly held in theology.’<sup>289</sup> If the inventors of this first theory were themselves hesitant, no wonder it was coldly received by theologians.”<sup>290</sup>

<sup>286</sup> *Dict. de théol. cath.*, Vol. VII, col. 1771.

<sup>287</sup> *De ente supernaturali*, disputatio 20, sect. 23, n. 123.

<sup>288</sup> *De fide*, disputatio 17, sect. 13.

<sup>289</sup> Gutberlet’s continuation of Heinrich’s *Dogmatische Théologie*, Vol. VIII, Magonza, 1897, p. 502.

<sup>290</sup> *The Salvation of the Unbeliever*, by apostate Riccardo Lombardi, S.J. Translation from the Italian original *La Salvezza di chi non ha fede* (Edizione “*La Civiltà Cattolica*”, Rome) by Dorothy M. White. Nihil Obstat: Daniel Dvivesteijn, S.T.D., Censor Depvtatvs.

The apostate Ripalda denied the Salvation Dogma by misinterpreting the infallible definitions of past popes. He says that the “common consent of theologians *appears* to read into the texts of St. Paul and the Tridentine documents the absolute necessity of strict faith.” By using the word *appears*, Ripalda leaves open the possibility that St. Paul and the Council of Trent did not teach that a strict faith (which is explicit belief in Jesus Christ and the Holy Trinity) is necessary for salvation. Hence he denied the Salvation Dogma by misinterpreting St. Paul and the Council of Trent—and, by his own admission, without one theologian to confirm his heretical opinion.<sup>291</sup> Hence he admits that his opinion is a novel and new revelation, and that is why he is afraid to publicly teach it.

The apostate Gutberlet denied the Salvation Dogma by denying the very infallible charism of the Catholic Church. He refers to a dogma as the “common theory” and his heresy as the “broad theory” and says that his theory, his heresy, is “very probable.” Hence he refers to dogmas not as dogmas but only as theories that can thus be erroneous. That is why he refers to the Salvation Dogma as infallibly defined by past popes as a “thesis” and not as a dogma. He says,

“I wish to point out to them that the rebuke does not in reality concern a definition laid down by the Church, but only a *thesis* now commonly held in theology.”

If the Salvation Dogma were not a dogma as defined by the unanimous consensus of the Church Fathers (the ordinary magisterium) and infallible papal decrees (the solemn magisterium), then nothing can be a dogma. One wonders if Gutberlet would say that belief that Jesus is God is only a thesis and not a dogma. And if he admits this is a dogma, then why does he not admit the same with other dogmas. Obviously he is picking and choosing the dogmas he personally agrees with while rejecting the ones he does not personally agree with.

### **Apostate John de Lugo, S.J. (1583-1660)**

The apostate Fr. Sullivan refers to Lugo’s denial of the Salvation Dogma as daring and revolutionary because it contradicted all of the medieval theologians and the Council of Florence’s<sup>292</sup> infallible Bull *Cantata Domino*, which implies that Lugo’s opinion was a new and heretical revelation:

Apostate Fr. Francis A. Sullivan, *Salvation Outside the Church?*, 2002: “Juan De Lugo taught at the Roman College from 1621 to 1643, and subsequently was named a cardinal, as Robert Bellarmine had been before him. On the question of the possibility of salvation for people who had never had a chance to hear the message of the gospel, he gave the same response that Suarez had given: that they would receive the grace with which they could observe the natural law; and if they kept this, they would be enlightened so that they could arrive at faith in God, and with this they could have the implicit desire for Christian faith, baptism and membership in the church that would suffice for their salvation. However, De Lugo went beyond Suarez...in applying this solution not only to those who had never heard the gospel preached, but also to people who knew about Christ, but either did not believe in him, or had a faith that was not orthodox. De Lugo dared to suggest that heretics, Jews, and Moslems might not be damned, as the Council of Florence had said they would, but, on the contrary, might be saved through their sincere faith in God. ...De Lugo went further toward the modern Catholic position on the salvation of those ‘outside the church’ than any of his predecessors had done. Obviously, his position depends on his recognition that heretics, Jews, and Moslems might not be guilty of

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<sup>291</sup> Even though the Council of Trent was invalid and heretical, it teaches the truth in regard to the Salvation Dogma.

<sup>292</sup> Even though the Council of Florence was invalid and heretical, it teaches the dogma in this regard.

sinful unbelief, as St. Thomas and the medieval theologians had judged them to be. As medieval Christians saw it, it was only those who had heard nothing about Christ whose lack of Christian faith could be guiltless. It seemed obvious to them that the Jews were guilty of rejecting Christ, that the Moslems were the enemies of the Christian faith, and that heretics were guilty of sinning against the true faith...

“How did De Lugo arrive at his revolutionary ideas? It was through reflection on the data of faith in the light of newly acquired human knowledge. In the first place, there was the newly acquired knowledge of the existence of vast continents whose inhabitants had lived for centuries without Christian faith. This led both Dominicans and Jesuits to conclude that salvation must be possible, even in the Christian era, through faith in God without explicit faith Christ. The other newly acquired knowledge lay in the field of human psychology: namely, the recognition that a sincere inquiry into the claims of the Christian religion might leave some people unconvinced of its truth, and that, until they were convinced of truth, they were not guilty of sin in rejecting it...

“It is important for us to try to realize how revolutionary these ideas of De Lugo must have seemed to his contemporaries. After all, the Council of Florence had declared it to be a matter of faith to hold that all pagans, Jews, heretics, and schismatics who died outside the Catholic Church would inevitably be damned to hell. St. Thomas and the whole medieval tradition had taught that there was no salvation for anyone in the Christian era without explicit faith in Christ. They were convinced that anyone who had heard about Christ and did not believe in him must be guilty of the sin of unbelief, for which he would be justly damned. Medieval popes and councils had declared again and again that there was no salvation outside the church. And yet here we have a Catholic theologian, teaching in Rome, who dared to suggest not only that people who had never heard of Christ might be saved, but that some Jews, Moslems, and heretics might not be guilty of the sin of unbelief, and in that case might find salvation through their sincere faith in God and contrition for their sins. The medieval presumption had been that everyone who sincerely sought the truth would inevitably be led to embrace the orthodox Christian faith. De Lugo dared to suggest that some who sincerely sought the truth might not recognize it in the Christian religion, and might still be saved by the faith in God which they found in their own religion.”<sup>293</sup>

Indeed, Lugo’s opinion was revolutionary! But whom and what was Lugo revolting against? He was revolting against God and his Catholic Church! By the apostate Fr. Sullivan’s own admission and to his own satisfaction, Lugo revolted against the Catholic Church by revolting against the Salvation Dogma that was taught by infallible papal decrees, the unanimous consensus of the Church Fathers other Catholic theologians, and even by some nominal Catholic theologians and councils. In the 16th century the salvation heresy was indeed a revolutionary idea and hence a new and heretical revelation that heretical theologians introduced into imprimated books. And there the salvation heresy remained uncondemned while the automatically excommunicated heretic theologians remained undenounced as automatically excommunicated heretics and hence were looked upon as Catholics in good standing.<sup>294</sup>

### **Salvation heresy not allowed as universities’ official position from the 16th to 18th centuries**

No university allowed the heretical theologians to officially teach their salvation heresy in its name until after the 18th century. When presenting a university’s position on the Salvation Dogma, the heretical theologians were not allowed to mention their heresy and had to teach the

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<sup>293</sup> c. 6, pp. 94-99.

<sup>294</sup> See in this book “Some Nominal Catholics Who Denies the Salvation Dogma: John de Lugo, S.J., 1583-1660,” p. [233](#).

true and only meaning of the Salvation Dogma as infallibly defined by the Church. The apostate Fr. Sullivan points out this fact:

Apostate Fr. Francis A. Sullivan, *Salvation Outside the Church?*, 2002: “Needless to say, Rousseau’s attack on the Christian religion did not go unanswered. In fact it received an almost immediate censure from the most prestigious Catholic theological faculty of the day, the Sorbonne of Paris.<sup>295</sup> M. Legrand, a Sulpician, was commissioned to write the official response to Rousseau’s *Émile* in the name of the faculty. It is instructive to see that he did not invoke the idea that for those who were inculpably ignorant of the Christian religion, an implicit faith in Christ could suffice for their salvation. As Louis Capéran remarks: ‘In France, in the 18th century, in an official document engaging the responsibility of the Sorbonne, it was not possible to speak of implicit faith in Jesus Christ.’<sup>296</sup> In other words, at that period it was thought necessary, at all costs, to maintain the doctrine that no one could be saved without explicit faith in Christ. How then did the spokesman of the Sorbonne answer Rousseau’s argument that the God of Christian revelation must be unjust? He went back to St. Thomas for his answer. First of all, unbelief on the part of those who have heard nothing about the faith is not a sin. As St. Thomas put it, such unbelievers are damned on account of their other sins, which cannot be taken away without faith, but not on account of the sin of unbelief.<sup>297</sup> Furthermore, if people who had heard nothing about Christ were ‘doing what lay in their power’ to keep the natural law, God would take even exceptional measures to enlighten them about the Christian faith. On the other hand, if some people were not so enlightened, it must be on account of their sinful lives, for which God could justly deprive them of salvation. Hence, their failure to achieve everlasting salvation was their own fault, and God could not be charged with any injustice in depriving them of it.<sup>298</sup> This was indeed the solution offered by the medieval theologians. But the theologian of the Sorbonne did not seem concerned about the difference between St. Thomas’ knowledge of the non-Christian world and his own.”<sup>299</sup>

The fact that the superiors of the universities did not allow the salvation heresy to be taught as the official position of the university proves that the superiors knew the salvation heresy was a new and heretical revelation that changed the meaning of the Salvation Dogma as infallibly defined by many popes and held by the unanimous consensus of the Fathers and all of the theologians up to and including the Middle Ages. Hence the superiors were guilty of heresy by sins of omission and association for not denouncing the heretics who were denying the Salvation Dogma and for not condemning their books. Instead, the superiors gave imprimaturs to books that denied the Salvation dogma and referred to the salvation heretics as Catholics in good standing. Hence, according to these superiors, the Salvation Dogma was not really a dogma but only an allowable opinion (a thesis) that can hence be erroneous. Or they held the heresy that dogmas can change their meaning and thus were dogma-changer heretics.

### **Apostate Fr. Joseph Clifford Fenton (1906-1969)**

In 1951 in his article “The Meaning of the Church’s Necessity for Salvation, Part II,” from the *American Ecclesiastical Review*, Volume 124, the apostate Fr. Joseph Clifford Fenton, a salvation heretic himself, teaches that the salvation heresy first entered into books with imprimaturs in the

<sup>295</sup> *Censure de la Faculté de Théologie de Paris contre le livre intitulé Émile ou de l’Éducation*, in Migne, *Theologiae Cursus Completus*, vol. 2 (Paris 1838) 1111-1248.

<sup>296</sup> Louis Capéran, *Le Problème du Salut des Infidèles, Essai Historique*, Toulouse, 1934, p. 400.

<sup>297</sup> *Summa theologiae* II-II, q. 10, a. 1.

<sup>298</sup> Migne, *Theologiae cursus completus*, vol. 2 (Paris 1838), 1179-1182.

<sup>299</sup> c.. 7, *The Nineteenth Century*, pp. 106-107.

16th century and progressed from that point forward. Note also how he refers to the Salvation Dogma not as a dogma but as a thesis:

Apostate Fr. Joseph Clifford Fenton, *The Meaning of the Church's Necessity for Salvation*, 1951: “[p. 207] The many faulty presentations of the teaching on the Church’s necessity for salvation have a definite background in theological history. First of all, this thesis is so bound up with the fundamental teaching of the nature of the Church itself that any misunderstanding about one of these doctrines inevitably brings about an erroneous grasp of the other. Moreover, as it stands now in the body of scholastic ecclesiology, the thesis of the necessity of the Church is not the development of the doctrine on this subject in the works of the older theologians, but rather the continuation of what was basically only a group of answers to certain objections inserted into the treatises of the great controversialists of the late sixteenth century. Finally there have been many transmutations in the meanings attached to the terms ‘body’ and ‘soul’ of the Church from the time of St. Robert [Bellarmine] until the early part of the nineteenth century. These are factors which definitely must be taken into consideration if we are to gain anything like an adequate understanding of the thesis as it has hitherto appeared in Catholic literature.

“[p. 209] A greater enlargement of this thesis came about in the post-Reformation period [16th century], it came as the development of a group of answers to objections, and not as progress along the line of the pre-Reformation treatment of the thesis. Ultimately this enlargement or progress considered the question from the point of view of the minimum in the way of attachment to the Church that could be considered as sufficient for salvation, rather than in line with a study of the conditions divine revelation ascribes to salvation itself, conditions which indicate the living and visible Church of Jesus Christ as involved in the necessary *terminus ad quem* of the process of supernatural revelation.

“[pp. 210-211] Turrecremata’s masterpiece had a distinctly polemical orientation. Written in mid-fifteenth century and printed for the first time in Cologne in 1480, the *Summa de ecclesia* was directed against *pestilentes quidam homines, spiritu ambitionis inflati*,<sup>300</sup> the members of the anti-papal faction at the Council of Basle. Despite its controversial orientation, however, the book contained a relatively complete and quite objective statement of the basic characteristics of the Catholic Church. *The Summa de ecclesia* gives an early and careful consideration to what Turrecremata calls ‘the pernicious error of those men who, animated by evil sentiments towards the dignity of the holy, Catholic, and apostolic Church and the sacrament of its inseparable unity, presume to declare that anyone can be saved in his own sect outside this holy Church.’<sup>301</sup> He declares this teaching to be ‘not only false or erroneous, but also heretical.’<sup>302</sup> He expressly teaches that the contradictory of this heretical doctrine can be demonstrated in many ways, but he professes himself as content, in this instance, to base his own arguments on what the Scriptures teach about the virtue of faith, ‘since the unity of the holy Catholic and apostolic Church springs primarily from the unity of faith.’<sup>303</sup> The chapter containing this material contains no less than seven distinct proofs or demonstrations of the Church’s necessity based on the divine teaching about that faith which is a basic bond of unity within the Church. In following this procedure, John de Turrecremata was contributing to and developing a theological tradition accepted by St. Thomas Aquinas himself. Commenting on the Fourth Lateran Council’s words, ‘There is one universal Church of the faithful, outside of which no one at all is saved,’ the Angelic Doctor writes that ‘the Church’s unity exists primarily for the unity of the faith, for the Church is nothing but the congregation of

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<sup>300</sup> *Summa de ecclesia* (Venice, 1561), p. 1’.

<sup>301</sup> *Ibid.*, p. 23’.

<sup>302</sup> *Ibid.*

<sup>303</sup> *Ibid.*

the faithful. And, because without faith it is impossible to please God, it follows that there is no opportunity for salvation outside the Church.’<sup>304</sup> Had the tragedy of the Reformation never come to pass, it seems entirely probable that subsequent theologians would have gone on to cultivate this tradition which St. Thomas had accepted and which John de Turrecremata had so magnificently enriched. Pressing practical considerations, however, brought the great Catholic writers of the sixteenth and the early seventeenth centuries to adopt an entirely different course. These men were primarily controversialists.”

Notice how the salvation heretic Fr. Fenton refers to the 16th century salvation heretics as “great Catholic writers.” To be dogmatically honest, Fr. Fenton needed to replace the word “Catholic” with the word “heretic”—“the great heretic writers.”

(For Fr. Fenton’s hypocrisy and denial of the Salvation Dogma, see in this book, “The Apostate Fr. Fenton Identified Theologies and Theologians that Denied the Salvation Dogma,” p. [273](#); and, “Fenton himself denied the Salvation Dogma,” p. [297](#).)

### **Apostate Mark Massa, S.J. (b. 1950)**

The apostate Mark Massa is a member of the apostate Vatican II Church. He is also a salvation heretic. Nevertheless, in his book *Catholics and American Culture*, he shows that it took less than 100 years for the salvation heresy to corrupt most of the laymen from the time it first entered catechisms in the late 19th century to the middle of the 20th century when most laymen believed in the salvation heresy. He admits that the salvation heresy is a new revelation that was not believed by most Catholics until the mid-twentieth century. But he does not believe that the salvation heresy is heresy because he also believes in the heresy that a dogma can change its meaning according to time, place, or circumstance.<sup>305</sup> Hence he believes that the Salvation Dogma has changed its meaning due to the circumstances of the modern world. This enables him to give an impartial historical account of the original (and I must add *only*) meaning of the dogma and of the facts surrounding the Boston Heresy Case. Salvation heretics who do not believe a dogma can change its meaning are faced with the impossible task of trying to reconcile their heresy with past infallible teachings that oppose their heretical interpretation. And as a result they resort to every trick and underhanded method in order to make heresy reconcile with dogmatic truth. Mostly they just ignore and hide the dogmatic teachings and hope their victims do not read them. But Mark Massa is not faced with this dilemma because he believes a dogma can change its meaning. He readily admits that the new interpretation of the Salvation Dogma contradicts the meaning (sense) of past infallible definitions. This enables him to speak many truths in his chapter on the apostate Fr. Feeney and the Boston Heresy Case while not realizing the full import of his words. He rightly teaches that the Salvation Dogma’s changed meaning is not based on theology but is an accommodation influenced by non-Catholic culture, which leads him to doubt his own heretical belief that dogmas can change:

Apostate Mark S. Massa, S.J., *Catholics and American Culture*, 1999: Chapter 1, Boundary Maintenance: Leonard Feeney, the Boston Heresy Case, and the Postwar Culture:

“[p. 21] ‘The first sign of your approaching damnation is that Notre Dame has Protestants on its football team.’ - A Feeneyite at a Notre Dame Football game, 1953 -

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<sup>304</sup> *In decretalem I expositio ad Archidiaconum Tridentinum*. This work is numbered 23 in the old Roman edition and 31 in the edition of Mandonnet. The passage is found in the Mandonnet edition (Paris: Lethielleux, 1927), IV, 338.

<sup>305</sup> See in this book “The Meaning of a Dogma Cannot Change,” p. [194](#).

“On the afternoon of September 4, 1952, the readers of the *Boston Pilot*—the voice of the Roman Catholic archdiocese—found on the front page of their usually staid weekly the text of the trenchant letter from the Holy Office in Rome. The text, dated August 8, addressed a group of Boston Catholics who had kicked up quite a fuss over the ancient theological dictum *extra ecclesiam nulla salus* (‘outside the church there is no salvation’)—a phrase going back to St. Cyprian in the third century and one of the pillars of orthodoxy for Christian believers.

“The letter itself was actually an ambivalent affair... it allowed that a person might be ‘in the church’ by a more than ‘implicit desire’—**an interpretation that had achieved almost normative status among Catholic theologians by the mid-twentieth century, although it has never been officially interpreted as such by Rome.**

“[p. 23] What has tended to be overlooked in these interpretations of the Feeney episode, however, is the irony of the ‘boundary redefinition’ between Catholicism and American culture that the Feeney case marked with such dramatic clarity: far from representing an authoritarian threat to the democratic institutions of American society, American Catholicism seemed to fall over itself in the years after World War II to become part of what sociologist Will Herberg termed the ‘Triple Melting Pot,’ indistinguishable from Protestantism and Judaism in terms of its political, social, and moral positions. It was precisely *this* seemingly uncritical embrace of all things American that first alarmed Feeney and his followers, and their adamant refusal to acquiesce in this cultural embrace...

“[p. 27] Feeney’s message—that the Catholic tradition stood over and against a bankrupt post-Protestant culture teetering on the brink of intellectual anarchy and physical annihilation—reached ready ears. By the late 1940’s the center boasted two hundred converts...

“[pp. 28-29] Applying Cyprian’s doctrine of salvation with a ferocity and literalness that appeared to beg for confrontation, Feeney (and many of the center students who soon became known as ‘Feenyites’) broadcast teaching that rejected the ecumenism and movement into the mainstream that defined the postwar religious revival: Harvard was a ‘pesthole of atheism and Marxism’; its president, James Conant, was a ‘thirty-third degree Mason brute’; Boston College, run by Feeney’s own Jesuit province, had lapsed into heresy for teaching that non-Roman Catholics might actually be saved.

“The Catholic ‘liberals’ (such as they were in the 1940’s) likewise increasingly became the targets of his contempt. Feeney enjoyed explaining (with both irony and contempt in his voice) that Catholic liberals didn’t like talk about the doctrine of salvation because it was not ‘nice’: niceness had replaced orthodoxy as the test of a doctrine’s viability. Catherine Clarke would later capture this same contempt in explaining Feeney’s position during the gathering storm:

‘[The] Catholic liberal is one who, having taken all his cultural standards from a non-Catholic society, tries to make his Catholic dogmas square with those standards... The situation [has] induced Catholics to attempt to reconcile beliefs they had brought over from Europe with the humanitarian, utilitarian, pragmatic, and political ideals of the new world. It ended up by leaving Catholics with a set of relative standards as regards religion... A liberal Catholic always knows how God *should* behave, for God’s behavior is invariably made to conform with the liberal’s own fine feelings.’

“The previous archbishop of Boston, William O’Connell, would have easily resonated with these words. As something of a prototypical American ultramontanist, O’Connell had forbidden absolutism to Catholic mothers who placed the education of their children in the hands of ‘infidels, heretics, and atheists’; he

had frowned on Catholic students attending secular schools like Harvard and loved to show up at civic occasions in full regalia, demanding his due as prince of the church from discomfited Yankees. His successor, however, was different. Richard Cushing had little time for abetting the outsider image of the church, possessing the shrewdness as well as the warmth of a politician from South Boston, where he was born and raised. Furthermore, he seems to have been deeply influenced by his sister's happy marriage to a Jewish man. The loudly proclaimed 'Romanism' of his predecessor was not for him.

“[pp. 32-33] On strictly theological grounds, Feeney's teaching was not as outrageous or pathological as might appear from the vantage of post-Vatican II Catholic reality. Catholic propagandists in Counter-Reformation Europe had certainly believed their Protestant opponents, no less than Moslem infidels, to be beyond the reach of grace [sanctifying grace], and a rigorist interpretation of Cyprian's phrase clearly uncovers the motives undergirding much of the missionary activity between the sixteenth and twentieth centuries. The urgency of 'snatching souls' from the jaws of hell inspired Jesuit Francis Xavier in India...to go out and preach the good news to the 'people that walked in darkness' (Isa. 9:2)...

“Long before 1965, however—certainly by the end of the decade following the Second World War—most North American Catholics had ceased to believe that their good Protestant and Jewish neighbors were going to everlasting ruin at death, invincibly ignorant or not. Leonard Feeney had recognized as early as 1945 this quiet but quite important revolution in Catholic thinking about boundaries between Catholics and North American culture. Indeed, Feeney's insight saves the Boston Heresy Case from comic opera and makes it an important episode in the North American experience.

“[pp. 34-35] Feeney's rigorist interpretation of *extra ecclesiam nulla salus* [outside the Church there is no salvation] arguably stood closer to its meaning held by Pope Innocent III in the thirteenth and St. Francis Xavier in the sixteenth centuries than did that of his 'liberal' Catholic opponents who found his teaching abhorrent. Indeed, in the era **between the Reformation and Vatican II, 'the church' in official dogmatic statements had meant precisely what Feeney said it did...** The church found itself in a no win situation, trying to hold on to its claims to unequivocal truth even while censoring one who had proclaimed that truth a little too literally...

“The boundary line marking those saved from those condemned had moved (or perhaps been moved) to include others (that is, most Americans) who had no desire, implicit or otherwise, to join the Roman communion...

“Doctrinal positions that had been considered rigorous but nonetheless orthodox at an earlier moment in North American Catholic history were now perceived to be beyond the pale—beliefs that the collective now declared to be deviant and even dangerous to the community. The collective conscience had changed, the boundary between what constituted 'inside' and 'outside' had moved or been scaled down, and the official interpretation of what it meant to be 'outside the church' had changed with it. ...An older, hardline interpretation of the church's relationship to those 'outside' of its body—an interpretation almost sectarian in its rigorous denunciation of the belief that one might 'with impunity consort constantly with heretics and atheists'—was now declared to be deviant, damnably so...

“[p. 36] Indeed, the later, *ex post facto* theological justification for this boundary redefinition, offered at Vatican II, raises quite legitimate questions about the role of cultural (as opposed to theological) impulses redefining the relationship of 'Christ' to 'culture'...

“Feeney’s opponents blithely abandoned the fortress of the immigrant Catholic subculture for the fair and broad plans of mainstream American culture with an optimism and enthusiasm that, in retrospect, appears at best equally uncritical. Catholics, no less than mainstream Protestants, stood in danger of embracing a ‘culture religion’ that Gibson Winter at the time termed ‘the suburban captivity of the churches.’

“If America was, indeed, ‘the land too easily loved,’ then many postwar Catholics appeared to stand among the front ranks of its admirers. At least part of the *irony* of the story, therefore, is that the ‘accommodationist,’ winning side of the Boston Heresy Case announced and celebrated the removal of the old boundary between Holy Mother Church and the Redeemer Nation without adumbrating a new one that elucidated a clearly defined boundary between the claims of the church and the claims of the culture. The social, economic, and political rewards of ‘letting down the drawbridge’ from the Catholic fortress were so great that few ‘mainstream Catholics’—a new term that would emerge in the next few decades—saw much danger at the time. American Catholicism, quite suddenly, was no longer exactly a ‘church’ in the older, dogmatic sense of Cyprian’s phrase—the sole locus of truth and fidelity on the darkening plains of history. But it was not exactly a ‘denomination’ in the American Protestant sense either, as it continued to make claims to unqualified authority vis-à-vis other Christian believers.

“The Boston Heresy Case foreshadowed a Catholic future that would take the route charted by those whom Feeney termed ‘accommodationist liberals.’ This may seem like a penetrating glimpse of the obvious today, now safely on the other side of Vatican II, but it was not always so obvious. There was a time, before Knute Rockne’s day, when one expected everyone on Notre Dame football team to be a good Catholic.”<sup>306</sup>

By changing the meaning of the Salvation Dogma, Massa admits that the salvation heretics have passed beyond the boundaries set by the Fathers: “*Pass not beyond the ancient bounds which thy fathers have set.*” (Prv. 22:28) What Mr. Massa needs to know in order to rid himself of one of his heresies is that a dogma can never change its meaning. This dogma will set him free from his chaotic belief in which the truth constantly changes with every wind that blows hard enough against it.

### **Apostate Fr. Francis A. Sullivan, S.J. (1922-2019)**

Just like the apostate Mark Massa, the apostate Fr. Francis A. Sullivan is a salvation heretic and a dogma-changer heretic. Hence just like Massa, Sullivan readily admits that he and other dogma changers have changed the original meaning of the Salvation Dogma due to the changing circumstances of so-called advancements in human psychology and the discovery of the American Indians in the 16th century.<sup>307</sup> This leads him to blasphemously refer to the Council of Florence’s<sup>308</sup> teaching and other teachings on the Salvation Dogma as “atrocious”:

Fr. Francis A. Sullivan, *Salvation Outside the Church?*, 2002: “As we come to the end of our history of Christian thought about salvation for those outside the church, it seems appropriate to reflect on what we have learned about the way in which the teaching of the church can develop and change in the course of the centuries. We begin our reflections by recalling the key statement made by Pope John XXIII in his opening address to the bishops at the Second Vatican Council: ‘The substance of the

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<sup>306</sup> *Catholics and American Culture*, by apostate Mark S. Massa, S. J., Associate Professor of Church History and Director of the American Studies Program at Fordham University, The Crossroad Publishing Company, New York, 1999.

<sup>307</sup> See in this book “The Meaning of a Dogma Cannot Change,” p. 194.

<sup>308</sup> Even though the Council of Florence was invalid and heretical, it teaches the Salvation Dogma.

ancient doctrine of the deposit of the faith is one thing, and the way in which it is presented is another.<sup>309</sup> About ten years later, the Congregation for the Doctrine of the Faith in its declaration *Mysterium Ecclesiae* spelled out some of the reasons why, in the course of the centuries, there have been changes in the way the church's teaching has been presented. For the first time an official document of the Catholic Church explicitly recognized the 'historical conditioning' which inevitably affects the way in which her faith has been expressed. It acknowledged the fact that at an earlier period a dogmatic truth might be expressed incompletely or imperfectly, and only later, when considered in a broader context of faith or human knowledge, receive a fuller and more perfect expression.<sup>310</sup> ...However, during most of the church's history, this truth has been expressed in a negative way by the formula: 'No salvation outside the church.' This formulation of the doctrine frequently led to the naming of categories of people who, being 'outside the church,' were thought to be excluded from salvation and destined for everlasting damnation. ...Now, not only Christian heretics and schismatics, but pagans and Jews as well, were judged guilty of grave sin for refusing to join the Christian community. And so, in the sixth century, we find Fulgentius, bishop of Ruspe, formulating the doctrine of the necessity of belonging to the church in terms of the belief that all pagans, Jews, heretics and schismatics would be condemned to hell. That this remained the standard expression of the doctrine for almost a thousand years is shown by the fact that the Council of Florence, in 1442, incorporated Fulgentius' formula into its Decree for the Jacobites. ...The limits of their grasp of human psychology led them to the conviction that all those who had heard the message of the gospel and did not accept it must be guilty of sinning against the truth which surely was evident to them. The medieval Christian does not seem to have been capable of understanding how Jews, for instance, living in the midst of Christendom, could fail to recognize the truth of the Christian religion, or how their persistence in their own religion could be anything else than a sin of obduracy. These limits of the geographical and psychological horizons of medieval Christians are historical factors which profoundly conditioned their expression of the doctrine of the necessity of the church for salvation. The atrocious formulation of this doctrine, which the Council of Florence incorporated into its Decree for the Jacobites, can be understood only if one takes into consideration the cultural factors which conditioned medieval Christians to think that all those outside the church must be guilty of grave sin, and hence that God would justly condemn them all to hell. The limits of this geographical horizon were to be drastically expanded just fifty years after the Council of Florence, when Columbus discovered America. Awareness that there were whole continents inhabited by people who had never before had the opportunity to believe in Christ led Catholic theologians to express the doctrine of the necessity of the church for salvation in terms consistent with belief in God's salvific will in regard to all those generations prior to the arrival of the missionaries. Interestingly enough, the necessity of rethinking the medieval solution to this question stimulated some of those theologians to question the assumption that all who had heard the gospel but had not accepted it must be guilty of sin in rejecting the salvation that was offered to them. It would take several centuries more for the limits of the psychological horizon to expand sufficiently so that the presumption of guilt, which was characteristic of the medieval judgment concerning all those outside the church, would gradually change, first into a recognition that some of them might be in good faith, and then into the general presumption of innocence which is now the official attitude of the Catholic Church. ...Besides this theological development, other factors have also played an important part in bringing about the positive attitude of the modern Catholic Church concerning the salvation of those 'outside.' Perhaps the best way to describe these factors is to speak of a 'broadening

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<sup>309</sup> AAS 54 (1962) 792.

<sup>310</sup> AAS 65 (402-03).

of horizons.’ In place of a ‘ghetto mentality’ that was rather typical of Catholicism in the past, Catholics are now open to the values present in the world ‘outside the church.’ In the first place, through the impact of the ecumenical movement, which came to them at first from the Protestant and Anglican churches, Catholics have come to recognize other Christians as brothers and sisters in Christ. Then, more gradually, there has been the opening of the minds of Catholics to the people who do not share Christian faith, and to the values to be found in their religions. It is obvious that when people are no longer seen as strangers and adversaries, but are accepted as partners in dialogue, they are much less likely to be judged guilty of sin for remaining faithful to their own religious traditions. The conclusion we come to is that cultural factors have had a decisive influence on the way that the dogmatic truth about the necessity of the church for salvation has been expressed by the Catholic Church in the past, and on the way that it is being expressed now. The limited horizons of the medieval Christian mentality, on the one hand, and the expansion of those horizons that began with the discovery of the new world just five hundred years ago, are elements of the ‘historical conditioning’ which the Congregation for the Doctrine of the Faith has told us we must take into account in interpreting church teaching. Indeed, without taking this into account, it would be hardly possible to explain the difference between what the Catholic Church said in 1442 and what it is saying today about the possibility of salvation for all those people who are ‘outside the church.’”<sup>311</sup>

Hence this dogma-changer heretic not only presents the Church Fathers and popes who upheld the Salvation Dogma as stupid or at least not as enlightened as modern men, but he also presents the Holy Spirit as having been stupid or at least not having been as enlightened as modern men because it is God the Holy Spirit who makes infallible definitions through the unanimous consensus of the Church Fathers and popes.

But if they truly believe dogma that the Holy Spirit knows all things, past, present, and future, then he presents the Holy Spirit as a liar because the Holy Spirit lied about the Salvation Dogma in the earlier days of the Church because he now teaches the opposite by denying the original meaning of the Salvation Dogma. Well, the Holy Spirit is all powerful and all knowing and does not lie because he is God, the Third Person of the Most Holy and Blessed Trinity. The Holy Spirit is the one who makes infallible definitions through the unanimous consensus of the Church Fathers and through the popes. Hence it is blasphemy and heresy to say or even imply that the Holy Spirit lacks any kind of knowledge or is unaware of any future circumstances when he infallibly defines dogmas through the unanimous consensus of the Church Fathers and the popes.

During the time period of the Catholic Church when the Holy Spirit infallibly defined the true meaning of the Salvation Dogma from Pentecost Days and was upheld for 1400 years, the apostate Fr. Sullivan has the Holy Spirit being ignorant of existence of the Indians on the American continent and ignorant of and being swayed by the so-called advances in human psychology. All the dogma changer heretics have this blasphemous heresy in common, that the Holy Spirit is ignorant of certain things and does not foresee all things or he is a liar.

And what are we to make of the apostate Fr. Sullivan’s claim that advances in psychology by rebellious, sinful human beings take precedence over what God has told mankind about the deepest thoughts and ways of men. Through God’s holy Church during the Old Testament period and now through his holy Catholic Church during the New Covenant era, God has already told mankind everything it needs to know about spiritual things regarding humans. So what good can come from a human psychology that was specifically invented by rebellious and sinful men in order to deny what God has already told us about the spiritual nature of men! Only a rebellious man who hates the one true God and his commandments would dare pretend to have a better understanding about the spiritual nature of men than God does! Any source other than God that

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<sup>311</sup> Conclusion, pp. 199-204.

tells mankind about the spiritual things of men is not to be trusted and is bound to contain blasphemies, heresies, and other falsehoods because Satan is at the root of that source—be it psychology or psychiatry or philosophy, all of which St. Paul condemns:

“As, therefore, you have received Jesus Christ the Lord, walk ye in him, rooted and built up in him and confirmed in the faith, as also you have learned, abounding in him in thanksgiving. Beware lest any man cheat you by philosophy and vain deceit, according to the tradition of men, according to the elements of the world, and not according to Christ.” (Col. 2:6-8)

And what are we to make of the apostate Fr. Sullivan’s illogical, foolish, dishonest, and ludicrous claim that the American Indians were the only group of people during the New Covenant era who never had a chance to have the gospel preached to them within their lifetime and hence that this shocking discovery changes the meaning of the Salvation Dogma as previously defined by the Holy Spirit speaking through unanimous consensus of the Church Fathers and the popes? Did the Catholic Church convert the whole world within the lifetime of the original apostles? No! For instance, the gospel was not preached in Britain until the 2nd century and France until the 5th century and Hungary until the 10th century. Certainly, the apostles, Church Fathers, theologians of the Middle Ages, and all the popes were aware of the fact that the gospel had not been preached to everyone in the world; yet, they held to the dogma given to them by Christ, as infallibly defined by the Holy Spirit, that no one can be saved without in the very least an explicit faith in the Catholic Church and her basic dogmas; such as belief in Jesus Christ, the Incarnation, the Holy Trinity, and the necessity of being a member of the Catholic Church to be saved (after all, that is main reason men want to become members of the Catholic Church, to be saved):

“They are cut off, and are gone down to hell, and others are risen up in their place. Young men have seen the light, and dwelt upon the earth: but the way of knowledge they have not known, Nor have they understood the paths thereof, neither have their children received it, it is far from their face. It hath not been heard of in the land of Chanaan, neither hath it been seen in Theman.” (Bar. 3:19-22)

St. Fulgentius, *Synodal Letter of Fulgentius and Other African Bishops, to John and Venerius*, 6th century: “Grace [of justification] is not properly esteemed by any one who supposes that it is given to all men, when not only does the faith not pertain to all, but even at the present time some nations may yet be found to whom the preaching of the faith has not yet come. But the Blessed Apostle says: ‘How then are they to call upon Him in whom they have not believed? or how shall they believe in him whom they have not heard? But how are they to hear, without preaching?’ Grace, then, is not given to all; for certainly they cannot be participants in that grace who are not believers, nor can they believe if it is found that the preaching of the faith has never come to them at all.”<sup>312</sup>

Jesus Christ told St. Paul that he would send him to nations that have never heard the gospel and that these nations were in darkness and of Satan and thus in a state of damnation and hence their ignorance of the true God could not save them:

“And I said: Who art thou, Lord? And the Lord answered: I am Jesus whom thou persecutest. But rise up and stand upon thy feet, for to this end have I appeared to thee that...delivering thee from the people and from the nations unto which now I send thee. to open their eyes that they may be converted from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and a lot among the saints, by the faith that is in me.” (Acts 26:15-18)

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<sup>312</sup> 15, 10; Contained in apostate Rev. William A. Jurgens, *The Faith of the Early Fathers*, vol. 3, 2277.

And some countries in which the gospel was preached fell away and banned the gospel. Does that mean that the people in that country no longer have to believe in the Catholic Church and faith to be saved, as was the case with the previous generation of inhabitants! If God allowed such a curse to befall a country, who is mere man to counteract it and turn it into a blessing and even an easier way to be saved because these people no longer have to believe in and obey all that the Catholic God commands through his Catholic Church. Just because a Catholic cannot understand God's justice and mercy regarding the Salvation Dogma, he is not allowed to deny or even doubt that dogma or any dogma for any reason. If he does, he becomes an automatically excommunicated heretic and is no longer Catholic.

### **Protestants admit the salvation heresy is a new revelation**

#### *The Oxford Illustrated History of Christianity*

To my knowledge, apostate Antipope Pius IX, in 1856, was the first so-called pope to deny the Salvation Dogma.<sup>313</sup> Pius IX's denial of the Salvation Dogma was a focal point that other salvation heretics used for the salvation heresy to enter imprimatured books that teach laymen, such as catechisms, and hence to breach the faith of most Catholics.

The following quote from a Protestant version of the history of Christianity glories in the fact that the Salvation Dogma has changed from its original meaning in order to open the door of salvation to those who die worshipping false gods or practicing false religions. It also admits this is a new revelation that goes contrary to the original meaning of the Salvation Dogma as infallibly defined by unanimous consensus of the Church fathers and by popes and even as taught by some apostate antipopes who came before apostate Antipope Pius IX. The author, John McManners, speaks of the efforts of Protestants and schismatics to get Catholics to acknowledge them as equals, to sit down together in ecumenical gatherings to mutually determine how to work toward unity. This Protestant author links the ultimate success of this venture by the Vatican II Church (aka the Conciliar Church) with apostate Antipope Pius IX changed meaning of the Salvation Dogma and thus with his denial of the true meaning of the Salvation Dogma. He then exalts the apostate antipopes John XXIII and Paul VI who furthered these plans. But the ultimate praise goes to apostate Antipope John Paul II, the finisher of the work of the apostate Second Vatican Council, who promulgated and implemented all its poison:

*The Oxford Illustrated History of Christianity*, John McManners, 2001:

“Nevertheless the ecumenical mood had consequences in the European churches. They were far readier to share their altars with each other, and even their church buildings, and to co-operate in common social ventures. This difference was most marked in the Roman Catholic Church. Since the Counter-Reformation Rome taught that it alone was the church... In the nineteenth century, when Catholicism was centralizing itself ever more in Rome, Pope Pius IX admitted that men might be saved outside the church by reason of ‘invincible ignorance’ of the true faith. This was a large concession of charity in the tradition of thought.<sup>314</sup> When the ecumenical movement grew strong, Pope Pius XI formally refused to take part (1928), lest participation imply a recognition that the Roman Catholic Church was but one of a number of denominations. The same encyclical forbade Roman Catholics to take part in conferences with non-Roman Catholics. All this began to change after the Second World War. But it was the accession of Pope John XXIII in

<sup>313</sup> See in this book “Some Nominal Catholics Who Denied the Salvation Dogma: Pius IX, 1792-1878,” p. [244](#).

<sup>314</sup> The enemy was quick to pick up on the supposed breach. They admit it is a novelty, a new revelation that has never been taught by the Catholic Church. In so doing they also admit the contrary, that the orthodox position was taught previous to Pius IX's pontificate because they say he had made a “concession” relating to the dogma.

1958 which began to transform the atmosphere. Part of his object in summoning the Second Vatican Council was to heal the separations in the East and West, and he continued to recognize the Protestants of the West as brothers. An encyclical of 1959 greeted non-Catholics as ‘separated brethren and sons’. In 1960 the pope set up a Secretariat for Christian Unity. In the same year he received Archbishop Fisher of Canterbury. In 1961 he allowed Roman Catholic observers to attend the meeting of the World Council at Delhi. His successor Paul VI carried this new and far more charitable attitude much further. In 1965 he and the Patriarch of Constantinople Athenagoras agreed to a joint declaration deploring the mutual excommunications of 1054 which had stained their past histories as churches. In 1967 he met the Patriarch again, the year after he had met Archbishop Ramsey of Canterbury. The doctrine that Roman Catholics cannot share in worship with other Christians was finally killed by the Polish Pope John Paul II when in 1982 he went to Canterbury Cathedral with the Anglican Archbishop Runcie of Canterbury... All this was part of the coming out of the papacy towards the world.”<sup>315</sup>

This Protestant admits that the Salvation Dogma as infallibly defined before apostate Antipope Pius IX has changed its meaning and hence is a new revelation. So here we have an impartial testimony from a non-Catholic who admits the Salvation Dogma has changed its meaning to allow for the salvation of men who die worshipping false gods or practicing false religions. The Protestants, as you have just read, were enthralled that the Salvation Dogma has changed its meaning so that they are no longer damned forever to hell for living and dying in their Protestant religions. In the eyes of these Protestants, the Roman Catholic Church ceded her original infallible teaching regarding the Salvation Dogma by admitting she was wrong and much too tyrannical, strict, and harsh in her treatment, judgment, and condemnation of the non-Catholic world. Hence in the eyes of the non-Catholic world, recognition was given to false religions as not being as bad as the Catholic Church had said they were before the denial of the Salvation Dogma, as the new (heretical) meaning of the Salvation Dogma teaches that men can now be saved by living and dying in a Protestant, schismatic, or other false religion. As a result, past infallible anathemas by the Catholic Church were eventually lifted against non-Catholic religions and their founders and followers. Honor and respect were given to false religions and condemned heretics to the point that so-called Catholics were taught that they can pray with non-Catholics and were encouraged to respect and learn the teachings of false religions and to take part in their religious rites and customs.

### **Apostate Jews admit the salvation heresy is a new revelation**

*Gary Rosenblatt*

*The Jewish Week*, “Three Faiths and a Glimmer of Hope,” Gary Rosenblatt, Editor and Publisher, 8/29/2003: “During the interactive discussions I came to realize how painful and difficult it has been for the Catholic Church, starting with Vatican II in the early 1960s, to face up to its shameful treatment of the Jews and, as a result, reverse a centuries-old position that salvation for mankind can only come through Jesus. ... In a lesser-known case, Richard Cardinal Cushing excommunicated a Boston priest, Leonard Feeney, in 1953, for preaching that all non-Catholics would go to Hell. Even though Father Feeney’s words were based on the Gospel, Cardinal Cushing found them offensive, in large part because his sister had married a Jew,

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<sup>315</sup> *The Oxford Illustrated History of Christianity*, by John McManners, cap. 10, “The Ecumenical Movement.” Oxford University Press, Oxford, NY. 1990. P. 373.

said Carroll, and the Cardinal had grown close to the family, sensitizing him to the Jewish perspective toward proselytization.”

### **Apostate Antipopes admit the salvation heresy is a new revelation**

#### *Apostate Antipope John Paul II*

“Cardinal” Wojtyla: “The new conception of the idea of the people of God has replaced the old truth on the possibility of redemption outside the visible bounds of the Church. This premise shows the attitude of the Church towards the other religions, which is the basis for recognizing values which are spiritual, human and Christian at once, extending to religions such as Islam, Buddhism, Hinduism...”<sup>316</sup>

### **Nominal Catholics admit the salvation heresy is a new revelation**

#### *Apostate Bishop George Hay (1729-1811)*

*Sincere Christian*: “**Q. 36.** You said above that it is only of late that this loose way of thinking [about the] necessity of true faith, and of being in communion with the Church of Christ [the Catholic Church], which we have been examining, has appeared among the members of the Church: was not the same language held by Christians in all former ages?”

“**A.** Far from it; and this is one of the greatest grounds of its condemnation. It is a novelty, it is a new doctrine; it was unheard of from the beginning; nay, it is directly opposite to the uniform doctrine of all the great lights of the Church in all former ages. These great and holy men, the most unexceptionable witnesses of the Christian Faith in their days, knew no other language on this subject but what they saw spoken before them by Christ and His Apostles; they knew their Divine Master had declared, ‘He that believeth not shall be condemned;’ they heard His Apostle proclaiming a dreadful anathema against any one, though an angel from heaven, who should dare to alter the Gospel he had preached, [Gal. 1:8]; they heard him affirming in express terms, that ‘without Faith it is impossible to please God;’ and they constantly held the same language. And as they saw not the smallest ground in Scripture for thinking that those who were out of the Church could be saved by invincible ignorance, that deceptive evasion is not so much as once to be met with in all their writings.”

#### *Apostate Fr. Michael Müller, C.S.S.R. (1825-1899)*

Apostate Fr. Michael Müller, C.S.S.R., *The Catholic Dogma*, 1888: “Introduction: ... The Right Reverend George Hay, Bishop of Edinburgh, Scotland...wrote a treatise entitled ‘*An Inquiry whether Salvation can be had without true faith and out of the Communion of the Church of Christ.*’ In this treatise, the pious and very learned Prelate of the Church proves most clearly that ‘out of the true Church no one can be saved,’ and adds ‘that it is *only of late* that that loose way of thinking and speaking about the necessity of true faith, and of being in communion with the Church of Christ, has appeared among the members of the Church, and that this is

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<sup>316</sup> Taken from Fr. Malinski’s book *Mon Ami, Karol Wojtyla* in an interview with “Cardinal” Wojtyla in Rome in 1963, *Le Centurion* 1980, p. 189.

one of the strongest grounds of its condemnation. It is a novelty, it is a new doctrine; it was unheard of from the beginning; nay, it is directly opposed to the uniform doctrine of all the great lights of the Church in all former ages.' ...It is indeed of faith that no one can be saved outside of the Apostolic, Roman Church; that this Church is the one ark of salvation; that he who has not entered it, will perish in the deluge... We must mention and condemn again that most pernicious error, which has been imbibed by certain Catholics, who are of the opinion that those people who live in error and have not the true faith, and are separated from Catholic unity, may obtain life everlasting. Now this opinion is most contrary to Catholic faith, as is evident from the plain words of our Lord (Matt. xviii. 17; Mark xvi. 16; Luke x. 16; John iii. 18) as also from the words of St. Paul (II. Tim. iii. 11) and of St. Peter (II. Peter. ii. 1). To entertain opinions contrary to this Catholic faith is to be an impious wretch. We therefore again reprobate, proscribe, and condemn all and every one of these perverse opinions and doctrines, and it is our absolute will and command that all sons of the Catholic Church shall hold them as reprobated, proscribed, and condemned. It belongs to our Apostolic office to rouse your Episcopal zeal and watchfulness to do all in your power to banish from the minds of the people such impious and pernicious opinions, which lead to indifference of religion, which we behold spreading more and more, to the ruin of souls. Oppose all your energy and zeal to these errors and employ zealous priests to impugn and annihilate them, and to impress very deeply upon the minds and hearts of the faithful the great dogma of our most holy religion, *that salvation can be had only in the Catholic faith*. Often exhort the clergy and the faithful to give thanks to God for the great gift of the Catholic faith.' Now is it not something very shocking to see such condemned errors and perverse opinions proclaimed as Catholic doctrine in a Catholic newspaper, and in books written and recently published by Catholics?<sup>317</sup>

*Apostate Orestes A. Brownson (1803-1876)*

Apostate Orestes A. Brownson: "It is worthy of special notice that those recent theologians who seem unwilling to assent to this doctrine [the Salvation Dogma] cite no authority from a single Father or Mediaeval doctor of the Church, not strictly compatible with it. ...Father Perrone cites passages in abundance to this effect, which as Suarez says, is the uniform doctrine [the salvation heresy] of all the theologians of the Church; but he and others cite not a single authority of an earlier date than the seventeenth century, which ever hints anything more than this."<sup>318,319</sup>

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<sup>317</sup> *The Catholic Dogma*, by apostate Fr. Michael Müller, C.S.S.R. Permissu Superiorum copyright, 1888, by Elias Frederick Schauer. Benzinger Brothers, New York, Cincinnati, and Chicago.  
<sup>318</sup> Actually the Salvation Dogma began to be denied by nominal Catholic theologians in the 16th century. (See in this book "16th and 17th century theologians who denied the Salvation Dogma," 209.)  
<sup>319</sup> *De Loc. Theologica.*, p. 1, cap. 4, art. 1.

## Some Nominal Catholics Who Denied the Salvation Dogma

### Introduction

This section contains a record of salvation heretics and their bad books with imprimaturs that teach the salvation heresy. The salvation heretics are placed in order of the day they died.

Before the salvation heresy found its way into catechisms, it first had to exist in bad theology books with imprimaturs for some time so that it would gain acceptance among the vast majority of the theologians and then among the vast majority of bishops. The denial of the salvation dogma by those considered to be within the ranks of the Catholic Church began in the 16th century. Because the apostate antipopes did not condemn the heretical imprimatured books by name and denounce the authors by name as automatically excommunicated heretics, the heretical imprimatured books and heretics progressively infiltrated the ranks of the Catholic Church and were believed to be Catholic books and Catholic theologians; when in fact, both the books and the theologians were not Catholic.

Not until the late 19th century did the salvation heresy find its way into catechisms and hence begin to infect the laymen and local churches. But it was not until after World War II that the salvation heresy entered into many catechisms and thus began to infect a large number of so-called Catholic laymen.

### *Imprimatured books are not infallible*

Imprimatured books are not infallible and hence can contain heresy and other errors. And that is beside the fact that the imprimaturs are null and void because the bishops who gave them were and are apostates. This section contains a record of heretical imprimatured books that contain the salvation heresy. The evidence in this book will trace the salvation heresy's evolution and progress as it infiltrated the teaching instruments of the Catholic Church. It first entered imprimatured books that teach theologians, and then imprimatured books that teach seminarians, and finally imprimatured books that teach laymen.

## *Classes and divisions of salvation heresy and heretics*

### Three classes of salvation heretics

There are three general classes of salvation heretics:

Class-one salvation heretics: Class-one salvation heretics believe that certain men with the use of reason who believe in one or more gods or no god at all (such as Christ-denying Jews, Moslems, Hindus, Buddhists, and Atheists) can be inside the Catholic Church and in the way of salvation.

Class-two salvation heretics: Class-two salvation heretics believe that certain men with the use of reason who believe in one invisible god (such as Talmudic Jews and Moslems) can be inside the Catholic Church and in the way of salvation. They do not believe that men who believe in multiple gods or no god at all can be inside the Catholic Church and in the way of salvation.

Class-three salvation heretics: Class-three salvation heretics believe that certain baptized men with the use of reason who believe in the Incarnation and Holy Trinity but adhere to a false Church or false religion (such as a Protestant or schismatic religion) can be inside the Catholic Church and in the way of salvation.<sup>320</sup>

### Two divisions of salvation heretics

Within each class of the salvation heretics, there are two divisions:

Division-one salvation heretics: Division-one salvation heretics believe that certain men who never heard about the Catholic Church and faith can be inside the Catholic Church and in the way of salvation. And they also believe that certain men who have heard about the Catholic Church and faith but do not believe *can* be inside the Catholic Church and in the way of salvation. Hence they believe that not only those who never heard of the Catholic Church and faith can be in the way of salvation but also those who heard about the Catholic Church and faith and reject it.

Division-two salvation heretics: Division-two salvation heretics also believe that certain men who never heard about the Catholic Church and faith can be inside the Catholic Church and in the way of salvation. However, they believe men who have heard about the Catholic Church and faith and reject it cannot be inside the Catholic Church and in the way of salvation.

### *Abbreviations*

**C.D.** – Censor Deputatus

**C.L.** – Censor Librorum

**I.P.** – Imprimi Potest

**Imp.** – Imprimatur

**N.O.** – Nihil Obstat

**Pub.** – Publisher

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<sup>320</sup> See in this book “Salvation heresy enters Catechisms in USA: Step one: Certain men that die as Protestants can be saved,” p. [317](#).

## Thomas More (1477-1535)

Thomas More was also a follow-your-conscience heretic. He believed in the heresy that a man is saved by believing in and following his own conscience instead of by believing in and obeying all of God's commandments as taught by the Holy Catholic Church. Even though he knew that the king and his wife, daughter, friends, and many others denied the dogma that the pope is the supreme head of the Catholic Church in England, he did not condemn their heresy nor denounce them as heretics. Instead, he encouraged them to follow their own conscience and keep their heretical beliefs and wished them luck for doing so and hoped they would all meet in heaven. Here is what Thomas More said about the Anglican heresy and heretics and schismatics:

*Life and Writings of Sir Thomas More*, by Rev. T. E. Bridgett: “[p. 402] I [Thomas More] gave no man occasion to hold any point one or other [regarding the heresy that the pope is not the supreme head of the Catholic Church in England], nor gave any man advice or counsel there in one way or other. ...I do nobody harm, I say none harm, I think none harm, but wish everybody good. ...Your conscience will save you and my conscience will save me. ...Pray to God for me, but trouble not yourselves [Anglican heretics]; as I shall full heartily pray for us all that we meet together once in heaven, where we shall make merry forever, and never have trouble after.”

For in depth evidence regarding the apostate Thomas More's salvation heresy and other heresies, see RJMI book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics: The Scholastics: Thomas More*.

## Albert Pigghe or Pighius, 1490-1542

### *De libero hominis arbitrio, 1542*

“This is altogether certain: that it is impossible to establish the same time by which it can be said, or could ever be said, that the Gospel was sufficiently promulgated to everyone. For God has not determined the same time for the calling of all nations. For even now, in many regions of the world, there are many nations on whom the light of the Savior has not shone, and a greatly increasing number to whom this light is only now beginning to shine through our missionaries. There can be no doubt that such peoples are in the same condition that Cornelius was in before he was instructed in the faith by Peter.<sup>321</sup>”

“The Apostle says, ‘Whoever would draw near to God must believe that he exists and that he rewards those who seek him.’ There are many who believe these things about God, even though they are totally ignorant of the Christian faith; thus did Cornelius believe, and was pleasing to God for his faith, before he was taught about Christ...<sup>322</sup>”

“One cannot doubt that in so great a multitude of those who follow the doctrine of Mohammed, being imbued with this by their parents from infancy, there are some who know and revere God, as the cause of all things, and the rewarder of the good and the wicked, and who commend to him their salvation, which they hope from him, and they keep the law of nature written in their hearts, and they submit their wills to the divine will. What is to be thought about such people? Are they to be seen in the same situation that Cornelius was in before he was instructed in the

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<sup>321</sup> *De libero hominis arbitrio*, lib. X, fol. 180 v-181 r.

<sup>322</sup> *De libero hominis arbitrio*, lib. X, fol. 181 v.

Christian faith? If you say that by now the Gospel of Christ has been sufficiently promulgated in the whole world, so that ignorance can no longer excuse anyone—reality itself refutes you, because every day now numberless nations are being discovered among whom, or among their forefathers, no trace is found of the Gospel ever having been preached, so that to all those people up to our time Christ was simply unheard of... Now if the ignorance of the Christian faith did not prevent Cornelius, even without baptism, from being pleasing to God in Christ, how much less will the much more invincible ignorance of these people prevent them from being able to please God in Christ.

“I grant that the Moslems have heard the name of Christians. But they have been so educated that they think that our faith is false and mistaken, while the faith in which they have been educated is the true faith, and they believe that God commands them to hold that faith. For it is thus that they have been instructed by their parents and elders, to whom natural reason prescribes that the young and simple be submissive, unless or until divine illumination teaches them otherwise. And so they feel it would be wrong, indeed, that they would be damned if they doubted, for they believe as they were taught in order to please God and to avoid damnation. They do not know anything about divine revelation; they have not seen signs or miracles that would prove their religion false, nor have they heard of them in such a way that they would be truly obliged to believe those who told them of such things... Therefore, erroneous faith does not condemn, provided the error has a reasonable excuse and that they are invincibly ignorant of the true faith.”<sup>323</sup>

The apostate Pigghe’s use of Cornelius to defend his salvation heresy actually condemns him because Cornelius believed in Jesus Christ and the Catholic Church and faith as taught to him by St. Peter and thus got baptized into the Catholic Church. No matter how much good will Cornelius had before that, he could not be saved until he believed in the basic dogmas of the Catholic faith and entered the Catholic Church. Cornelius was one of the other sheep that Jesus said he would bring into the Catholic Church.<sup>324</sup>

Pigghe also denied a dogma on original sin by believing in the heresy that inherited original sin is not a real sin:

*Catholic Encyclopedia*, Pigghe, 1911: “Pighius was in his convictions a faithful adherent of the Church and a man of the best intentions, but on some points he advanced teachings which are not in harmony with the Catholic position. One was his opinion that original sin was nothing more than the sin of Adam imputed to every child at birth, without any inherent taint of sinfulness being in the child itself.”

### **Melchior Cano, O.P., 1509-1560**

The apostate Melchior Cano believed in the heresy that during the New Covenant era a man can be justified, have his sins remitted, without explicit faith in Jesus Christ and the Holy Trinity and membership in the Catholic Church. Hence he held the heresy that there is remission of sins outside the Catholic Church. But strangely, he believed that these men cannot be saved unless they have explicit faith in the Catholic Church and faith.

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<sup>323</sup> *De libero hominis arbitrio*, lib. X, fol. 181 r-v.

<sup>324</sup> See in this book Page [76](#).

### *On the Sacraments in General: On the Necessity of Faith for Salvation, 1547*

*Salvation Outside the Church?*, by Francis A. Sullivan, S.J.: “In 1547 Cano taught a course *On the Sacraments in General*, in which he included a dissertation *On the Necessity of Christian Faith for Salvation*.<sup>325</sup> ...He concluded that a merely implicit faith in Christ should have sufficed for the justification of those people in America who had ‘done what lay in their power’ to keep the natural law. However, Cano could not bring himself to depart from the traditional doctrine about the necessity of explicit faith in Christ for ultimate salvation. His solution was to distinguish between what would suffice for justification (the remission of original sin) and what would suffice for everlasting salvation. Thus, a person could reach the state of grace without explicit faith in Christ, but, somehow, before his death, he would have to arrive at explicit Christian faith in order to be worthy to share the beatific vision.”<sup>326</sup>

### **Domingo de Soto, O.P., 1495-1560**

#### *De natura et gratia, 1549*

*Salvation Outside the Church?*, by Francis A. Sullivan, S.J.: “Soto concluded that the implicit faith in Christ which St. Thomas had recognized as sufficient for the salvation of Gentiles who lived before Christ should also be recognized as having sufficed for the salvation of the people of the new world during the centuries before the gospel had been preached to them.<sup>327</sup> Two important advances, therefore, were made by the Dominicans of Salamanca: de Vitoria’s recognition of the fact that people who had heard about Christ could still be guiltless of their unbelief if the gospel had been presented to them in an unconvincing way, and Soto’s admission that implicit faith in Christ would have sufficed for the salvation of people whose lack of explicit Christian faith was inculpable. Common to these Dominican theologians was an unshaken belief in God’s universal salvific will, which would leave no one who was doing what lay in his power without the means necessary for salvation.”<sup>328</sup>

Domingo de Soto, in 4. sentent. t. 1. d. 5. qu. un. art. 2. concl. 2.: “Even though the precept of explicit faith (in the Trinity and Incarnation) absolutely obliges the whole world, yet there also are many who are invincibly ignorant [of the mysteries] from which the obligation excuses.”

### **Francisco Suarez, S.J., 1548-1617**

#### *De fide theologica, 17th century*

**Title:** *De Fide Theologica*, 17th century

**Author:** Francisco Suarez

**Pub.:** Lyons, 1621

“With regard to the objection based on the dictum: ‘No salvation outside the church,’ some say (cf. Cano, *De locis*, cap. 3) that this proposition should be

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<sup>325</sup> *Opera*, ed. Cologne, 1678, pp. 753ff.

<sup>326</sup> c. 5, p. 74.

<sup>327</sup> *De natura et gratia*, lib. 2, cap. 12, Paris, 1549, pp. 148-49.

<sup>328</sup> c. 5, p. 75.

understood of the universal church that has always existed<sup>329</sup> and not of the one church specially instituted by Christ. But that reply does not satisfy; because there is always only one church, and the councils really speak of the church of Christ, and of this church it must in some sense be true, that outside of it there is no salvation. It is better, then, to respond with the distinction between necessity *in re* and *in voto*; thus, no one can be saved who does not enter this church of Christ either in reality or at least in wish and desire. That is how Bellarmine responds. Now it is obvious that no one is actually in this church without being baptized, and yet he can be saved, because just as the desire of baptism can suffice, so also the desire of entering the church. Now we are saying the same thing with regard to anyone who has faith in God, and sincere repentance for sin, but who is not baptized, whether he has arrived at explicit or only implicit faith in Christ. For, with implicit faith in Christ he can have an implicit desire for baptism...<sup>330</sup>

*American Ecclesiastical Review*, April 1948, "The Theological Proof for the Necessity of the Catholic Church, Part 2," by apostate Fr. Joseph Clifford Fenton, pp. 296-297: "Suarez and the Salmanticenses were of the opinion that, since the promulgation of the gospel, an explicit faith in Christ is *per se* a necessary means for salvation, but that, as a matter of fact, some people are saved apart from this means *per accidens*. This opinion, for all practical purposes, is equivalent to the teaching of Blasio Beraza in our own times. Beraza holds that explicit faith in Our Lord as mediator is not absolutely requisite for salvation even in the New Testament."

Footnote: "Suarez, in the *Tractus de fide*, Disp. IX, section 1, in the *Opus de triplici virtute theologica* (Lyons, 1621), p. 160."

Suarez was also a heretic for denying the dogma that infants who die with the guilt of original sin are in the hell of the damned. He places their everlasting home in an everlasting third place between heaven and hell, which was infallibly condemned. He is also a heretic for believing Pelagian heresies regarding original sin.<sup>331</sup>

## Juan Martínez de Ripalda, S.J., 1594-1648

### *De ente supernaturali*

*The Salvation of the Unbeliever*, by apostate Fr. Riccardo Lombardi, S.J.<sup>332</sup>, 1956: "[p. 55] Ripalda...held...the doctrine of broad faith [faith based upon reason that there is one God who rewards and punishes]... [p. 61] According to Ripalda's doctrine of desire, men can be saved without [supernatural] faith... [p. 59] The 'desire' of Ripalda and Gutberlet in practice reduces itself to this: That an unbeliever's soul may be so disposed that, if the truth were revealed to him, he would certainly accept it; thus it is a case, at most, of interpretative faith."<sup>333</sup>

*Salvation Outside the Church?*, by apostate Fr. Francis A. Sullivan, S.J., 2002: "A Spanish Jesuit of the seventeenth century, Juan de Ripalda, had taught that people

<sup>329</sup> This would be the *ecclesia ab Abel*, to which belong all and only the just.

<sup>330</sup> *De fide theologica*, disp. 12, sect. 4, n. 22; ed. Vives, vol. 12, p. 359.

<sup>331</sup> See RJMI book *Damned Infants*: Suarez not only follows Thomas' heresies but teaches another Pelagian heresy of a third eternal place.

<sup>332</sup> See in this book, "Fr. Riccardo Lombardi, S.J., 1908-1979 (C2-D1): *The Salvation of the Unbeliever*, 1956," p. 267.

<sup>333</sup> *The Salvation of the Unbeliever*, by apostate Riccardo Lombardi, S.J. Translation from the Italian original *La Salvezza di chi non ha fede* (Edizione "La Civiltà Cattolica", Rome) by Dorothy M. White. Nihil Obstat: Daniel Dvivesteijn, S.T.D., Censor Depvtatvs. Imprimatur: E. Morrogh Bernard, Vicarius Generalis, Westmonasterii, die XIX Decembris MCMLV. The Newman Press. First published 1956 in Great Britain. Disputatio. 20, sect. 23, n. 122.

invincibly ignorant of divine revelation could be saved with a faith that was based on knowledge of God obtained through the use of reason...”<sup>334</sup>

### **John de Lugo, S.J., 1583-1660**

Lugo heretically believed that Moslems and Talmudic Jews could actually be inside the Catholic Church and have an implicit faith in Jesus Christ and the Holy Trinity in spite of their belief in and adherence to Islam and Talmudic Judaism.

#### *De virtute fidei divinae, 1646*

**Title:** *De virtute fidei divinae*

**Author:** John de Lugo, S.J.

**Pub.:** Lyons, 1646

“Those who do not believe with the Catholic Church can be divided into several categories. There are some who, while they do not believe all the dogmas of the Catholic religion, do acknowledge the one true God; such are the Turks and all Moslems, as well as the Jews. Others acknowledge the triune God and Christ, as most heretics do... Now if these people are excused from the sin of infidelity by reason of invincible ignorance, they can be saved. For those who are in invincible ignorance about some articles of faith but believe others, are not formally heretics, but they have supernatural faith, by which they believe true articles, and on this basis there can follow acts of perfect contrition, by which they can be justified and saved. The same must be said about the Jews, if there are any who are invincibly mistaken about the Christian religion; for they can still have a true supernatural faith in God, and about other articles, based on Sacred Scripture, which they accept, and so, with this faith, they can have contrition, by which they can be justified and saved, provided that explicit faith in Christ is not required with a necessity of means, as will be explained later on. Finally, if any Turks and Moslems were invincibly in error about Christ and his divinity, there is no reason why they could not have a true supernatural faith about God as the supernatural rewarder, since their belief about God is not based on arguments drawn from natural creation, but they have this belief from tradition, and this tradition derives from the church of the faithful, and has come down to them, even though it is mixed up with errors in their sect. Since they have relatively sufficient motives for belief with regard to the true doctrines, one does not see why they could not have a supernatural faith about them, provided that in other respects they are not guilty of sinning against the faith. Consequently, with the faith that they have, they can arrive at an act of perfect contrition.”<sup>335</sup>

“...One should note, with Suarez, that there is a certain intermediate state of those people to whom the faith has not been proposed sufficiently so that they are obliged to embrace it, but who have heard enough about it to be obliged to inquire further and to examine the motives for belief in the teaching of the faith. Thus, while a first preaching of the faith might not suffice to impose a proximate obligation of believing, it could suffice for a remote obligation. People in this situation, of whom there are a great many nowadays, among the heretics, the pagans, and especially among the Turks and other Moslems, if they do not exercise the required diligence [in inquiring further], will no longer have an ignorance that is invincible and inculpable. However, if they do exercise the required diligence, but still are not able

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<sup>334</sup> c. 7, p. 110.

<sup>335</sup> *De virtute fidei divinae*, disp. 12, n. 50-51, Lyon, 1646, vol. 3, p. 286.

to find sufficient knowledge for a prudent decision to embrace the Christian faith, their ignorance will still remain invincible.”<sup>336</sup>

Lugo addresses the following dilemma which proves his belief is heretical. Yet instead of accepting the statement that no one can be a Christian unless he explicitly knows about and believes in Jesus Christ, Lugo refutes it and hence defends his heresy:

Ibid. “It would follow that a Jew or other non-Christian could be saved; for he could have a supernatural faith in the one God, and be invincibly ignorant about Christ. But such a person would not be a Christian, because one is called a Christian by reason of his knowledge of Christ. But that conclusion seems unacceptable, and contrary to the teaching of Pope Boniface in the Bull *Unam sanctam*, and the Decree *Firmiter* of Pope Innocent III, where it is said that there is no salvation outside the church. **The possibility of salvation for such a person is not ruled out** by the nature of the case; moreover, such a person should not be called a non-Christian, because, even though he has not been visibly joined to the church, still, interiorly he has the virtue of habitual and actual faith in common with the church, and in the sight of God he will be reckoned with the Christians.”<sup>337</sup>

Of course, then, Lugo applies his heresy to certain Protestant adults who he heretically believes could be inside the Catholic Church and hence in the way of salvation:

Ibid. “One who is baptized as an infant by heretics, and is brought up by them in false doctrine, when he reaches adulthood, could for some time not be guilty of sin against the Catholic faith, as long as this had not been proposed to him in a way sufficient to oblige him to embrace it. However, if the Catholic faith were subsequently proposed to him in a way sufficient to oblige him to embrace it and to abandon errors contrary to it, and he still persisted in his errors, then he would be a heretic.”<sup>338</sup>

### **Salmanticenses, 17th century**

Nominal *Catholic Encyclopedia*, Salmanticenses and Complutenses, 1912: “These names designate the authors of the courses of Scholastic philosophy and theology, and of moral theology published by the lecturers of the philosophical college of the Discalced Carmelites at Alcalá de Henares, and of the theological college at Salamanca. Although primarily intended for the instruction of the younger members of the order, these colleges, being incorporated in the Universities of Alcalá (*Complutum*) and Salamanca, opened their lecture rooms also to outsiders. . . . They made strict adherence to Thomism their fundamental principle, and carried it out with greater consistency than probably any other commentators of the neo-Scholastic period. Although the names of the several contributors to the three courses are on record, their works must not be taken as the views or utterances of individual scholars, but as the expression of the official teaching of the order, for no question was finally disposed of without being submitted to the discussion of the whole college, and in case of difference of opinions the matter was decided by vote.”

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<sup>336</sup> *De virtute fidei divinae*, disp. 18, n. 25, p. 496.

<sup>337</sup> *De virtute fidei divinae*, disp. 12, n. 104, p. 300.

<sup>338</sup> *De virtute fidei divinae*, disp. 20, n. 149, pp. 566-67.

### *Tractatus de gratia Dei and Tractatus 21, 17th century*

The apostate Fr. Joseph Clifford Fenton presented evidence that the Salmanticenses denied the Salvation Dogma because they believed that certain men during the New Covenant era could be justified and saved without explicit belief in Jesus Christ and the Holy Trinity:

*American Ecclesiastical Review*, April 1948, "The Theological Proof for the Necessity of the Catholic Church, Part 2," by apostate Fr. Joseph Clifford Fenton, pp. 296-297: "Suarez and the Salmanticenses were of the opinion that, since the promulgation of the gospel, an explicit faith in Christ is *per se* a necessary means for salvation, but that, as a matter of fact, some people are saved apart from this means *per accidens*. This opinion, for all practical purposes, is equivalent to the teaching of Blasio Beraza in our own times. Beraza holds that explicit faith in Our Lord as mediator is not absolutely requisite for salvation even in the New Testament."

Footnote: "Cf. the Salmanticenses, *Tractatus de gratia Dei*, Disputatio II, dubium, 6, in their *Cursus Theologicus* (Paris and Brussels, 1878), IX, 249 ff."

### **Patritius Sporer, d. 1683**

#### *Theologia Moralis Sacramentalis, 1681*

**Title:** *Theologia Moralis Sacramentalis*, 1681

**Author:** Patritius Sporer

**Pub.:** 3 folio vols., 1681; re-edited, Salzburg, 1692; Venice, 1724, 1726, 1755, 1756

*Requisites of Intention in the Reception of the Sacraments*, by apostate Rev. Leo V. Vanyo, 1965: "[p. 63] An Implicit Intention Suffices: 3. Supernatural Attrition Probably Contains a Sufficient Implicit Intention: It is interesting to note that Sporer extended this doctrine so far as to apply it to the case of a dying Jew, provided he had attrition for his sins. Undoubtedly, Sporer made use of this example because he believed that the possibility of an implicit intention to embrace Christianity and to receive baptism would be the most remote in a Jew. Thus, by this example, he indicated the applicability of this doctrine to all cases wherein there was present a true supernatural attrition. [Footnote 12] Sporer, in fact, believed that such a baptism would not only be valid, but also licit, despite the fact that the Jew had earlier resisted all efforts to convert him and had even stated that he preferred death to baptism."

**Footnote 12:** "Patritius Sporer, *Theologia Moralis Sacramentalis*, Pars I, c. 2, sect. 3, n. 151 : 'Judaicus qui habet veram attritionem supernaturalem de peccatis... licite baptizatur in extremo agone constitutus, ratione ac sensibus destitutus qua in tali attritione etiam implicite involvitur voluntas servandi omnia praecepta (adeoque etiam baptismum suscipiendi) ad salutem aeternam consequendam necessaria.'

### **R. P. Claudio Lacroix, 1652-1714**

#### *Theologia Moralis, 1707*

**Title:** *Theologia Moralis*, 1707

**Author:** R. P. Claudio La Croix, S.J.

**Imp.:** Cum Privilegio Sacra Cesarea Majestatis Speciali, & Superiorum permissa, Anno 1707

**Pub.:** Bibliopolan, an der hoher Schmidt

Claudio Lacroix, *Theologia Moralis*, Liber II, n. 94: “Some of them [Protestants] are so simple, or so prejudiced by the teaching of their ministers, that they are persuaded of the truth of their own religion, and at the same time so sincere and conscientious, that, if they knew it to be false, they would at once embrace ours. Such as these are not formal, but only material heretics; and that there are many such is testified by numbers of confessors in Germany and authors of the greatest experience. What is most deplorable in their case is that, should they fall into any other mortal sin, as may *very easily* happen to such persons, (because without special grace it is impossible to keep the commandments,) they are deprived of the grace of the principal sacraments, and are *commonly* lost, not on account of *material* heresy, but on account of other sins they have committed, and from which they are not freed by the sacrament of penance, which does not exist amongst them; nor by an act of contrition or perfect charity, which they commonly do not attend to, or think of eliciting (to say nothing of the very great difficulty such men would have in doing so, thinking they are justified by faith alone and trust in Christ; and by this accursed confidence they are miserably lost.”

## **Rev. Leonard Goffine, 1648-1719**

### *Explanation of the Epistles and Gospels, 17th century*

**Title:** *Explanation of the Epistles and Gospels for the Sundays, Holydays and Festivals throughout the Ecclesiastical Year*, 17th century

**Author:** Rev. 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

**Imps.:** + J. B. Purcell, Archiepisc. Cincinnatensis, Cincinnati, March 26, 1874; + Jos. Dwenger, Bishop of Ft. Wayne, Ind., Ft. Wayne, Ind., March 26, 1874; +S. H. Rosecranz, Bishop of Columbus, O., Columbus, O., July 18, 1874

**Misc.:** + Thomas J. Carr, St. Patrick’s Cathedral, Melbourne, September 29, 1887. With many approbations of the Most Rev. Archbishops and Bishops of the United States: +Louis M. Fink, O.S.B., Leavenworth City, Kan., April 27, 1875; +Winand Michael Wigger, Bishop of Newark, March 15, 1884; +William Henry Elder, Archbishop of Cincinnati, April 18, 1884; +M. Domenec, Bishop of Pittsburgh; +Augustus Maria, Eppus. Cov., Covington, Ky., Feb. 12, 1874

**Pub.:** Copyright 1880, Erwin Steinback of firm Fr. Pustet & Co., New York & Cincinnati, printer to the Holy Apostolic See and the Sacred Congregation of Rites; Press of Brauworth & Co., Bookbinders and Printers, Brooklyn, N.Y.

“[p. 348] Can those who remain outside the Catholic Church be saved? The Council of Trent (Sess. V. in the introduction) assigns the Catholic faith as the one without which it is impossible to please God, and the Roman Catechism teaches: (i part, art. 9.) ‘The Church is also called Catholic or Universal, because all who desire everlasting salvation must cling to, and embrace her, like those who entered the ark to escape perishing in the flood.’ According to this doctrine of the Church, which the holy Fathers affirm, only those idolaters and obstinate heretics are excluded from salvation who knowingly deny the truth, and will not enter the Church. The Catholic Church does not condemn the unbelievers, she prays for them, leaves judgment to the Lord, who alone knows the heart, and knows whether the error is culpable or not, and she calls on all her members to pray for their enlightenment.”

What follows is information about the apostate Leonard Goffine's above book:

*Catholic Encyclopedia*, Leonard Goffine, 1909: "While he was at Coesfeld he wrote his well-known work, 'Handpostille oder Christkatholische Unterrichtungen auf alle Sonn und Feyer-tagen des ganzen Jahrs' (brief commentaries in the form of question and answer on the Proper of the Mass, principally on the epistle and gospel of the day). This book was ready in 1687, and in 1688 it received the imprimatur of the Vicar-General of Munster, and in 1690 the approbation of Rev. William Heimbach, Norbertine prior of Meer, and of Rev. John Dirking, Rector of the Jesuit college of Hildesheim. The first edition, printed at Mayence in 1690, was soon exhausted, and a second edition was printed at Cologne in 1692. Since then other editions have appeared at short intervals, and it is said that hardly any book, with the exception of the 'Imitation of Christ' by Thomas a Kempis, has had as many editions and translations as Goffine's 'Handpostille'. As far as can be ascertained, translations have been made into Moravian, Bohemian, Hungarian, English, French, Italian, and Flemish."

### **Alphonsus de Liguori, 1696-1787**

#### *Theologia Moralis, 18th century*

**Title:** *Theologia Moralis*, 18th century

**Author:** Alphonsus de Liguori. Translated by P. Mich. Helig, Congr. SS. Redempt. Presbyter and Professor of Theology

**Pub.:** Michliniae, P. J. Hanico, Summi Pontificis, S. Congregationis De Propaganda Fide Et Archiep. Mech. Typographus, M. D. CCC. LIII (1853)

The apostate Alphonsus de Liguori was a salvation heretic for presenting a heretical and apostate opinion as allowable, probable, and hence acceptable. He, himself, believed in the Salvation Dogma, but he did not believe it was a dogma but only an allowable opinion that thus may be erroneous. Hence he presents the salvation heresy not as a heresy but as an allowable opinion that thus may be true.<sup>339</sup>

In his book *Theologia Moralis*, the apostate Alphonsus teaches the heresy that it is possible during the New Covenant era for certain men with the use of reason to be sanctified and in the way of salvation without explicit belief in the Incarnation and Holy Trinity, and he refers to this as the second opinion. He also lists several prominent theologians who hold this heresy. The names in bold print are the theologians who hold this heretical and apostate opinion. Here is the heretical and apostate second opinion contained in Alphonsus' book *Theologia Moralis*, which he presents as an allowable opinion:

Alphonsus de Liguori, *Theologia Moralis*, Tome 2, Book 3, Chapter 1, Question 2, pp. 104-106.<sup>340</sup>

"2. Is it required by a necessity of means or of precept to believe explicitly in the mysteries of the Holy Trinity and Incarnation after the promulgation of the gospel?"

The first opinion and more common and held as more probable teaches belief is by necessity of means; *Sanch.* in Dec. lib. 2. c. 2. n. 8. *Valent.* 2. 2. d. 1. qu. 2. p. 4.

<sup>339</sup> Alphonsus use of probabilism in this case is heretical. Probabilism is good when used with allowable opinions; that is, opinions on faith or morals that have not yet been infallible defined. But when probabilism is used with dogmas, it is in heretical because there is nothing probable about dogmas because the meaning of a dogma is certain and thus anything that contradicts it is heresy and thus cannot be a probable.

<sup>340</sup> "Alphonsi De Liguori, *Theologia Moralis*, Tomus Secundus, Liber III, De Praeceptis Virtutum Theologicarum. Tractatus I. De Praecepto Fidei., Caput I. Quae mysteria fidei necessario credenda sint? ...2. An mysteria SS. Trinitatis, et Incarnationis sint credenda explicite?," pp. 104-106.

*Molina* 1. part. qu. 1. a. 1 d. 2. Cont. Tourn. de praeceptis Decal. cap. 1. art. 1. §. 2. concl. 1. *Juven.* t. 6. diss. 4. a. 3. *Antoine* de virt. theol. cap. 1. qu. 2. *Wigandt* tr. 7. ex. 2. de fide n. 22. *Concina* t. 1. diss. 1. de fide cap. 8. n. 7. cum *Ledesma*, *Serra*, *Prado*, etc. Also **Salm.** tr. 21. c. 2. punct. 2. n. 15. **Cuniliat.** tr. 4. de 1. Dec. praec. c. 1. §. 2. et **Ronc.** tr. 6. c. 2. But the last three say that in rare cases it may happen that one can be justified by implicit faith only...

But the second opinion that is also sufficiently probable says by necessity of precept all must explicitly believe in the mysteries. However, for necessity of means it is sufficient to implicitly believe in the mysteries.

So **Dominicus Soto** (in 4. sentent. t. 1. d. 5. qu. un. art. 2. concl. 2.) where he says: Even though the precept of explicit faith (in the Trinity and Incarnation) absolutely obliges the whole world, yet there also are many who are invincibly ignorant [of the mysteries] from which the obligation excuses.

**Franciscus Sylvius** (t. 3. in 2. 2. qu. 2. art. 7. and 8. concl. 6.) writes: After the promulgation of the gospel explicit faith in the Incarnation is necessary for all for salvation by a necessity of precept, and also (that it is probable) a necessity of means...

**Card. Gotti** (Theol. t. 2. tr. 9. qu. 2. d. 4. §. 1. n. 2.) says: In my judgment the opinion which denies that explicit faith in Christ and in the Trinity is so necessary that no one can be justified without it is very probable. And he adds that **Scotus** holds this opinion...

**Elbel.** (t. 1. conferent. 1. n. 17.) writes today that this opinion is held by notables. **DD. Castropal.** part. 2. tr. 4. d. 1. p. 9. **Viva** in Prop. 64 damn. ab Innocent. XI. n. 10, **Sporer.** tr. 11. cap. 11. sect. 11. §. 4. n. 9. **Laym.** lib. 2. tr. 1. cap. 8. n. 5. who teach this is not less probable than the first, with **Richard. Medin. Vega, Sa,** and **Turriano. Card. de Lugo,** de fide d. 12. n. 91. calls the first speculatively probable, but defends this second view at length and in absolute terms as more probable, with **Javell, Zumel,** and **Suarez** d. 12. sect. 4. n. 10. the writings of Lugo likewise seem to be the opinion of *St. Thomas* 3. part. qu. 69. a. 4. ad 2. where the Doctor says: Before Baptism Cornelius and others like him receive grace and virtues through their faith in Christ and their desire for Baptism, implicit or explicit. Wherefore, argues Lugo, just as Cornelius freely obtained grace by implicit faith, so even one can obtain the same in a place where the gospel is not perfectly promulgated. He will be able in such a place to obtain the same who is invincibly ignorant of the mysteries in a place where the gospel has not been sufficiently promulgated. They say it is repugnant to the divine goodness and providence to damn invincibly ignorant adults who live uprightly in accordance with the light of nature whereas Acts 10:35 says, 'But in every nation he that feareth him and worketh justice is acceptable to him.' They respond that even though all the Scriptures and Holy Fathers' testimonies oppose this opinion, their opinion is more easily explained by necessity of precept, or because ordinarily almost none are saved without explicit faith in the mysteries, because after the promulgation of the gospel almost no one labors out of invincible ignorance. Or that, says Lugo, they can be explained by implicit faith or explained by desire..." [See below for a photocopy of this text.]

The apostate Lugo's use of Cornelius to defend the salvation heresy actually condemns him because Cornelius believed in Jesus Christ and the Catholic Church and faith as taught to him by St. Peter and thus got baptized into the Catholic Church. No matter how much good will Cornelius had before that, he could not be saved until he believed in the basic dogmas of the Catholic faith and entered the Catholic Church. Cornelius was one of the other sheep that Jesus said he would bring into the Catholic Church.<sup>341</sup> And this heretical opinion, the apostate Alphonsus presents as an allowable opinion that may be true.

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<sup>341</sup> See in this book Page [76](#).

One result of Lugo's heresy, as well as others who believe that men who worship false gods or belong to false religions can be saved, is that a Christ-denying Jew can have an implicit faith in Jesus Christ and thus be in the way of salvation in spite of the fact that he explicitly denies Christ.<sup>342</sup>

Not only did the apostate Alphonsus not condemn those (such as Lugo and Sporer) who held the salvation heresy because he did not believe it was a heresy and thus may be true, he praised them as great theologians.

Nominal *Catholic Encyclopedia*, Lugo, John de: "St. Alphonsus de Liguori does not hesitate to rank him [Lugo] immediately after St. Thomas Aquinas."

Nominal *Catholic Encyclopedia*, Sporer, Patritius: "Sporer was one of the best moralists of his time and is much appreciated even to-day. St. Alphonsus Liguori often quotes him and Lehmkuhl numbers him amongst the classical authors of moral theology."

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<sup>342</sup> See in this book, "The Salvation Dogma Was Denied in a New Way in the 16th Century: Apostate John de Lugo, S.J. (1583-1660)," p. [212](#); and "Some Nominal Catholics Who Denied the Salvation Dogma: John de Lugo, S.J., 1583-1660," p. [233](#).

# THEOLOGIA

MORALIS

S. Alphonsi De Liguorio,

FUNDATORIS CONGREGATIONIS SS. REDEMPTORIS AC OLIM EPISCOPI S. AGATHÆ GOTHORUM.

ACCEDUNT :

1. Dissertatio P. Zachariæ in S. Alphonsi theolog. mor.
2. Praxis confessarii ad bene excipiendas confessiones.
3. Examen Ordinandorum.
4. Epitome doctrinæ moralis et canonicæ ex operibus Benedicti XIV.
5. Decreta Romanorum Pontificum et Propositiones damnate.
6. Appendix I. De privilegiis, scilicet Episcoporum, Ecclesiasticorum et Religiosorum.
7. Appendix II. De prohibitione Librorum nocivorum.
8. Elenchus questionum reformatarum ab Auctore.
9. Index I. Auctorum, qui hoc in Opere citantur.
10. Index II. Capita et dubiorum.
11. Index III. Rerum notabilium, quæ in toto Opere continentur.

EDITIO NOVISSIMA, OMNIUM ACCURATIOR, COLLATA CUM EDITIONIBUS VENETIS, ROMANIS ET BASSANENSIBUS AC CONTINENS QUIDQUID AUCTOR IN CÆTERIS ADDIDIT, REFORMAVIT VEL EXPLICAVIT.

*Plurima in aliis Editionibus omissa restituenda, citationes innumeras corrigendas, per multa impressione corrupta castiganda et annotationes necessarias addendas*

CURAVIT

P. MICH. HEILIG,

CONGR. SS. REDEMPT. PRESBYTER ET PROFESSOR THEOL. MOR.

TOMUS SECUNDUS,

CONTINENS TRACTATUS DE ACTIBUS HUMANIS, DE PECCATIS, DE PRÆCEPTIS VIRTUTUM THEOL. ET 1. ET 2. PRÆCEPTO DECALOGI.

A LIB. 2. NUM. 1. AD LIB. 4. NUM. 202. INCLUS.

MECHLINIÆ.

P. J. HANICQ, SUMMI PONTIFICIS, S. CONGREGATIONIS DE PROPAGANDA FIDE ET ARCHIEP. MECHL. TYPOGRAPHUS.

M. D. CCC. LII.

LIBER III. 3<sup>us</sup>

DE PRÆCEPTIS VIRTUTUM THEOLOGICARUM.

TRACTATUS I.

DE PRÆCEPTO FIDEI.

CAPUT I.

Quæ mysteria fidei necessariò credenda sint?

- 1 Quæ mysteria credenda necessitate mediæ?
- 2 An mysteria SS. Trinitatis, et Incarnationis sint credenda explicitè?
- 3 Quæ ex præcepto scienda? et an memoriter?
- 4 Quale sit objectum fidei materiale, et quale formale?

1. — « Ex iis, quæ fideles explicitè credere tenentur, quædam necessariò credenda sunt necessitate mediæ, seu

(1) Qui liber 3<sup>us</sup> hic inscribitur, in prioribus editionibus 2<sup>us</sup> est. Si quis jam à diversis scriptoribus aut etiam in aliis S. Alphonsi operibus (non autem in hoc ipso Opere) librum 3<sup>um</sup> Theol. mor. juxta priores editiones citatum inveniet, quærat in hac edit. librum 4<sup>um</sup>, eodem tamen numero.

Confer præfationem Editoris.

Edit.

» finis; sine quibus, etiam inculpabiliter ignoratis, finis  
 » ultimus obtineri nequit; alia necessitate præcepti, sine  
 » quibus, inculpabiliter omissis, finis potest obtineri. *Sanch.*  
 » 2. mor. c. 2. *Azor. Val.*

« Resp. 1. Necessitate medii necessaria sunt hæc duo :  
 » 1. Explicite credere, Deum esse, et remuneratorem hono-  
 » rum esse, juxta illud apostoli ad *Hebr.* c. 11. *ŷ. 6. Cre-*  
 » dere oportet. *Trid. sess. 6. de Justificat. c. 6. 2.* Post suffi-  
 » cientem Evangelii promulgationem, credere explicitè, ut  
 » vult *Mol.* aut saltem implicitè, ut probabiliter quidam  
 » docent cum *Con. et Laym.* Christum et sanctissimam Trini-  
 » tatem. *Vide Escob. ex. 2. c. 9. n. 20. ubi ex Vasq. l. 2 d. 126.*  
 » c. 5. docet culpabilem ignorantiam horum mysteriorum,  
 » sive negligentiam ea discendi esse grave peccatum, distin-  
 » etum ab eo, cujus est causa. *Vide Dian. p. 5. t. 3. r. 47.*  
 » et 48.

Fides definitur : *Est virtus theologica, à Deo infusa, incli-*  
*nans nos ad firmiter assentiendum, ob divinam veracitatem,*  
*omnibus quæ Deus revelavit, et per Ecclesiam nobis credenda*  
*proposuit.* Dicitur 1. *Virtus theologica*, id est, quæ Deum  
 respicit; fides enim, prout etiam spes, et charitas, Deum  
 directè spectant, ad differentiam virtutum moralium, quæ  
 indirectè cum respiciunt. 2. *A Deo infusa*, quia fides est  
 donum supernaturale divinum. 3. *Inclinans nos ad firmiter*  
*credendum*, nam assensus fidei nequit cum formidine consi-  
 stere, prout perperàm dicebatur in propositione 4. ab *In-*  
*noc. XI.* proscripta, sed omninò firmus esse debet. 4. *Ob*  
*divinam veracitatem*; veritas enim infallibilis (quæ est ipse  
 Deus) est formale objectum fidei. 5. *Omnibus quæ Deus reve-*  
*lavit*; omnia enim à Deo revelata sunt objectum fidei mate-  
 riale. 6. *Et per Ecclesiam nobis credenda proposuit*, nam  
 divina revelatio nobis non patefit, nisi per Ecclesiam, quæ  
 revelationes proponit; cum sit aliundè evidens propter signa  
 credibilitatis (qualia sunt prophetiæ; miracula, constantia  
 martyrum, et similia) quòd Ecclesia nec falli, nec fallere  
 potest. Præterquam quòd *S. Augustinus* illud celebre dictum  
 protulit : *Evangelio non crederem, nisi me Ecclesiæ catholicæ*  
*commoveret auctoritas.*

2. — Queritur, an mysteria SS. Trinitatis, et Incarnationis

post promulgationem Evangelii credenda sint fide explicità de  
 necessitate medii, vel præcepti?

*Prima sententia*, quæ est communior, et videtur proba-  
 billior, docet credenda esse de necessitate medii; ita tenent  
*Sanch. in Dec. lib. 2. c. 2. n. 8. Valent. 2. 2. d. 1. qu. 2.*  
*p. 4. Molina 1. part. qu. 1. a. 1 d. 2. Cont. Tourn. de præcep-*  
*tis Decal. cap. 1. art. 1. §. 2. concl. 1. Juven. t. 6. diss. 4.*  
*a. 5. Antoine de virt. theol. cap. 1. qu. 2. Wigandt tr. 7.*  
*ex. 2. de fide n. 22. Concina t. 4. diss. 1. de fide cap. 8.*  
*n. 7. cum Ledesma, Serra, Prado, etc. item Salm. tr. 21.*  
*c. 2. punct. 2. n. 15. Cuniliat. tr. 4. de 1. Dec. præc. c. 1.*  
*§. 2. et Ronc. tr. 6. c. 2. qu. 2.* Sed postremi hi tres dicunt,  
 quòd per accidens, et casu raro posset quis justificari fide  
 tantum implicità. Id probant ex Scripturis, quibus (ajunt)  
 clarè probari necessitatem medii. Probant etiam ratione,  
 quia licèt ante promulgationem Evangelii sufficiebat fides  
 implicita Christi, post tamen promulgationem eò quòd status  
 gratiæ est perfectior, perfectior requiritur notitia, nempe  
 explicita fides Christi, et SS. Trinitatis.

*Secunda verò sententia* satis etiam probabilis dicit, neces-  
 sitate præcepti omnes teneri hæc mysteria explicitè credere,  
 necessitate autem medii sufficere, si credantur implicitè. Ita  
*Dominicus Soto (in 4. sentent. t. 1. d. 5. qu. un. art. 2.*  
*concl. 2.)* ubi ait : *Quamvis præceptum fidei explicitæ* (scil.  
 SS. Trinitatis, et Incarnationis) *absolutè obliget universum*  
*mundum, nihilominus possunt multi ignorantia invincibili*  
*ab eadem obligatione excusari.* *Franciscus Sylveius (t. 5. in 2.*  
*2. qu. 2. art. 7. et 8. concl. 6.)* scribit : *Post promulgatum*  
*sufficenter Evangelium fides Incarnationis explicita est omni-*  
*bus ad salutem necessaria necessitate præcepti, ac etiam*  
*(ut probabile est) necessitate medii.* Et in sequenti conclusione  
 idem profert de mysterio SS. Trinitatis. *Card. Gotti (Theol.*  
*t. 2. tr. 9. qu. 2. d. 4. §. 1. n. 2.)* ait : *Dico 1. sententia*  
*negans, fidem explicitam Christi, et Trinitatis esse ita neces-*  
*sariam, ut sine ea nemo justificari, aut salvari queat, valdè*  
*probabilis est.* Et asserit n. 1. *Scotum* hanc tenere sententiam.  
*Euseb. Amort* recens Scriptor et valdè doctus (*tom. 1. d. 3.*  
*de fide quæst. 17.)* absolutè eandem sententiam tuetur. *Elbel.*  
*(t. 1. conferent. 1. n. 17.)* scribit hodiè hanc sententiam  
 teneri ab insignibus *DD. Castropal. part. 2. tr. 4. d. 1.*

p. 9. *Viva in Prop. 64. damn. ab Innocent. XI. n. 40, Sporer. tr. 11. cap. 11. sect. 11. §. 4. n. 9. Laym. lib. 2. tr. 1. cap. 8. n. 5.* qui dicit hanc non esse minus probabilem quam primam, cum *Richard. Medin. Vega, Sa, et Turriano. Card. de Lugo, de fide d. 12. n. 91.* vocat primam speculative probabilem, sed hanc secundam absolute et fuse ut probabiliorem tuetur cum *Javell. Zumel, et Suarez d. 42. sect. 4. n. 10.* scribitque de *Lugo* eandem sententiam videri esse *S. Thomæ 5. part. qu. 69. a. 4. ad 2.* ubi *S. Doctor* ait: Ante baptismum *Cornelius* et alii similes consequuntur gratiam et virtutes per fidem Christi et desiderium baptismi implicitè vel explicitè. Unde arguit *Lugo*, sicut *Cornelius* gratiam est consecutus per fidem implicitam, quia nondum in illa regione Evangelium perfectè promulgatum fuerat, ita pariter consequi poterit ille qui mysteria hæc invincibiliter ignorat; ipsi enim pariter non satis Evangelium est promulgatum. Dicunt autem, repugnare bonitati et providentiæ divinæ ut damnet adultos invincibiliter ignorantes, qui juxta lumen naturæ honestè vivunt, dum contra (*Actor. c. 10. v. 53.*) habetur: *In omni gente qui timet eum, et operatur justitiam, acceptus est illi.* Respondent verò quòd omnes Scripturæ, et SS. Patrum testimonia quæ opponuntur, de facili explicari possint de necessitate præcepti, vel quia ordinariè nullus ferè salvatur sine fide explicità horum mysteriorum, quia post Evangelii promulgationem ferè nullus de his laborat invincibili ignorantia, vel quia, ait *Lugo*, explicari possunt de fide implicità, sive explicità in voto. Præterea, ait *Laymann*, vir adultus si esset mutus et surdus à nativitate, quamvis baptizatus, non posset alia sacramenta accipere, si optaret; imò nec salvari, quia hujusmodi homo incredibile est quòd vero conceptu apprehendat, et explicitè credat mysteria Incarnationis, et præsertim SS. Trinitatis.

Notant autem *Tannerus in 2. 2. d. Th. d. 1. qu. 7. dub. 2. n. 49. Sylvius ibid. qu. 2. art. 8. concl. 8. Azor. t. 1. lib. 8. cap. 2. qu. 6. et Valent. cum Guilielmo Paris. apud Sanchez. Dec. lib. 2. cap. 5. n. 18.* quòd si quis adeò sit rudis, ut ea mysteria percipere nequeat, tunc excusatur ratione impotentia, et comparatur infantibus, ac fatuis. Attamen *Sanchez. loc. cit.* dicit, quòd aliud est credere, aliud scire mysteria, nempe rationem de eis reddere: unde censet omnes adultos

tenèri necessitate mediè aliquando hujusmodi mysteria credere, necessitate verò præcepti ea scire; à quo præcepto scientiæ excusari mente obtusos; et sic intelligendos ait *AA.* citatos. Concluditque cum *Gabriele*, qui dicit: *Sufficeret eis (scilicet rudibus) quòd singulos articulos explicitè credant dum eis proponuntur.* Quamvis autem sint damnatæ prop. 64. et 65. ab *Innoc. XI.* quæ dicebant: *Absolutionis capax est homo, quantumvis laboret ignorantia mysteriorum fidei, et etiamsi per negligentiam etiam culpabilem nesciat mysterium SS. Trinitatis, et Incarnationis D. N. Jesu Christi.... Sufficit illa senel credidisse.* Dicit tamen *Viva cum March.* probabiliter non esse necessariò repetendas confessiones factas cum ignorantia prædictorum mysteriorum, cum ex præfata opinione jam probabile sit fuisse validas, si ignorantia fuit inculpabilis. Certum enim est talem ignorantiam, si sit vincibilis, peccatum esse lethale. Prædicta autem propositio meritò damnata est, quia dicebat capace esse absolutionis etiam illum qui tempore confessionis laborat ignorantia prædictorum mysteriorum. Cæterum opinio Patris *Viva* mihi non est satis probabilis, quamvis enim pœnitens probabiliter validam confessionem expleverit, ita ut videatur deinde possidere exemptionem ab iterandâ confessione, cum prius bonâ fide se confessus fuerit, attamen respectu ad eum, qui certò graviter peccavit, semper urget, ac possidet antecesser obligatio explendi confessionem, non tantum probabiliter, sed certò validam. Quapropter, cum ipse adverterit, confessionem suam ob ignorantiam mysteriorum SS. Trinitatis, aut Incarnationis Jesu Christi fuisse probabiliter validam, sed etiam probabiliter nullam, tenetur, postquam de illis mysteriis instructus fuerit, confessionem iterare (1).

« Porro implicitè credere dicitur, qui credit aliquid explicitè, in quo alterum implicitè est, v. gr. si credas, » quod credit Ecclesia. *Vide Schol. et Laym. lib. 2. tr. » 1. c. 8.*

5. — « Resp. 2. Necessitate præcepti quivis fidelis sub mor- » tali explicitè credere, et scire, crasso saltem modo, et » quoad substantiam, tenetur hæc :

(1) Confer notam in Lib. 6. n. 450 positam,

*An Exposition and Defense of All the Points of Faith, 18th century*

**Title:** *An Exposition and Defence of All the Points of Faith Discussed and Defined by the Sacred Council of Trent; Along with a Refutation of the Errors of the Pretended Reformers*

**Author:** Alphonsus de Liguori

“[p. 128] Who can deny that the act of perfect love of God, which is sufficient for justification, includes an implicit desire of Baptism, of Penance, and of the Eucharist. He who wishes the whole, wishes every part of that whole, and all the means necessary for its attainment. In order to be justified without baptism, an infidel must love God above all things, and must have a universal will to observe all the divine precepts, among which the first is to receive baptism: and therefore in order to be justified it is necessary for him to have at least an implicit desire of that sacrament. For it is certain that to such desire is ascribed the spiritual regeneration of a person who has not been baptized...”

The apostate Alphonsus’ downfall was pride. He wanted to be a famous theologian. And to be a famous theologian in the days he lived meant compromising the faith in order to get approval for one’s works and the approval of prominent theologians, all of whom likewise compromised the Catholic faith, all of whom were non-Catholic heretics and apostates.

**Clemens Brentano, 1778-1842, and Anne Catherine Emmerich**

The visions of Anne Catherine Emmerich (1774-1824) were recorded and written by Clemens Maria Brentano (1778-1842). He recorded them from 1818 to 1824.

*The Dolorous Passion of Our Lord Jesus Christ, 1833*

Her following vision heretically denies the Salvation Dogma. It teaches that pagans are in purgatory and thus saved and that purgatory contains idols.

**Title:** *The Dolorous Passion of Our Lord Jesus Christ, 1833*

**Author:** Clemens Maria Brentano’s record of Anne Catherine Emmerich’s visions

**N.O.:** Georgius D. Smith, D.D., *Censor Deputatus*

**Imp.:** + Edm. Can. Surmont, Vicarius Generalis, Westmonasterii, May 21, 1928

**Pub.:** Tan Books, 1983

“[Chapter LIX, paragraph 4] I next saw our Lord, with his triumphant procession, enter into a species of Purgatory which was filled with those good pagans who, having had a faint glimmering of the truth, had longed for its fulfillment: this Purgatory was very deep, and contained a few demons, as also some of the idols of the pagans. I saw the demons compelled to confess the deception they had practised with regard to these idols, and the souls of the poor pagans cast themselves at the feet of Jesus, and adored him with inexpressible joy: here, likewise, the demons were bound with chains and dragged away. I saw our Saviour perform many other actions; but I suffered so intensely at the same time, that I cannot recount them as I should have wished.”

Another of her visions teaches that certain fallen angels are not devils, that they have not yet been damned to hell. Some of her other supposed visions are also erroneous, such as humans, animals, plants, and water are on the moon:

*The Life and Revelations of Anne Catherine Emmerich*, by the Very Reverend Carl E. Schmöger, C.S.S.R., vol. I, All-Saints and All-Souls (1819), p. 208, Tan Edition: ““The moon ... Her waters are constantly rising and falling... I see in her many human figures flying from light into darkness as if hiding their shame, as if their conscience were in a bad state. This I see more frequently in the centre of the moon. In other parts are fields and thickets in which animals roam. I never saw any worship of God on the moon. The soil is yellow and stony; the vegetation like pith, fungi, or mushrooms...””

The apostate Catherine Emmerich put more faith in her visions than the Bible (the World of God) and the Catholic faith. In the following example, she teaches that the devils did not know that Jesus was the Messiah, the Christ:

*The Life of Jesus Christ and Biblical Revelations from the Visions of the Venerable Anne Catherine Emmerich*, recorded by Clemens Brentano. Volume 1, c. 6, p. 13: “Satan did not yet know what to think of Him. He was aware, it is true, of the Prophecies relating to Him and he felt that He exercised power over himself, but he did not yet know that Jesus was God. He did not know even that He was the Messiah whose advent he so dreaded, since he beheld Him fasting, hungering, enduring temptation; since he saw Him so poor, suffering in so many ways; in a word, since he saw Him in all things so like an ordinary man. In this Satan was as blind as the Pharisees. He looked upon Jesus as a holy man whom temptation might lead to a fall.”

Let us read what the Word of God, the Bible, teaches:

“And when the sun was down, all they that had any sick with divers diseases, brought them to him. But he [Jesus] laying his hands on every one of them, healed them. And devils went out from many, crying out and saying: Thou art the Son of God. And rebuking them he suffered them not to speak, for they knew that he was Christ [the Anointed One, the Messiah].” (Lk. 4:40-41)

### **Pius IX, 1792-1878**

To my knowledge, apostate Antipope Pius IX, in 1856, was the first so-called pope to deny the Salvation Dogma. He used the scholastic method of willful contradictions. In one place he seems to teach the Salvation Dogma, but in other places he denied it.

#### *Singulari Quidem, 1856*

In the following quote, apostate Antipope Pius IX teaches without any ambiguity that some men can be saved outside the Catholic Church; that is, men who are invincible ignorant of the Catholic Church.

Apostate Antipope Pius IX, *Singulari Quidem*, 1856: “7. ... The Church clearly declares that the only hope of salvation for mankind is placed in the Christian faith, which teaches the truth, scatters the darkness of ignorance by the splendor of its light, and works through love. This hope of salvation is placed in the Catholic Church which, in preserving the true worship, is the solid home of this faith and the temple of God. Outside of which, except for an excuse of invincible ignorance, whoever it is, is a stranger to the hope of life and salvation.”

### *Quanto Conficiamur Moerore, 1863*

In light of Pius IX's above unambiguous heresy in his encyclical *Singulari Quidem*, another of his encyclicals (*Quanto Conficiamur Moerore*) which is willfully ambiguous is known for certain to be taken in the heretical sense. In 1863 in his encyclical *Quanto Conficiamur Moerore*, apostate Antipope Pius IX re-taught his heresy that men who are invincibly ignorant of the Catholic Church and Catholic faith can be in the way of salvation:

Apostate Antipope Pius IX, *Quanto Conficiamur Moerore*, 1863: "7. Here, too, our beloved sons and venerable brothers, it is again necessary to mention and censure a very grave error entrapping some Catholics who believe that it is possible to arrive at everlasting salvation although living in error and alienated from the true faith and Catholic unity. Such belief is certainly opposed to Catholic teaching. There are, of course, those who are struggling with invincible ignorance about our most holy religion. Sincerely observing the natural law and its precepts inscribed by God on all hearts and ready to obey God, they live honest lives and are able to attain everlasting life by the efficacious virtue of divine light and grace. Because God knows, searches and clearly understands the minds, hearts, thoughts, and nature of all, his supreme kindness and clemency do not permit anyone to be punished with everlasting torment who has not the guilt of deliberate sin."

The divine light apostate Pius IX speaks of is not the gospel, not the Catholic faith, because he is referring to men who are invincibly ignorant of the Catholic faith. If he meant that the divine light was the Catholic faith, he would have explicitly said so. Hence the divine light he refers to is the natural dogmas that all men know by reason and God's grace. Therefore it is not the divine light of the supernatural dogmas of the Catholic faith. This interpretation is proved because in his previous in Encyclical *Singulari Quidem*, 1856, he teaches that

"Outside of which, except for an excuse of invincible ignorance."

In the next sentence of Pius IX's above quote from his Encyclical *Quanto Conficiamur Moerore*, he implies that men who have not heard of the Catholic Church or faith can be in the way of salvation as well as men who are not obstinately separated from the Catholic Church:

Apostate Antipope Pius IX, *Quanto Conficiamur Moerore*, 1863: "8. Also well known is the Catholic teaching that no one can be saved outside the Catholic Church. Everlasting salvation cannot be obtained by those who oppose the authority and statements of the same Church and are stubbornly separated from the unity of the Church and also from the successor of Peter, the Roman Pontiff..."

Conversely, Pius IX implies that men who do not oppose the authority and statements of the Catholic Church because they are invincibly ignorant of the Catholic Church and faith can be in the way of salvation as well as men who are separated from the Catholic Church as long as they are not stubbornly or obstinately separated from Her. And, again, this is proved by his teaching in *Sigulari Quidem* in 1856.

### **Prosper Louis Pascal Gueranger, 1805-1875**

#### *The Liturgical Year, 19th century*

**Title:** *The Liturgical Year*, 19th century

**Author:** Prosper Louis Pascal Gueranger, O.S.B. Translated from the French by Dom Laurence Shepherd, O.S.B.

**N.O.:** Eduardus Mahoney, S.T.D., *Censor Deputatus*

**Org. Imp.:** + Henry Edward, Archbishop of Westminster, London, 1867

**Imp.:** + Edm. Can. Surmont, Vicarius generalis, Westmonasterii, Die 3 Januarii, 1927

**Pub.:** St. Bonaventure Publication, Great Falls, Montana, 2000

Pascal Time, Book II, Vol. 8, MONDAY OF THE THIRD WEEK AFTER EASTER, p. 145: "Such is to be the Church, out of which 'there is no salvation for those who, having known her, have refused to become her members.'"

Pascal Time, Book III, Vol. 9, THURSDAY IN WHITSUN WEEK, p. 401: "The Church claims each one of those myriads of the elect as the fruit of her maternal care. Even those whom Providence has permitted to be born of heretical parents—if they have lived in the disposition of mind of entering the true Church as soon as they should find it, and have faithfully corresponded, by a virtuous life, to the grace given to them through the merits of the Redeemer—they, too, are children of the Church."

The apostate Dom Gueranger, O.S.B., died after he finished Book III, Volume 9, which contains the salvation heresy. If Gueranger indeed wrote this heresy and hence it was not added by someone else without his knowledge, then God may very well have killed Gueranger and sent him to hell for inserting the salvation heresy in his Book III, Volume 9. However, he was an apostate on many other points for not condemning the many idolatries and heresies promulgated or allowed by the apostate antipopes, such as not condemning the desecration of Catholic places. As a theologian, he cannot claim ignorance of the many heresies taught.

After Gueranger's death, the apostate Dom Shepherd, O.S.B., finished the rest of *The Liturgical Year* starting with Volume 10. Shepherd then translated the first eleven volumes of *The Liturgical Year* into English and had others translate Volume Twelve through Fifteen. The following quote is from an article by Michael Cain titled "Abbe Dom Prosper Gueranger," which is contained in *The Daily Catholic*, vol. 17, no. 188, July 19, 2006:

"The work of *The Liturgical Year* is attributed to Dom Gueranger, but, in truth, though he had countless notations made for the entire liturgical year, he did not live to finalize it. That was finished in two stages with Dom Laurence Shepherd, O.S.B., picking up where Gueranger left off after Volume Nine. Fittingly Dom Gueranger was called home after completing the third book of Pascal Time, just as the time of year Christ ascended into Heaven. In Book Ten, Dom Shepherd writes the following:

'...The volumes following the present one will show us the...continuing His work, and, on the solid foundations of the faith He established at the outset, building the entire superstructure of the Christian virtues. This was the idea which the author of the LITURGICAL YEAR was busy developing in the second part of his work, when death came upon him; and the pen that had begun this volume was put by obedience into the hands of one, who now comes before the faithful, asking their prayers for the arduous task he has undertaken, of continuing the not quite finished work of his beloved father and master...'

"Dom Shepherd completed the work and then set out on translating this massive tome into English so that it would reach so many more. Alas, it was a work that consumed the rest of his life in translating eleven of the fifteen books. Volume Twelve through Fifteen were translated by others for Dom Shepherd joined Dom Gueranger in eternity ten years to the day after his abbot's death. Dom Gueranger passed away on January 30, 1875, and the Englishman Dom Shepherd on January 30, 1885."

One must consider the possibility that Gueranger did not add the salvation heresy contained in Book II, Volume 8, and Book III, Volume 9, because Dom Shepherd, who translated these books into English, may have added the heresy or someone else did. We know additions were made to

*The Liturgical Year* after both Gueranger and Shepherd died by information contained in Book IV, Volume 13, which mentions apostate Antipope Pius XI:

*The Liturgical Year*, Book IV, Vol. 13, TIME AFTER PENTECOST, July 11, St. Pius I, p. 72: “A HOLY Pope of the second century, the first of the eleven hitherto graced with the name of Pius, rejoices us to-day with his mild and gentle light.”

Pope Pius XI reigned as pope from 1922 to 1939 and Dom Gueranger died in 1875 and Dom Shepherd died in 1885. This is one proof that additions were made to *The Liturgical Year* by others after Gueranger and Shepherd died. Hence one must consider the possibility that the salvation heresy contained in Books II and III may have been added by others without the knowledge of Gueranger or Shepherd. An investigation of the original text is necessary to discover if heresy is contained in it or if someone tampered with the original text in the places that contain heresy.

### **Giovanni Perrone, S.J., 1794-1876**

#### *De vera religione*

“For those who die in a culpable state of heresy, schism or unbelief, there can be no salvation; in other words, no salvation is had outside the Catholic Church. Now, as is clear from the way the proposition is enunciated, we are speaking only of those who are in a culpable state of heresy, schism or unbelief. In other words, we speak only of formal, not merely material sectaries. The latter are such as have been brought up from infancy in errors and prejudices, and have no suspicion that they are really in heresy or schism, or if such suspicion does arise in their minds, they seek the truth with all their heart and with a sincere mind. Such people we leave to the judgment of God, for it is his to see into and examine the thoughts and ways of the heart. For the goodness and mercy of God does not permit anyone to suffer the everlasting torments of hell who is not guilty of willful fault.”<sup>343</sup>

### **Therese of Lisieux, 1873-1897**

Therese of Lisieux was a prideful, spoiled brat who spoke disrespectfully to Jesus. She denied the Salvation Dogma, denied God’s justice and wrath in destroying and sending obstinate sinners to hell, preached universal salvation, and preached the little or easy way to salvation. Her little and easy way to salvation is the Protestant way of salvation, which teaches salvation by faith alone without the need of working out your salvation with fear and trembling (Phil. 2:12). Hence I call Therese of Lisieux the Anti-Teresa. Consequently, Therese of Lisieux is not the Little Flower, as some call her, but the Big Stinkweed. And she was not the Child of Jesus but the Child of Satan. This Big Stinkweed, this Child of Satan, is heroine among the modernists and other non-judgmentalists, which includes the Traditionalists.

One proof that Therese Liseux is evil is that the satanic media, which is controlled by apostate Jews and Freemasons, loves her. It has inserted her picture in many of their movies. In fact, she is the number one so-called saint of Hollywood pictures. For example, her picture shows up in *The Exorcist*, *The Godfather (Part 2)*, *The Unholy*, *Boardwalk Empire (Season 1, Disk 2, Part 6)*, *The Rite*, *Gypsy*, and *Shenandoah*.

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<sup>343</sup> *De vera religione*, pars II, prop. XI, n. 265, in *Praelectiones theologicae*, vol. 1, ed. 34 (Torino: Marietti 1900), p. 214.

## *The Story of a Soul, 1898*

**Title:** *The Story of a Soul*, 1898

**Author:** Therese of Lisieux. Edited By T. N. Taylor, Priest of the Archdiocese of Glasgow

**N.O.:** Joannes N. Strassmaier, S.J., Censor Deputatus

**Imp.:** Edmundus Canonicus Surmont Vicarius Generalis, Westmonasterii, Die Nonâ Decembris, 1912

**Pub.:** Printed by Burns, Oates & Washbourne Ltd., London

The apostate Therese of Lisieux correctly compares the elect, the saints, to all of the flowers—the only difference being the glory of one flower to another. The heretical part of her teaching is that she believes pagans are included among the saints, even though they are the least glorious of all the flowers. She teaches that the pagans are pleasing and delightful to God and hence in the way of salvation. This is heresy and apostasy because pagans do not believe in Jesus Christ and the Holy Trinity. Instead they worship the Devil through false gods and hence cannot be delightful and pleasing to God:

*The Story of a Soul*, by apostate Therese of Lisieux, Chapter 1 - Earliest Memories: “I had wondered for a long time why God had preferences and why all souls did not receive an equal amount of grace. ... I also wondered why such vast numbers of poor savages died before they had even heard the name of God. Jesus saw fit to enlighten me about this mystery. He set the book of nature before me and I saw that all the flowers He has created are lovely. ... He has created the poor savage with no guide but natural law, and it is to their hearts that He deigns to stoop. They are His wild flowers whose homeliness delights Him.”

And proving her little way is the Protestant way, Therese of Lisieux heretically teaches that Catholics in mortal sin can be saved if they die without repentance and confession because, she says, God is all merciful; therefore, she is certain that God would save this unrepentant mortal sinner based upon *her* request. Hence she mocks God’s mercy, denies his justice and wrath in sending unrepentant sinners to hell, and makes God and his unchangeable laws on faith and morals subservient to her and her requests:

*The Story of a Soul*, by apostate Therese of Lisieux, Chapter V - Vocation of Therese: “In order still further to enkindle my ardour, Our Divine Master soon proved to me how pleasing to him was my desire. Just then I heard much talk of a notorious criminal, Pranzini, who was sentenced to death for several shocking murders, and, as he was quite impenitent, everyone feared he would be forever lost. How I longed to avert this irreparable calamity! In order to do so I employed all the spiritual means I could think of, and, knowing that my own efforts were unavailing, I offered for his pardon the infinite merits of Our Saviour and the treasures of Holy Church. Need I say that in the depths of my heart I felt certain my request would be granted? But, that I might gain courage to persevere in the quest for souls, I said in all simplicity: ‘My God, I am quite sure that Thou wilt pardon this unhappy Pranzini. I should still think so if he did not confess his sins or give any sign of sorrow, because I have such confidence in Thy unbounded mercy...’”

## *Christmas Play, 1894*

In a Christmas play that she wrote, the apostate Therese of Lisieux denies God’s justice and wrath in destroying evildoers and sending them to hell. In particular, she denies the dogma of faith that Jesus will come the second time to burn the heavens and earth with fire and destroy the wicked from the face of the earth and cast them into the everlasting fires of hell and that his good angels will carry out His decrees in this matter:

Apostate Therese of Lisieux, *Christmas Play*: Angel of Judgment: “She has various angels assemble around the crib: the ‘Angel of the Child Jesus’ and the ‘Angel of the Holy Face’ (the Passion) sing of the infinite love of the Son of Man in anticipation of his coming suffering but also of his Resurrection and triumph. Then there appears the ‘Angel of the Last Judgment,’ armed with a sword and a pair of scales. The following excerpt from the ‘Angel of the Last Judgement’s’ lines may be cited here:

‘The day of reckoning is coming soon; this impure world will be forced to go through fire. We will see the radiance of his glory, no longer concealed beneath the features of a child; we will extol his triumph and acknowledge him as the Almighty. You will tremble; the inhabitants of the earth will not bear the wrath of this Child, who today is the God of love. He chooses suffering and demands in return only your frail heart. At the time of judgment, you will recognize his power and quake before the avenging God.’

“The ‘Angel of the Holy Face’ speaks, requesting of the Child the promised mercy for those sinners whose conversion gives God greater joy than do the ninety-nine righteous who have no need of repentance. After this comes the voice of the Child:

‘I will listen to your request: **every soul** will find forgiveness.’

“The Angel of Vengeance once again objects:

‘Do you forget, Jesus, that the sinner must be punished; do you forget, in your exceeding love, that the number of the godless is endless? At the time of judgment, I want to punish the crimes, to destroy all the ungrateful; my sword is ready, well will I know how to avenge you!’

“Then the Child Jesus:

‘Beautiful angel, lower your sword. It is not for you to judge the nature that I desired to set in being and to redeem. I myself am the Judge of the world, and my name is Jesus.’

“The Angel of Judgment kneels down and, ‘quite beside himself, wonders at your unutterable love.’

“At the end, all the angels together say:

‘How great is the bliss of the lowly creature. Despite their rapture, the seraphs would like to forsake their angelic nature and be changed to children with you.’”<sup>344</sup>

Therese the Big Stinkweed teaches the heresy of universal salvation when she has her false Jesus say, “**every soul** will find forgiveness.” Hence she has all men being forgiven and thus saved, which is heresy. She also has Jesus denying his own decrees regarding his second coming in which he gives charge over his angels to gather the wicked from the four quarters of the earth to cast them into the everlasting fires of hell:

“So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just. And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.” (Mt. 13:49-50)

And St. Peter and the Book of the Apocalypse and the Prophet Sophonias, among many other Bible passages, speak of Jesus coming in justice and wrath to burn the heavens and earth with fire and destroy all of the evildoers from the face of the earth and cast them into the everlasting fires of hell:

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<sup>344</sup> *Theatre au Carmel*, Paris: Cerf, DDB, 1985, p. 108; Poems of Sr. Teresa, Carmelite of Lisieux, Translated by S.L. Emery, 1907.

“But the day of the Lord shall come as a thief, in which the heavens shall pass away with great violence, and the elements shall be melted with heat, and the earth and the works which are in it, shall be burnt up.” (2 Pt. 3:10)

“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, they shall have their portion in the pool burning with fire and brimstone, which is the second death.” (Apoc. 21:8)

“The great day of the Lord is near, it is near and exceeding swift: the voice of the day of the Lord is bitter, the mighty man shall there meet with tribulation. That day is a day of wrath, a day of tribulation and distress, a day of calamity and misery, a day of darkness and obscurity, a day of clouds and whirlwinds, a day of the trumpet and alarm against the fenced cities, and against the high bulwarks. And I will distress men, and they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as earth, and their bodies as dung. Neither shall their silver and their gold be able to deliver them in the day of the wrath of the Lord: all the land shall be devoured by the fire of his jealousy, for he shall make even a speedy destruction of all them that dwell in the land.” (Soph. 1:14-18)

Therese the Big Stinkweed disagrees with all of these dogmas about justice and wrath and destruction and damnation. She believes these infallible decrees of God are too judgmental, too harsh, too severe, too unmerciful. So she plays God and changes them. In her Christmas play she has Jesus denying his own teachings about his wrath and justice by having Jesus rebuke the Angel of Judgment for carrying out the very commands that the true Jesus gave him. She casts the Angel of Judgment as the villain and not the obstinately evil humans. She portrays this good angel as an unjust, tyrannical sinner for carrying out God’s decrees and portrays all humans as good and worthy of salvation simply because they are human.

These apostate teachings of Therese of Lisieux paved the road for the almost universal acceptance of the apostate Antipope John XXIII’s and the Vatican II Church’s heretical teachings of no more condemnations and no more God’s wrath:

Apostate Antipope John XXIII, *Opening Speech to the Council*: “In the daily exercise of our pastoral office, we sometimes have to listen, much to our regret, to voices of persons who, though burning with zeal, are not endowed with too much sense of discretion or measure. In these modern times they can see nothing but prevarication and ruin. They say that our era, in comparison with past eras, is getting worse... We feel we must disagree with those prophets of gloom, who are always forecasting disaster, as though the end of the world were at hand. In the present order of things, Divine Providence is leading us to a new order of human relations which, by men’s own efforts and even beyond their very expectations, are directed toward the fulfillment of God’s superior and inscrutable designs. And everything, even human differences, leads to the greater good of the Church. The Council now beginning rises in the Church like daybreak, a forerunner of most splendid light. It is now only dawn. And already at this first announcement of the rising day, how much sweetness fills our heart. Everything here breathes sanctity and arouses great joy... And often errors vanish as quickly as they arise, like fog before the sun. The Church has always opposed these errors. Frequently she has condemned them with the greatest severity. Nowadays, however, the Spouse of Christ prefers to make use of the medicine of mercy rather than that of severity. She considers that she meets the needs of the present day by demonstrating the validity of her teaching rather than by condemnations...”

This fits perfectly with Therese the Big Stinkweed’s heretical teachings in her Christmas play in which her false Jesus rebukes the true Angel of Judgment for condemning, denouncing, punishing, and destroying evildoers. She also portrays all humans as better than the angels simply

because they are humans—no matter how obstinately sinful humans are. And this also fosters a class-warfare mentality between humans and the good angels. Hence Therese, the Child of Satan, paved the road for Antipope John Paul II’s heretical teachings that all men are dignified simply because they are human, which is an idolization of humans and the heresy of humanism.

### **Fr. Michael Muller, 1825-1899**

*The Catholic Dogma, 1888*

**Title:** *The Catholic Dogma*, 1888

**Author:** Fr. Michael Müller, C.S.S.R.

**Imp.:** Permissu Superiorum, Elias Frederick Schauer, 1888

**Pub.:** Benzinger Brothers

While the apostate Fr. Michael Muller defends the Salvation Dogma as a dogma in most of his book *The Catholic Dogma*, in one part he presents it as only a probable opinion and in several parts he presents the denial of the dogma as an allowable opinion and not as heresy. Nor in the whole of his book does he denounce as heretics the men he is refuting who deny the Salvation Dogma, nor condemn as heresy their heretical beliefs. Hence Fr. Muller contradicts himself and undermines his whole defense of the Salvation Dogma. He did the same thing that the apostate Fr. Clifford Fenton did when refuting the salvation heretics while being a salvation heretic himself.<sup>345</sup>

Fr. Muller was infected with the heresies that all theologians of his day held in order to be theologians or to remain theologians and to get imprimaturs for their books. They were guilty of the heresy of non-judgmentalism, the heresy of non-punishmentalism, and the heresy of using probabilism with dogmas. Fr. Muller held the heresy of non-judgmentalism, which forbids so-called Catholics to either condemn heresy as heresy or denounce heretics as heretics, which made him a formal heretic for sins of omission. And Fr. Muller held the heresy of using probabilism with dogmas by presenting the dogma only as a probable opinion and by not denouncing those who deny the dogma as heretics or their heretical teachings as heresy.<sup>346</sup>

In his book *The Catholic Dogma*, the Fr. Michael Muller quotes and defends the salvation heretic Alphonsus de Liguori’s heresy. Alphonsus denied the Salvation Dogma by teaching that it is an allowable and probable opinion to believe that men can be saved during the New Covenant era without explicit belief in the Most Holy Trinity and the Incarnation, even though Alphonsus did not personally hold this belief, just as Fr. Michael Muller did not personally hold this belief<sup>347</sup>:

*The Catholic Dogma*, by apostate Fr. Michael Muller, Chapter 1, Section 2, The Infallible and Only True Guide to Heaven: “ ‘Some theologians,’ says St.

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<sup>345</sup> See in this book “The Apostate Fr. Fenton Identified Theologies and Theologians that Denied the ,” p. [273](#).

<sup>346</sup> Probabilism allows a Catholic to weigh the different opinions of theologians and hold the most probable opinion. It is allowed when it is used with disciplinary laws and doctrines on faith and morals that do not belong to the solemn, ordinary, or natural magisterium. However, it is heresy when it is used with the dogmas of the solemn, ordinary, or natural magisterium. This heresy allows so-called Catholics to doubt or deny dogmas and escape condemnation, denunciation, and punishment as long as they can produce one so-called Catholic theologian who doubts or denies the dogma. This heresy makes it impossible to know what a dogma really means when theologians forward opposing opinions as to its meaning. It places theologians above dogmas and thus places the theologians and not the Catholic Church’s Magisterium as the ultimate source of truth on faith and morals. According to this heresy no pope can infallibly settle the dispute among the theologians because as soon as the pope makes an infallible definition the theologians are free again to forward different opinions as to what the pope meant and Catholics are allowed to believe whatever theologian they choose. If there is a legitimate dispute as to what a dogma means, then only the pope can infallibly settle it, not the theologians. This heresy depends upon unvigilant and evil popes or heretical antipopes and bishops who allow heresy and heretics to prosper within the ranks of the Catholic Church because they do not denounce and punish the heretics or condemn and ban their heretical works and thus allow the heretics and their heretical works to remain in good standing in the Catholic Church.

<sup>347</sup> See in this book Alphonsus de Liguori, 1696-1787,” p. [237](#).

Alphonsus, ‘hold that the belief of the two other articles—the Incarnation of the Son of God, and the Trinity of Persons—is strictly commanded but not necessary, as a means without which salvation is impossible; so that a person inculpably ignorant of them may be saved. But according to the more common and truer opinion, the explicit belief of these articles is necessary as a means without which no adult can be saved.’ (First Command. No. 8.)”

Hence, even though the heretics Alphonsus and Muller did not believe that men could be saved without explicit belief in the Incarnation and the Most Holy Trinity, they only believed this as “the more common and truer opinion.” Hence they present the opposite opinion, the denial of the dogma (the heresy), as an allowable opinion that may be true. His use of the word “truer” is also illogical for how can two things that contradict one another be true. That is like says it is truer that  $2+2=4$  but less true that  $2+2=5$ ! One is true the other is false. That is the heretical use of probabilism at its best or, should I say, at its worst.

Also in his book *The Catholic Dogma*, the apostate Fr. Muller presents a heretical quote from the salvation heretic Lacroix and does not condemn it as heresy nor denounce Lacroix as a heretic:

*The Catholic Dogma*, by apostate Fr. Michael Muller, Part 2, Section 6, pp. 166-167: “It can hardly be doubted that, amongst Protestants, many are only material heretics. Reiffenstuel gives this as his opinion regarding great numbers amongst the mass of heretics. The same is the opinion of Lacroix, and several other authors cited by him, with regard to the Protestants of Germany; and what is true of them is equally true of Protestants in other countries. ‘Some of them,’ he says, ‘are so simple, or so prejudiced by the teaching of their ministers, that they are persuaded of the truth of their own religion, and at the same time so sincere and conscientious, that, if they knew it to be false, they would at once embrace ours. Such as these are not formal, but only material heretics; and that there are many such is testified by numbers of confessors in Germany and authors of the greatest experience.’

“ ‘What is most deplorable in their case,’ says Lacroix, ‘is that, should they fall into any other mortal sin, as may *very easily* happen to such persons, (because without special grace it is impossible to keep the commandments,) they are deprived of the grace of the principal sacraments, and are *commonly* lost, not on account of *material* heresy, but on account of other sins they have committed, and from which they are not freed by the sacrament of penance, which does not exist amongst them; nor by an act of contrition or perfect charity, which they commonly do not attend to, or think of eliciting (to say nothing of the very great difficulty such men would have in doing so, thinking they are justified by faith alone and trust in Christ; and by this accursed confidence they are miserably lost.’ (Lacroix, Lib. ii. n. 94.)”

While it is an allowable opinion that Protestants who never heard of the Catholic faith are only material heretics (an opinion I do not hold), it is heresy to believe they can be in the way of salvation as such because they are guilty of the mortal sin of schism for not belonging to the Catholic Church.<sup>348</sup> The apostate Lacroix does not believe the dogma that they are guilty of the mortal sin of schism and holds the allowable opinion that these Protestants are only material heretics, and thus he heretically believes they can be in the way of salvation as long as they do not commit a mortal sin. He also believes in the heresy that baptisms outside the Catholic Church are legal and thus remit all sins, which thus include original sin, as these Protestants could not be saved unless their original sin was remitted. Now, Fr. Muller does not hold these heresies. He believes correctly that all Protestants are outside the Catholic Church for the mortal sin of schism. But Muller does not present his belief as a dogma nor does he condemn Lacroix heresy as heresy but presents it as an allowable opinion. Therefore, the apostate Fr. Muller has denied the

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<sup>348</sup> See in this book “St. Augustine on Formal Heretics and the Salvation Dogma,” p. [136](#).

Salvation Dogma for not presenting it as a dogma but only as an allowable opinion that thus may be erroneous.

For example, a few pages later, Fr. Muller refutes Lacroix's belief but never condemns it as heresy nor denounces Lacroix as a heretic and thus presents him as a credible Catholic theologian:

*The Catholic Dogma*, apostate Fr. Michael Muller, Part 2, Section 6, pp. 173-174: "However corrupted our nature is by sin, yet there are few or none of the seed of Adam, who have not certain good natural dispositions, some being more inclined to one virtue, some to another. Thus some are of a humane, benevolent disposition; some tender-hearted and compassionate towards others in distress; some just and upright in their dealings; some temperate and sober; some mild and patient; some also have natural feelings of devotion, and of reverence for the Supreme Being. Now, all such good natural dispositions of themselves are far from being Christian virtues, and are altogether incapable of bringing a man to heaven. They indeed make him who has them agreeable to men, and procure him esteem and regard from those with whom he lives; but they are of no avail before God with regard to eternity. To be convinced of this, we need only observe that good natural dispositions of this kind are found in Mahometans, Jews, and heathens, as well as among Christians; yet no Christian can suppose that a Mahometan, Jew, or heathen, who dies in that state, will obtain the kingdom of heaven by means of these virtues.

"...All this proves that none of the above good dispositions of nature are capable in themselves of bringing any man to heaven. And the reason is, because 'there is no other name given to men under heaven by which we can be saved, but the name of Jesus only,' (Acts iv. 12); therefore, no good works whatsoever, performed through the good dispositions of nature only, can ever be crowned by God with everlasting happiness. To obtain this glorious reward, our good works must be sanctified by the blood of Jesus, and become Christian virtues. Now, if we search the Holy Scriptures, we find two conditions absolutely required to make our good works agreeable to God, and conducive to our salvation. *First*, that we be united to Jesus Christ by true faith, which is the root and foundation of all Christian virtues; for St. Paul expressly says, 'Without faith it is impossible to please God.' (Heb. xi. 6.) Observe the word *impossible*; he does not say it is difficult, but that it is *impossible*. Let, therefore, a man have ever so many good natural dispositions, and be as charitable, devout, and mortified as the Pharisees were, yet if he have not true faith in Jesus Christ, he cannot enter into the kingdom of heaven.

"...Hence it is manifest that those who die in a false religion, however unexceptionable may be their moral conduct in the eyes of men, yet, as they have not the true faith in Christ, and are not in charity with him, they are not in the way of salvation; for nothing can avail us in Christ but 'faith that works by charity.' (Gal. v. 6.)...

"[pp. 178-181] As long, then, as a material heretic, though through inculpable ignorance, adheres to an heretical sect, he is separated from Christ, because he is separated from his Body—the Catholic Church. In that state he cannot make any supernatural acts of divine faith, hope, and charity, which are necessary to obtain life everlasting... [p. 190] The Church considers all Protestants (*formal* as well as *material heretics*) as...separated from the Church. ...The fact that the Church receives converts into her communion clearly proves that she considers them as persons who did not belong to it... [pp. 190-192] Let St. Augustine reply: "But those who *through ignorance* are baptized there (with heretics), judging the sect to be the Church of Christ, sin less than these (who know it to be heretical); *nevertheless they are wounded by the sacrilege of schism*, and therefore sin not lightly, because others sin more gravely. For when it is said to certain persons, it shall be more tolerable for Sodom in the day of judgment than for you, it is not therefore said because the Sodomites will not be punished, but because the others will be more grievously punished."

Fr. Muller's heresies, then, is non-judgmentalism and the heretical use of probabilism, which caused him to deny the very Salvation Dogma he pretends to uphold. He does not condemn Lacroix's heresy that baptized Protestants can be in the way of salvation if they live a moral life. And he does not denounce Lacroix as a heretic. Consequently the Fr. Muller portrays Lacroix as a credible theologian and hence presents Lacroix's opinion as a probable and allowable opinion, which is the heretical use of probabilism, the heresy of non-judgmentalism, and heresy for denying the Salvation Dogma. And the apostate Fr. Michael Muller does the same thing in the below quote when he refers to heresy only as an "erroneous opinion" and does not condemn the author of the heresy as a heretic:

*The Catholic Dogma*, Fr. Michael Muller, 1888, Part 2, Section 6, pp. 202-203: "We were surprised to find the following erroneous opinion in a little work, *Catholic Belief*, page 230, § 7:

'Catholics do not believe that Protestants who are baptized, who lead a good life, love God and their neighbor, and are *blamelessly* ignorant of the just claims of the Catholic religion to be the only one true Religion (which is called being in *good faith*), are excluded from Heaven, provided they believe that there is one God in three Divine Persons; that God will duly reward the good and punish the wicked; that Jesus Christ is the son of God made man, who redeemed us, and in whom we must trust for our salvation; and provided they thoroughly repent of having ever, by their sins, offended God. Catholics hold that Protestants who have these dispositions, and who have no suspicion of their religion being false, and no means to discover, or fail in their honest endeavors to discover, the true religion, and who are so disposed in their heart that they would *at any cost* embrace the Roman Catholic Religion if they knew it to be the true one, *are Catholics in spirit* and in some sense within the Catholic Church, without themselves knowing it. She holds that these Christians belong to, and are united to the 'soul,' as it is called, of the Catholic Church, although they are not united to the visible *body* of the Church by external communion with her, and by the outward profession of her faith.'

"How deceptively is not this opinion put?"

And the heretic Fr. Muller does the same thing in the below quote but instead of calling heresy an opinion he calls it an "absurd assertion" and does not condemn the author of the heresy as a heretic:

*The Catholic Dogma*, Fr. Michael Muller, 1888, Part 2, Section 6, p. 182: "But, continues the Rev. A. Young,

'as I was a baptized Christian, I did not, neither could I, lose the *capacity* to make *meritorious* acts of *divine* faith, no matter whether I made them or not; no matter what I believed or disbelieved as I grew up; no matter whether I became a Protestant, Jew, Mahomedan, or infidel. I will be a baptized Christian for all eternity, because the indelible mark of baptism cannot be taken out of my soul. In this case I was capable of making meritorious acts of divine faith.'

"What stupid and most absurd assertion this! Is it possible that a priest can be so ignorant as to assert what no well instructed Catholic child would assert!"

That is about the roughest that the non-judgmentalist apostate Fr. Michael Muller treats the notorious heretics he refutes in his book, while not once denouncing them as heretics or condemning their teachings as heresy. Yet he has the nerve to call his book *The Catholic Dogma*. To be less dishonest, he should have called it *The Catholic Opinion* or *The Catholic Thesis*.

**Fr. F.X. Schouppe, S.J., 1823-1904**

*Abridged Course of Religious Instruction for Use of Catholic Colleges and Schools, c. 1880*

**Title:** *Abridged Course of Religious Instruction for the Use of Catholic Colleges and Schools*, c. 1880

**Author:** Rev. F. X. Schouppe, S.J.

**N.O.:** Gulielmus Can. Johnson

**Imp.:** +Henricus Eduardus, Card. Archiep. Westmon

“[pp. 70-71] 37. At the same time it is important that this formula, ‘Out of the Church there is no salvation,’ should be taken in its true sense. It by no means signifies that *whoever is not a Catholic will be damned*; but it means that, as the Catholic religion is obligatory for all men, those who refuse to become acquainted with it, or to embrace it when they know it, become grievously culpable before God, and incur the sentence of everlasting damnation. In other words, no man can be saved if, by his own will, he remains *out of the Church*, or does not belong either to the *body of the Church or the soul of the Church*. By belonging to the *body* of the Church, we mean being a member of the Catholic Church. Those who belong only to the *soul* of the Church are those heretics who are in good faith observing the law of God as far as they know it. Even a pagan may belong to the Church; for as long as he keeps the natural law, the providence and grace of God will not be wanting to him; and by means of his faith in a god who has redeemed and will reward him, he will be led at least to the baptism of [implicit] desire, which will assure his justification; and so he will, belonging to the soul of the Church, obtain everlasting salvation.”

**Joseph Pohle, 1852-1916**

*Catholic Encyclopedia, Religious Toleration, 1912*

**Title:** *Catholic Encyclopedia*, vol. 14, “Toleration, Religious,” 1912

**Author:** Joseph Pohle

**N.O.:** Remy Lafort, S.T.D., July 1, 1912, C.L.

**Imp.:** + John Cardinal Farley, Archbishop of New York

“II. THE INADMISSIBILITY OF THEORETICAL DOGMATIC TOLERATION:  
...But does the proposition that outside the Church there is no salvation involve the doctrine so often attributed to Catholicism, that the Catholic Church, in virtue of the principle, ‘condemns and must condemn all non-Catholics’? This is by no means the case. The foolish unchristian maxim that those who are outside the Church must for that very reason be forever lost is no legitimate conclusion from Catholic dogma. ...Justification through baptism or through good faith enlivened by the perfect love of God... may be found outside the Catholic Church. Whoever indeed has recognized the true Church of Christ, but contrary to his better knowledge refuses to enter it and whoever becomes perplexed as to the truth of his belief, but fails to investigate his doubts seriously, no longer lives in good faith, but exposes himself to the danger of everlasting damnation, since he rashly contravenes an important command of God. Otherwise the gentle breathing of grace is not confined within the walls of the Catholic Church, but reaches the hearts of many who stand afar, working in them the marvel of justification and thus ensuring the everlasting salvation of numberless men who either, like upright Jews and pagans, do not know the true Church, or, like so many Protestants educated in gross prejudice, cannot

appreciate her true nature. To all such, the Church does not close the gate of Heaven, although she insists that there are essential means of grace which are not within the reach of non-Catholics.”

This passage also contains the heresy that sanctifying grace exists outside the Catholic Church and thus the heresy that there is remission of sins outside of the Catholic Church where it says, “Justification through baptism or through good faith enlivened by the perfect love of God...may be found outside the Catholic Church.” And the “gentle breathing of grace [that] is not confined within the walls of the Catholic Church” is not actual grace, which would be true, but sanctifying grace, which is heresy. We know the author is referring to sanctifying grace because he says that this “breathing of grace” works “the marvel of justification and thus ensuring the everlasting salvation of numberless men who either, like upright Jews and pagans, do not know the true Church, or, like so many Protestants educated in gross prejudice, cannot appreciate her true nature.”

### *Catholic Encyclopedia, Justification, 1910*

**Title:** *Catholic Encyclopedia*, vol. 8, “Justification,” 1910

**Author:** Joseph Pohle

**N.O.:** Remy Lafort, S.T.D., October 1, 1910, C.L.

**Imp.:** + John Cardinal Farley, Archbishop of New York

“But, not to close the gates of heaven against pagans and those non-Catholics, who without their fault do not know or do not recognize the Sacraments of Baptism and Penance, Catholic theologians unanimously hold that the desire to receive these sacraments is implicitly contained in the serious resolve to do all that God has commanded, even if His holy will should not become known in every detail.”

The apostate Pohle tells a bold lie when he says “Catholic theologians unanimously” teach this heresy. He is hoping the reader is ignorant of the Church Fathers, all of whom thus unanimously condemn the salvation heresy, and most importantly the many popes who infallibly condemned it. He hopes they only know about the many modern heretical theologians since the 16th century who teach the salvation heresy. Therefore, he is relying on the unanimous consensus of modern, heretical theologians who contradict the unanimous consensus of the Church Fathers and infallible papal decrees.<sup>349</sup>

### *Catholic Encyclopedia, Predestination, 1911*

**Title:** *Catholic Encyclopedia*, “Predestination,” 1911

**Author:** Joseph Pohle

**N.O.:** Remy Lafort, S.T.D., June 1, 1911, C.L.

**Imp.:** + John Cardinal Farley, Archbishop of New York

“Since in reality only those reach heaven who die in the state of justification or sanctifying grace, all these and only these are numbered among the predestined, strictly so called. From this it follows that we must reckon among them also all children who die in baptismal grace, as well as those adults who, after a life stained with sin, are converted on their death-beds. The same is true of the numerous predestined who, though outside the pale of the true Church of Christ, yet depart from this life in the state of grace as catechumens, Protestants in good faith, schismatics, Jews, Mohammedans, and pagans. Those fortunate Catholics who at the close of a long life are still clothed in their baptismal innocence, or who after

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<sup>349</sup> See in this book “The Ordinary Magisterium and the Solemn Magisterium Teach the Salvation Dogma,” p. [21](#).

many relapses into mortal sin persevere till the end, are not indeed predestined more firmly, but are more signally favoured than the last-named categories of persons... Will one-half be damned the other half saved? In this question the opinion of the rigorists is opposed to the milder view of the optimists. Pointing to several texts of the Bible (Matt. 7:14; 22:14) and to sayings of great spiritual doctors, the rigorists defend as probable the thesis that not only most Christians but also most Catholics are doomed to everlasting damnation... But supplementing these two sources by arguments drawn from reason, we may safely defend as probable the opinion that the majority of Christians, especially of Catholics, will be saved."

When the heretic Pohle says that "the majority of Christians, especially Catholics, will be saved," he includes Protestants and schismatics with Catholics and that is heresy because only Catholics are true Christians and because Protestants and schismatics are outside the Catholic Church and outside the Catholic Church there is no salvation.

He also holds the heresy that most men will be saved. Hence he denies the dogma that only few men will be saved by presenting it only as an allowable opinion that thus may be erroneous.<sup>350</sup>

### *Catholic Encyclopedia, Sacrifice of the Mass, 1911*

Because Pohle believes Christ-denying Jews and heathens can be saved, he also heretically teaches that Masses can be offered up for deceased Christ-denying Jews and heathens.

**Title:** *Catholic Encyclopedia*, vol. 10, "Mass, Sacrifice of the," 1911

**Author:** Joseph Pohle

**N.O.:** Remy Lafort, S.T.D., October 1, 1911, C.L.

**Imp.:** + John Cardinal Farley, Archbishop of New York

"Mass may be celebrated privately for the souls of deceased Jews and heathens, who have led an upright life..."

### **Rev. Francis Spirago, b. 1862**

#### *The Catechism Explained, 1921*

**Title:** *The Catechism Explained*, 1899, 1921

**Author:** Rev. Francis Spirago, S.T.D. Edited by Fr. Richard F. Clarke, S.J.

**N.O.:** Arthur J. Scanlon, S.T.D.

**Imp.:** + Patrick J. Hayes, D.D., Archbishop of New York, New York, October 18, 1921

**Pub.:** Benziger Bros. (Printers to the Apostolic See)

"3. Whoever through his own fault remains out4emains outside the Church, he may be saved if he leads a God-fearing life; for such a one is to all intents and purposes a member of the Catholic Church. The majority of men who have been brought up in heresy think that they belong to the true Church; their error is not due to hatred of God. A man who leads a good life and has the love of God in his heart really belongs to the Church, and such a one is saved, not by his heresy, but by belonging to the Church. ...The invisible members are those who without any fault of their own are outside the Church leading God-fearing lives."

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<sup>350</sup> See in this book, "Few Are Saved," p. 90.

## Fr. J. Bainvel, S.J., 1858-1937

### *Is There Salvation Outside the Catholic Church?, 1917*

**Title:** *Is There Salvation Outside the Catholic Church?*, 1917

**Author:** Fr. J. Bainvel, S.J. Translated by Fr. J. L. Weidenhan, S.T.L.

**N.O.:** F. G. Holweck, *Censor Librorum*, Sti. Ludovici, die 31 Maii, 1917

**Imp.:** +Joannes J. Glennon, Archiepiscopus Sti. Ludovici, Sti. Ludovici, die 28 Junii 1913

**Pub.:** Originally published in 1917 by B. Herder Book Co., St. Louis, Missouri. Reprinted in 1920. Published by Tan Books and Publishers, Inc., Rockford, Illinois, 1979

“We belong to it [the Catholic Church] by desire (*voto*), when, though not members in the proper meaning of the term, we nevertheless desire to be such. This desire may be explicit, as was the case with catechumens of the early centuries. Likewise it may be implicit, as in the case of those who are unaware that there is a divinely founded Church, yet desire to do all that God requires of them for salvation.” (Chap. 1, p. 4)

“No Catholic denies, nor can he deny without running counter to the Church’s teaching, that among Protestants, schismatics and pagans there are souls which are really on the road to everlasting life.” (Chap. 2, p. 19)<sup>351</sup>

“When the Church insists that outside her pale there is no salvation, she does not intend thereby to pass judgment on individual cases, nor on the exceptions to the rule, nor on whatever, to employ the language of philosophy, is connected *per accidens* (by accident) with the general economy of salvation.” (Chap. 5, p. 45)

“We see that a soul may belong to the Church in desire, without suspecting at all that there is such a thing as a Church... Is it not this desire that we spontaneously recognise in the case of our separated brethren, for example, in the case of Anglicans and the orthodox Russians, when we see them adhering to Christ by faith and by works of faith, yet all the while in invincible ignorance of the exclusive rights of the Roman Church? They are faithful sheep, yet they wander, unconsciously it is true, in the midst of a strange flock; but we regard them as members of the true flock of Christ because at heart, despite their errors, they are in the sheepfold of Christ. The same is the case, other things being equal, with those who live outside all visible relation with Christ of any of the Christian sects.” (Chap. 6, pp. 57-58)

## Bishop Alexander MacDonald, 1858-1941

### *The Apostolic Authorship of the Symbol and The Symbol of the Apostles, 1903*

**Title:** *The Apostolic Authorship of the Symbol*, 1903

**Author:** Bishop Alexander MacDonald, D.D., V.G.

**Pub.:** *American Ecclesiastical Review*, Volume 28

**Title:** *The Symbol of the Apostles*, 1903

**Author:** Bishop Alexander MacDonald, D.D., V.G.

**N.O.:** Remigius Lafort, S.T.L., Censor

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<sup>351</sup> What a huge, huge, humongous, bold-faced lie! The true Catholic Church teaches the opposite and thus condemns him as a heretic. (See in this book “The Ordinary Magisterium and the Solemn Magisterium Teach the Salvation Dogma,” p. 21.)

**Imp.:** +John Cameron, Bishop of Antigonish; +Joannes M. Farley, D.D., Archbishop of New York, August 3, 1903

**Pub.:** New York, Christian Press Association Publishing Company, 26 Barclay Street, 1903

Apostate Bishop Alexander MacDonald, *The Apostolic Authorship of the Symbol and The Symbol of the Apostles*, 1903: “An unbaptized person in good faith, who should have only attrition for his sins, would obtain the forgiveness of them by receiving Holy Communion from the hands of the Church.” (Part 4, p. 444) (Chapter 4, section 3, p. 137)

There are several heresies in this one statement: 1) the salvation heresy because he has an unbaptized pagan having his sins remitted as a pagan and thus being in the way of salvation; 2) the heresy that non-Catholics are allowed to receive the sacrament of Holy Communion; 3) the heresy that Holy Communion remits original sin and mortal sin; and 4) the heresy and sacrilege that men can receive Holy Communion when they are in a state of original sin or mortal sin. It is dogma that men must be in a state of grace to receive Holy Communion (and only members of the Catholic Church can be in a state of grace) and that Holy Communion remits venial sins but not mortal sins or original sin. The smarter these intellectual heretics are, the more stupid, foolish, and absurd they are.

“Be not more wise than is necessary, lest thou become stupid.” (Ectes. 7:17)

### **G. H. Joyce, 1864-1943**

#### *Catholic Encyclopedia, The Church, 1908*

**Title:** *Catholic Encyclopedia*, vol. 10, “Church, The,” 1908

**Author:** G. H. Joyce

**N.O.:** Remy Lafort, S.T.D., November 1, *Censor Librorum*, 1908

**Imp.:** +John Cardinal Farley, Archbishop of New York

“VI. The Necessary Means of Salvation: ...*Extra Ecclesiam nulla salus*. This saying has been the occasion of so many objections that some consideration of its meaning seems desirable. It certainly does not mean that none can be saved except those who are in visible communion with the Church. The Catholic Church has ever taught that nothing else is needed to obtain justification than an act of perfect charity and of contrition. Whoever, under the impulse of actual grace, elicits these acts, receives immediately the gift of sanctifying grace, and is numbered among the children of God. Should he die in these dispositions, he will assuredly attain heaven. It is true such acts could not possibly be elicited by one who was aware that God has commanded all to join the Church, and who nevertheless should willfully remain outside her fold. For love of God carries with it the practical desire to fulfill His commandments. But of those who die without visible communion with the Church, not all are guilty of willful disobedience to God’s commands. Many are kept from the Church by ignorance. Such may be the case of numbers among those who have been brought up in heresy. To others the external means of grace may be unattainable. Thus an excommunicated person may have no opportunity of seeking reconciliation at the last, and yet may repair his faults by inward acts of contrition and charity.

“It should be observed that those who are thus saved are not entirely outside the pale of the Church. The will to fulfill all God’s commandments is, and must be, present in all of them. Such a wish implicitly includes the desire for incorporation with the visible Church: for this, though they know it not, has been commanded by

God. They thus belong to the Church by desire (voto). Moreover, there is a true sense in which they may be said to be saved through the Church. In the order of Divine Providence, salvation is given to man in the Church: membership in the Church Triumphant is given through membership in the Church Militant. Sanctifying grace, the title to salvation, is peculiarly the grace of those who are united to Christ in the Church: it is the birthright of the children of God. The primary purpose of those actual graces which God bestows upon those outside the Church is to draw them within the fold. Thus, even in the case in which God saves men apart from the Church, He does so through the Church's graces. They are joined to the Church in spiritual communion, though not in visible and external communion. In the expression of theologians, they belong to the soul of the Church, though not to its body. Yet the possibility of salvation apart from visible communion with the Church must not blind us to the loss suffered by those who are thus situated. They are cut off from the sacraments God has given as the support of the soul. In the ordinary channels of grace, which are ever open to the faithful Catholic, they cannot participate. Countless means of sanctification which the Church offers are denied to them."

**Rev. Charles Alfred Martin, b. 1874**

*Catholic Religion, 1918*

**Title:** *Catholic Religion*, 1918

**Author:** Rev. Charles Alfred Martin

**N.O.:** F. G. Holweck, Sti. Ludovici, die 26 Junii 1913, C. L.

**Imp.:** Imprimatur: +Joannes J. Glennon, Archiepiscopus, Sti. Ludovici, die 6 Junii, 1917.

"[Chapter 10, pp. 176-177] Baptism of Desire. Baptism of desire is, in a word, an act of perfect love of God; including therefore, however implicitly, the will to do all that God has ordained for salvation. 'Every one that loveth God is born of God.' We may trust that even among the pagans there are some souls who live according to the light that is given them. It is by this measure that they will be judged. We may suppose souls who conform their will to the will of God and implicitly embrace His law though they have little explicit knowledge of it. They would be Christians and baptized gladly, if they knew that God so willed. God can give such souls even a knowledge of His revelation, that they may make a supernatural act of faith. Such souls may be united with God by Baptism of desire. No Salvation Outside the Church. ...If one who professes a false religion is saved, he is saved not through his false religion, but only inasmuch as he is (however unconsciously) a member of the true Church."

**Rt. Rev. Joseph Stedman, 1878-1946**

*My Sunday Missal, 1956*

**Title:** *My Sunday Missal (Explained)*, 1956

**Author:** Rt. Rev. Joseph Stedman, Director of the Confraternity of the Precious Blood

**N.O.:** Martinus J. Healy, S.T.D., C.L.

**Imp.:** +Thomas Emundus Molloy, S.T.D., Archiepiscopus-Episcopus, Brooklyniensis, Brooklynii: die 4 Junii 1956, die 26 Januarii 1956

“[Second Sunday of Lent, p. 144] After Mass, Review your Catechism: ...I believe that, nevertheless, all those outside the Church through no fault of their own, will be saved if they *follow their conscience* and do not die in mortal sin.”

### **Rev. Denis Fahey, C.S.Sp, 1883-1954**

#### *The Kingship of Christ and the Conversion of the Jewish Nation, 1953*

**Title:** *The Kingship of Christ and the Conversion of the Jewish Nation, 1953*

**Author:** Rev. Denis Fahey, C.S.Sp., D.D., D. Ph., B.A.

**Imp. Potest:** P. O’Carroll, C.S.Sp.

**N.O.:** Jacobus Browne, C.D.

**Imp.:** +Jacobus, Episcopus Fernesis, die 26 Januarii 1953

“[Chap. 4, “Jewish Naturalism,” p. 52] The Jews, as a nation, are objectively aiming at giving society a direction which is in complete opposition to the order God wants. It is possible that a member of the Jewish Nation, who rejects Our Lord, may have the supernatural life which God wishes to see in every soul, and so be good with the goodness God wants, but objectively, the direction he is seeking to give to the world is opposed to God and to that life, and therefore is not good. If a Jew who rejects our Lord is good in the way God demands, it is in spite of the movement in which he and his nation is engaged.”

### **Pius XII (1876-1958)**

Apostate Antipope Pius XII denied the Salvation Dogma in his following encyclical.

Apostate Antipope Pius XII, *Mystici Corporis*, 1943: “For Those Who Are Not Yet Members of the Church. 103. As you know, Venerable Brethren, from the very beginning of Our Pontificate, We have committed to the protection and guidance of heaven those who do not belong to the visible Body of the Catholic Church... We ask each and every one of them to correspond to the interior movements of grace, and to seek to withdraw from that state in which they cannot be sure of their salvation. For even though by an unconscious desire and longing they have a certain relationship with the Mystical Body of the Redeemer, they still remain deprived of those many heavenly gifts and helps which can only be enjoyed in the Catholic Church.”

Therefore, the apostate Antipope Pius II teaches the heresy that certain non-Catholics are related and thus belong to the Catholic Church in some way—“they have a certain relationship with the Mystical Body of the Redeemer.” And when he says they “do not belong to the visible Body of the Catholic Church,” he implies that they belong to the soul of the Catholic Church; Hence, he teaches yet another heresy that the soul of the Church exists outside the body of the Church. When he says “they cannot be sure of their salvation” in such a state, he teaches that they could be saved in such a state but cannot be certain, which is a denial of the Salvation Dogma. To uphold the Salvation Dogma, he had to say, they cannot be saved in such a condition. Consequently, he gives non-Catholics hope that they can in the way of salvation and be saved while believing in false gods and adhering to false religions.

Beware of the fact that in other of his encyclicals, he seems to uphold the Salvation Dogma, as he uses the heretical scholastic ploy of wilful contradictions and wilful ambiguity. It only takes

one notorious heresy to make a heretic no matter how many other times the heretic professes the dogma in other places. Many of the Arian heretics, such as Arius, resorted to this ploy. It is certain that Pius XII knew the teachings of the modern theologians that deny the Salvation Dogma and yet never condemned their heresy nor denounced them as heretics and thus he either believed in their heresy (as taught in his above encyclical), or he believed that the heresy was an allowable opinion that thus could be correct.

### **Reginald Garrigou-Lagrange, O.P., 1877-1964**

#### *Life Everlasting, 1947*

Apostate Garrigou-Lagrange, O.P., *Life Everlasting*: “Theologians in general are inclined to fill out what Scripture and tradition tell us by distinguishing the means of salvation given to Catholics from those that are given men of good will beyond the borders of the Church. . . . If we are treating of all Christians, of all who have been baptized, Catholic, schismatic, Protestant, it is more probable, theologians generally say, that the great number is saved. First, the number of infants who die in the state of grace before reaching the age of reason is very great. Secondly, many Protestants, being today in good faith, can be reconciled to God by an act of contrition, particularly in danger of death. Thirdly, schismatics can receive a valid absolution. If the question is of the entire human race, the answer must remain uncertain, for the reasons given above. But even if, absolutely, the number of the elect is less great, the glory of God’s government cannot suffer. Quality prevails over quantity. One elect soul is a spiritual universe; further, no evil happens that is not permitted for a higher good. Further, among non-Christians (Jews, Mohammedans, pagans) there are souls which are elect. Jews and Mohammedans not only admit monotheism, but retain fragments of primitive revelation and of Mosaic revelation. They believe in a God who is a supernatural rewarder, and can thus, with the aid of grace, make an act of contrition. And even to pagans, who live in invincible, involuntary ignorance of the true religion, and who still attempt to observe the natural law, supernatural aids are offered, by means known to God.” (Part 5, Chapter 32-The Number of the Elect)

And just like most if not all of the salvation heretics, the deranged Lagrange believed that it is possible that most men are saved, which is a denial of the dogma that few are saved.<sup>352</sup>

While defending this heresy, he taught that humans may be living on other planets other than earth, which denies the dogmas that Adam and Eve were the first humans God created, that all other humans came from Adam and Eve, that Adam’s original sin is inherited by every human except Jesus and Mary, and that Jesus came to redeem all men:

Apostate Garrigou-Lagrange, *Life Everlasting*: “When we speak of men exclusively, we do not know, first of all, if among the worlds scattered in space the earth is the only one that is habitable. But if we restrict our question to men on our planet, the number of the elect remains a matter of controversy. . . . Many Fathers and theologians incline to the smaller number of the elect, because it is said in Scripture: ‘Many are called, but few are chosen.’ Again: ‘Enter you in at the narrow gate; for wide is the gate and broad is the way that leadeth to destruction; and many there are who go in thereat; how narrow is the gate and strait is the way that leadeth to life and few there are that find it.’ Still, these texts are not absolutely demonstrative. Thus, following many others, Pere Monsabre remarks: ‘If these words were intended for all places and for all times, then the opinion of the small number of the elect would triumph. But we are permitted to think that they are

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<sup>352</sup> See in this book, “Few Are Saved,” p. [90](#).

meant, directly, for the ungrateful time of our Savior's own preaching. When Jesus wishes us to think of the future, He speaks in another manner. Thus He says to His disciples: 'If I be lifted up from the earth, I will draw all things to Myself.' ... The common opinion of the Fathers and ancient theologians is without doubt that those who are saved do not represent the greater number. We may cite in favor of this view the following saints: Basil, John Chrysostom, Gregory Nazianzen, Hilary, Ambrose, Jerome, Augustine, Leo the Great, Bernard, Thomas Aquinas. Then, nearer to our own times: Molina, St. Robert Bellarmine, Suarez, Vasquez, Lessius, and St. Alphonsus. But they give this view as opinion, not as revealed truth, not as certain conclusion. In the last century the contrary opinion, namely, of the greater number of the elect, was defended. ... Restricting the question to Catholics, we find the doctrine, generally held especially since Suarez, that, if we consider merely adults, the number of the elect surpasses that of the reprobate. If adult Catholics do at one time or another sin mortally, nevertheless they can arise in the tribunal of penance, and there are relatively few who at the end of life do not repent, or even refuse to receive the sacraments." (Part 5, Chapter 32-The Number of the Elect)

*The Theological Virtues, I: On Faith, 1964*

**Title:** *The Theological Virtues, I: On Faith*

**Author:** Reginald Garrigou-Lagrange, O.P. Translated by Thomas a Kempis Reilly, O.P. This book is a translation of *De Virtutibus Theologicis*, by Reginald Garrigou-Lagrange, O.P., published by Roberto Berruti & Co., Torino, Italy

**Imp. Potest:** Gilbert J. Graham, O.P., Provincial

**Imp.:** +Joseph Cardinal Ritter, Archbishop of St. Louis, Sept. 4, 1964

**Pub.:** Published by Herder Book Co., 1965

Apostate Garrigou-Lagrange, *The Theological Virtues, I, On Faith*, 1964: "*Second part of the third opinion.* John of St. Thomas is aligned with us in supporting the following proposition as probable. The medial necessity we have analyzed as binding *per se* may not always be verified. It is probable that exception may occur in territories where the Gospel has not been sufficiently preached. This, however, is *per accidens*. It's 'an exception that proves the rule.' For this reason the rule is couched in a manner that provides for it, through the modifying phrase: 'After the sufficient promulgation of the Gospel.' ... An infidel swelling among Mohammedans, for instance, and habitually doing what his conscience judges to be right, may have no better help than an interior inspiration to keep good. He may have no knowledge whatever of revelation strictly so called, nor of an immediate intervention bordering on the miraculous. He simply follows along that traces of a lost revelation that still survive, and trusts in a God 'who is, and who rewards.' Implicitly the infidel would be making room for faith in Christ. ... We may join with the Salmanticenses (*De Fide*, n. 79) and Suarez in maintaining that 'it is possible for a catechumen to have had nothing proposed to him for belief but God, the supernatural author and end of man. No explicit knowledge of Christ the Lord has reached his ears. Nevertheless, the catechumen conceives a definite faith in God as his supernatural author and supernatural end, not believing explicitly in Christ of whom he has never heard. For the fact that his new faith is firm in God as supernatural beginning and end, he is capable of loving God through charity, and therefore may be justified. Therefore, under the New Law, it is only *per accidens*, that is, a pure contingency, that an individual adult may attain to justification without having explicit faith in Christ.'" (Article 7, Is It Necessary for Salvation that All Who Attain Thereto Should Believe Explicitly in the Incarnation: Explanation of the Third Opinion, pp. 235-236.)

## Rev. Heribert Jone, 1885-1967

### *Moral Theology, 1956*

**Title:** *Moral Theology*, 1956

**Author:** Rev. Heribert Jone, O.F.M. Cap., J.C.D. (Englished and adapted to the laws and customs of the United States of America by Rev. Urban Adelman, O.F.M. Cap., J.C.D.)

**N.O.:** Richard Ginder, S.T.L., *Censor Librorum*, 1955; Pius Kaelin, O.F.M. Cap., *Censor Deputatus*, 1955, 1961

**I.P.:** Victor Green, O.F.M. Cap., *Provincial*, 1955; Giles Staab, O.F.M. Cap., *Provincial*, November 30, 1961

**Imps.:** +John Francis Dearden, D.D., Bishop of Pittsburgh, August 15, 1955; +John J. Wright, D.D., Bishop of Pittsburgh, December 8, 1961

**Pub.:** The Newman Press, Westminster, Maryland, 1956

“**118. - II. Necessary Knowledge of Faith.** 1. By *necessity of means* (necessitate medii) every one who has attained the use of reason must know and believe that there is a God who rewards the good and punishes the wicked. Probably one must also know and believe in the Blessed Trinity and the Incarnation. ... If a dying person cannot be further instructed he may be baptized or absolved though he only believes in God who rewards the good and punishes the wicked.”

## Fr. Joseph Clifford Fenton, 1906-1969

The apostate Fr. Joseph Clifford Fenton is perhaps the most coy and dangerous of the salvation heretics. In his works he exposes many salvation heretics and their heretical imprimated books and hence seems to hold the Salvation Dogma when one first reads many pages from his works. Yet if one reads all the pages of his works, he will discover that Fenton himself was a salvation heretic. Fenton believed that certain Protestants and schismatics could actually be inside the Catholic Church and in the way of salvation while adhering to their false Church and false religion.

Fr. Joseph Clifford Fenton was a member of the Pontifical Roman Theological Academy, Counselor of the Sacred Congregation of Seminaries and Universities, Professor of Fundamental Dogmatic Theology of the Catholic University of America, and Editor of *The American Ecclesiastical Review*.

### *American Ecclesiastical Review, 1944*

**Title:** *American Ecclesiastical Review*, vol. 110, 1944, “Extra Ecclesiam Nulla Salus”

**Author:** Fr. Joseph Clifford Fenton

“[p. 303] Strictly speaking, it is not necessary that the person who has charity should be fully informed about the identity of the true Church of Jesus Christ in this world. Thus it is perfectly possible that a man should intend to live within the Sheepfold of Christ and at the same time not be aware that the Roman Catholic Church is the society he seeks. The error which beclouds his mind does not change his vital orientation... He lives as one possessed of that *amor fraternitatis*... as the essential factor in the Catholic Church’s inward bond of unity. He truly intends to be a member of Christ’s Mystical Body.”

*The Catholic Church and Salvation, 1958*

**Title:** *The Catholic Church and Salvation*

**Author:** Fr. Joseph Clifford Fenton

**N.O.:** Edward A. Cerny, S.S., D.D., *Censor Librorum*

**Imp.:** +Francis P. Keough, D.D., Archbishop of Baltimore, May 12, 1958

**Pub.:** Sands & Co. (Publishers) Ltd., Glasgow

“[p. 69-70] It is definitely not a teaching of the Catholic theologians that there can be no true act of divine or supernatural faith apart from an explicit awareness and acceptance of the Catholic religion as the true religion and of the Catholic Church as the true kingdom of God... True supernatural faith can exist even where there is only an implicit belief in the Catholic Church and Catholic religion. ...A person invincibly ignorant of the true religion can attain everlasting salvation. ...Hence since it is possible for a man to have genuine supernatural faith and charity and the life of sanctifying grace, without having a distinct and explicit knowledge of the true Church and of the true religion, it is possible for this man to be saved with only an implicit knowledge and desire of the Church.”

“[p. 75] (2) The person who is invincibly ignorant of the true religion, and who sedulously obeys the natural law, lives an honest and upright life, and is prepared to obey God, can be saved through the workings of divine light and grace. (3) Such a person has already chosen God as his ultimate End. He has done this in an act of charity. He is in the state of grace, and not in the state of original or mortal sin. In this act of charity there is involved an implicit desire of entering and remaining within God’s true supernatural kingdom. Such a person has had his sins remitted ‘within’ the true Church of Jesus Christ.”

“[pp. 94-95] It remains true that by reason of invincible ignorance, some of the members of these dissident and schismatical communities may receive the Eucharist and take part in the Eucharistic sacrifice fruitfully. Nevertheless the fact remains that this is possible only in the terms of inculpable ignorance. ...It is easy to see that the person who has even the valid Eucharist in a religious community apart from and opposed to the Catholic Church is at a great disadvantage compared with a member of the true Church. The great advantages in the possession of members of the Catholic Church and not available to people who are in the Church only by force of an implicit desire or intention to enter it can thus be summed up under the headings of the authorized and infallible teaching of divine public revelation, the guidance of Our Lord through the government of the true Church; and the sacramental and liturgical life within the Mystical Body of Jesus Christ. With these go the various blessings and prayers and indulgences which together constitute a benefit beyond price for those who seek and serve God in the true Church of His Divine Son. The non-member of the Catholic Church is comparatively insecure with regard to the affair of his salvation precisely because he lacks these benefits. Even though he should be in a state of grace and even though he should implicitly intend to enter the true Church, he has not the benefit of a visible and living magisterium which can speak to him with the voice and power of Our Lord Himself. He is not the beneficiary of a visible rule in which Our Lord Himself directs and guides His Church. And he cannot live, until he actually enters the Church as a member, the sacramental life within the Mystical Body of Jesus Christ.”

“[p. 116, 118] In the text of *Suprema haec sacra* we are reminded that the need for this supernatural faith holds true even where there is merely an implicit desire to enter the Catholic Church. In other words, it is possible to have a man attain salvation when he has no clear-cut notion of the Church, and desires to enter it only insofar as he wills to do all the things God wills that he should do. ... (8) It is possible for this desire of entering the Church to be effective, not only when it is

explicitly, but also (when the person is invincibly ignorant of the true Church) even when that desire or *votum* is merely implicit.”

(For further explanation on Fenton’s teachings regarding the Salvation Dogma, see in this book, “The Apostate Fr. Fenton Identified Theologies and Theologians that Denied the ,” p. [273](#).)

### **Revs. Rumble, 1892-1975 and Carty, d. 1964**

#### *Radio Replies, 1940*

**Title:** *Radio Replies*, 1940

**Authors:** Rev. Leslie Rumble, M.S.C., and Rev. Charles Mortimer Carty

**Imp.:** +Joannes Gregorius Murray, Archiepiscopus Sancti Pauli, die 10 Julii, 1940

**Pub.:** Radio Replies Press, St. Paul, Minn., U.S.A.

“[vol. 2] **722. Does Catholic doctrine allow that the soul of an unbaptized heathen can enter heaven?** Not in the case of unbaptized infants who die before coming to the use of reason and the stage of personal responsibility. The heathens who do come to the age of personal responsibility can attain to the supernatural order of grace and inherit that very heaven for which baptism is normally required on certain conditions. For example, a pagan may never have heard of the Gospel, or having heard of it, may have quite failed to grasp its significance. He remains a heathen, knowing no better, and dies without receiving the actual Sacrament of Baptism. In such a case God will not blame him for that for which he is really not responsible. At the same time, God wills all men to be saved, and will certainly give that heathen sufficient grace for his salvation according to the condition in which he is. If that heathen, under the influence of interior promptings of conscience and the actual inspirations of grace given by God, repents sincerely before death of such moral lapses as he has committed during life, he will secure forgiveness, and save his soul in view of the Baptism he would have been willing to receive had he known it to be necessary, and could he have done so. We Catholics say that such a heathen has been saved by Baptism of Desire. The desire, of course, is implicit only.”

### **Donald Attwater, 1892-1977**

#### *A Catholic Dictionary, 1946*

**Title:** *A Catholic Dictionary*, 1946

**Author:** Donald Attwater

**Pub.:** Macmillan, New York, 552 pp. (First published in 1931 as the *Catholic Encyclopedia Dictionary*)

“SALVATION: Outside the Church no salvation: This dogma refers to those who are outside the Church by their own fault. There is a command to enter the Church, which is the prescribed way to Heaven. He who refuses to join the Church which Christ founded, recognizing that Christ commanded adherence to his Church, is in the way of perdition. But those who are in invincible ignorance will not be condemned merely on account of their ignorance... Those non-Catholics who are saved are in life outside the visible body of the Church, but are joined invisibly to the Church by charity and by that implicit desire of joining the Church which is inseparable from the explicit desire to do God’s will.”

“DESIRE, BAPTISM OF, is one of the two possible substitutes for Baptism of water. When it is not possible thus to be baptized, an act of perfect contrition or pure love of God will supply the omission. Such acts are a perfect and ultimate disposition calling for the infusion of sanctifying grace, and at least implicitly include a desire and intention to receive Baptism of water should occasion offer. Infants are not capable of Baptism of desire. An heathen, believing, even though in a confused way, in a God whose will should be done and desiring to do that will whatever it may be, probably has Baptism of desire. It may reasonably be assumed that vast numbers of persons unbaptized by water have thus been rendered capable of enjoying the Beatific Vision.”

### **Fr. Riccardo Lombardi, S.J., 1908-1979**

#### *The Salvation of the Unbeliever, 1956*

**Title:** *The Salvation of the Unbeliever, 1956*

**Author:** Fr. Riccardo Lombardi, S.J. Translation from the Italian original *La Salvezza di chi non ha fede* (Edizione “*La Civiltà Cattolica*”, Rome) by Dorothy M. White

**N.O.:** Daniel Dvivesteijn, S.T.D., Censor Depvtatvs

**Imp.:** + E. Morrogh Bernard, Vicarivs Generalis, Westmonasterii, die XIX Decembris MCMLV

**Pub.:** The Newman Press. First published 1956 in Great Britain

“We begin by concentrating all our effort on the exact definition of the act of faith which is declared to be indispensable. ...The object of this faith in its minimum indispensable expression is the existence of the divine Rewarder... Having thus concluded the more theoretical parts of this book, it is not difficult, on the basis of the preceding conclusions, to indicate some rays of hope which may permit us to approach the unbeliever with a feeling of respect and confidence; a very slender ray of hope appears to illuminate even the worst case of all, that of the apostates. ...In the very first chapter we explained the threefold motives of our dedication, the threefold importance which this treatise should have for them. First: in order that they may confute the objection so frequently raised that Catholic doctrine teaches that all those who do not share the Church’s faith are damned, and this in spite of the fact that this faith has been, and still is, beyond the reach of vast multitudes of men. ...With regard to the first we have seen that, considering only the obligation of faith and its correlative sin of unbelief, it must not be asserted that all those adults will be damned who die without explicit belief in the Church; only those are damned who refuse God the homage of that indispensable minimum faith which is truly possible to all, or that ampler faith which, in individual cases, has been sufficiently offered for assent. ...Are adults who die unbelieving all equally damned? ...No, if by unbelieving we only mean not believing explicitly what the Catholic Church teaches. In this case God will see whether a man has at least that faith which is practically possible for him in his actual circumstances.” (Final Summary and Conclusions, pp. 360-362.)

### **Padre Pio, 1887-1968**

The apostate Padre Pio denied the Salvation Dogma. He believed that certain men who died worshipping a false god or believing in a false religion or adhering to a false Church or sect are saved.

On one occasion, Padre Pio did not try to convert an obstinate Presbyterian woman, Adelaide Pyle, who became his personal friend through her daughter, Mary Pyle, who was a close friend of Padre Pio. Not only did he not attempt to convert her, but he said that she would be saved even though she believed in a false religion and adhered to a false Church—the Presbyterian religion and Church:

“Padre Pio on Salvation Outside the Church,” by apostate Frank M. Rega, S.F.O.: “Mary [Pyle] often tried to convince her mother to convert to Catholicism as she herself had done, but Adelaide reportedly said in Padre Pio’s presence, ‘I would rather allow myself to be burned alive for my religion!’ Padre Pio advised Mary not to push her mother to convert: ‘Let her be! Don’t upset her peace.’<sup>353</sup> However, Mary continued to worry because her mother was not a Catholic, and Padre Pio counseled, ‘Let’s not confuse her. She will be saved because she has faith.’<sup>354</sup>

“In 1936, Adelaide, who had grown older and was nearing death, made one last trip to San Giovanni Rotondo. As she said goodbye to Padre Pio at the end of this visit, the saintly [RJMI: apostate] priest pointed heavenward, saying to the Protestant Adelaide, ‘I hope we will see each other again soon, but if we don’t see each other here, we will see each other up there.’<sup>355</sup> She passed away in the fall of 1937 at the age of seventy-seven.<sup>356</sup> Her daughter Mary then became pre-occupied about her mother’s salvation. After dreaming that her mother was in Rome standing in front of the Vatican, she poured out her anxiety to Padre Pio. He replied, ‘And who told you that your mother could not be saved?’<sup>357,, 358</sup>

On another occasion, Padre Pio stated that an apostate Jew who died would be saved but it would be necessary to pray much for him:

“Padre Pio on Salvation Outside the Church,” by apostate Frank M. Rega, S.F.O.: “Fr. Alessio Parente, O.F.M. Cap., lived and worked alongside Padre Pio for many years in Our Lady of Grace Friary at San Giovanni Rotondo. He wrote numerous books about his confrere, and his works provide reliable source material for the saint.

“The following information is from Fr. Alessio’s book *The Holy Souls*,<sup>359</sup> and was related by a ‘very good friend’ of his, Mrs. Florence Fine Ehrman, the daughter of the person in question.

“In 1965 her father, Julius Fine, who had practiced the Jewish faith all his life... was stricken with what is commonly called ‘Lou Gehrig’s disease.’ Mrs. Ehrman wrote to Padre Pio beseeching a cure for her father from this fatal illness. A short time later she received the reply that Padre Pio would pray for her father and would take him under his protection.

“When her father passed away in February of the next year, she was able to accept his death peacefully. However after some time, she began to worry about whether or not he was saved, even though he had been a very loving and kind husband and father...

“On a visit to the friary at San Giovanni Rotondo in the fall of 1967, she was told by a personal friend...to write down whatever she wished to ask Padre Pio, and this friend would present the letter to him. She of course wrote down her concerns about the everlasting state of her father’s soul—this good and gentle Jewish man who had

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<sup>353</sup> Footnote 8: “Massa, Bonaventura, *Mary Pyle, She Lived Doing Good to All*, San Giovanni Rotondo, Our Lady of Grace Capuchin Friary, 1986, p. 101.”

<sup>354</sup> Footnote 9: “Ibid., p. 116.”

<sup>355</sup> Footnote 10: “Ibid., p. 108.”

<sup>356</sup> Footnote 11: “Ruffin, C. Bernard, *Padre Pio: the True Story (Revised and Expanded)*, Huntington, IN, *Our Sunday Visitor*, 1991, p. 240.”

<sup>357</sup> Footnote 12: “Massa, *Mary Pyle*, p. 108.”

<sup>358</sup> Published in *Christian Order*, 12/2006 issue.

<sup>359</sup> Footnote 14: “Parente, Fr. Alessio, *The Holy Souls: “Viva Padre Pio,”* San Giovanni Rotondo, Our Lady of Grace Capuchin Friary, 1990, pp. 104-106.”

never been baptized. The reply from Padre Pio, which she received in writing, was this: 'Julius Fine is saved, but it is necessary to pray much for him.' Her mind was put at ease by such a 'sure and definite' statement, since she understood that her father was in Purgatory, his salvation guaranteed."

### **Dr. Ludwig Ott, 1906-1985**

#### *Fundamentals of Catholic Dogma, 1952*

**Title:** *Fundamentals of Catholic Dogma, 1952*

**Author:** Dr. Ludwig Ott

**Imp.:** +Bishop Cornelius, Bishop of Cork, 1954, English Edition

**Pub.:** Herder, St. Louis, 1964, xvi, 544p. (6th Edition in English by James Canon Bastible, Trans. from the German by Patrick Lynch

"[p. 310] Membership of the Church is necessary for all men for salvation. (De Fide) ...As against modern religious indifferentism, Pius IX declared: 'On the ground of the Faith it is to be firmly held that outside the Apostolic Roman Church none can achieve salvation; This is the only ark of salvation. He who does not enter into it, will perish in the flood. In the same manner, however, it must be accepted as certain that those who suffer in invincible ignorance of the true religion, are not for this reason guilty in the eyes of the Lord.' The last proposition holds out the possibility that people, who point in fact do not belong to the Church, achieve salvation."

"[p. 241] As far as the content of this faith is concerned, according to Hebr. 11:6, at least the existence of God and retribution in the other world must be firmly held, necessitate medii (by necessity of means) with explicit faith. In regard to the Trinity and the Incarnation, implicit faith indeed suffices."

The apostate Dr. Ott teaches another heresy related to his salvation heresy. He teaches the heresy the most men are saved which agrees with his heretical belief that not only most Protestant and schismatics are saved but also pagans can be saved:

Dr. Ludwig Ott, *Fundamentals of Catholic Dogma*, on "Properties of Predestination," p.242: "...In contrast to the rigoristic view of Mt. 7.13 et seq (cf. Mt. 22,14), which was expounded by St. Thomas also (S. th. I 23,7), that the number of the predestinated is smaller than the number of the reprobate, one might well assume, in view of God's universal desire for salvation, and of Christ's universal deed of salvation, that the kingdom of Christ is not smaller than the kingdom of Satan."

### **Rev. Leo V. Vanyo, 1925-2009**

#### *Requisites of Intention in the Reception of the Sacraments, 1965*

**Title:** *Requisites of Intention in the Reception of the Sacraments, 1965*

**Author:** Rev. Leo V. Vanyo, J.C.L., Priest of the Diocese of Pittsburgh

**N.O.:** Clement Bastnagel, *Censor Deputatus*, May 12, 1961

**Imp.:** + John J. Wright, Bishop of Pittsburgh, May 24, 1961

**Pub.:** The Catholic University of America Press, Inc., 1965

“[p. 63] An Implicit Intention Suffices: 3. Supernatural Attrition Probably Contains a Sufficient Implicit Intention: It is interesting to note that Sporer extended this doctrine so far as to apply it to the case of a dying Jew, provided he had attrition for his sins. Undoubtedly, Sporer made use of this example because he believed that the possibility of an implicit intention to embrace Christianity and to receive baptism would be the most remote in a Jew. Thus, by this example, he indicated the applicability of this doctrine to all cases wherein there was present a true supernatural attrition. [Footnote 12] Sporer, in fact, believed that such a baptism would not only be valid, but also licit, despite the fact that the Jew had earlier resisted all efforts to convert him and had even stated that he preferred death to baptism. [Footnote 13]”

**Footnote 12:** “Judaeus qui habet veram attritionem supernaturalem de peccatis... licite baptizatur in extremo agone constitutus, ratione ac sensibus destitutus qua in tali attritione etiam implicite involvitur voluntas servandi omnia praecepta (adeoque etiam baptismum suscipiendi) ad salutem aeternam consequendam necessaria.”— Sporer, *Theologia Moralis Sacramentalis*, Pars I, c. 2, sect. 3, n. 151.

Footnote 13: *Loc. cit.*

Rev. Vanyo is also guilty of the salvation heresy because he presents Sporer’s salvation heresy as an allowable opinion and does not condemn it as heresy.

### **Fr. Francis A. Sullivan, S.J., 1922-2019**

*Salvation Outside the Church?, 1992*

**Title:** *Salvation Outside the Church*

**Author:** Francis A. Sullivan, S.J.

**Pub.:** Originally published by the Paulist Press, 1992. Currently published by Wipf and Stock Publications, Eugene, Oregon, 2002

In the below quote Fr. Sullivan justifies his denial of the Salvation Dogma by another heresy, the heresy that a dogma can change its meaning as time progresses:

“Conclusion: [pp. 201- 203] What are the historical factors that conditioned medieval Christians to express the doctrine of the necessity of the church in so negative a fashion? ...The limits of their grasp of human psychology led them to the conviction that all those who had heard the message of the gospel and did not accept it must be guilty of sinning against the truth which surely was evident to them. The medieval Christian does not seem to have been capable of understanding how Jews, for instance, living in the midst of Christendom, could fail to recognize the truth of the Christian religion, or how their persistence in their own religion could be anything else than a sin of obduracy. These limits of the geographical and psychological horizons of medieval Christians are historical factors which profoundly conditioned their expression of the doctrine of the necessity of the church for salvation. The atrocious formulation of this doctrine, which the Council of Florence incorporated into its Decree for the Jacobites, can be understood only if one takes into consideration the cultural factors which conditioned medieval Christians to think that all those outside the church must be guilty of grave sin, and hence that God would justly condemn them all to hell. ...Interestingly enough, the necessity of rethinking the medieval solution to this question stimulated some of those theologians to question the assumption that all who had heard the gospel but had not accepted it must be guilty of sin in rejecting the salvation that was offered to them. It would take several centuries more for the limits of the psychological

horizon to expand sufficiently so that the presumption of guilt, which was characteristic of the medieval judgment concerning all those outside the church, would gradually change, first into a recognition that some of them might be in good faith, and then into the general presumption of innocence which is now the official attitude of the Catholic Church. ... Besides this theological development, other factors have also played an important part in bringing about the positive attitude of the modern Catholic Church concerning the salvation of those 'outside.' Perhaps the best way to describe these factors is to speak of a 'broadening of horizons.' In place of a 'ghetto mentality' that was rather typical of Catholicism in the past, Catholics are now open to the values present in the world 'outside the church.' In the first place, through the impact of the ecumenical movement, which came to them at first from the Protestant and Anglican churches, Catholics have come to recognize other Christians as brothers and sisters in Christ. Then, more gradually, there has been the opening of the minds of Catholics to the people who do not share Christian faith, and to the values to be found in their religions. It is obvious that when people are no longer seen as strangers and adversaries, but are accepted as partners in dialogue, they are much less likely to be judged guilty of sin for remaining faithful to their own religious traditions. The conclusion we come to is that cultural factors have had a decisive influence on the way that the dogmatic truth about the necessity of the church for salvation has been expressed by the Catholic Church in the past, and on the way that it is being expressed now. The limited horizons of the medieval Christian mentality, on the one hand, and the expansion of those horizons that began with the discovery of the new world just five hundred years ago, are elements of the 'historical conditioning' which the Congregation for the Doctrine of the Faith has told us we must take into account in interpreting church teaching. Indeed, without taking this into account, it would be hardly possible to explain the difference between what the Catholic Church said in 1442 and what it is saying today about the possibility of salvation for all those people who are 'outside the church.'"

### **Evidence of other theologians who denied the Salvation Dogma**

Below is a list of theologians who denied the Salvation Dogma as identified by the apostate Fr. Joseph Clifford Fenton, who was also a salvation heretic:

Name	Birth	Death
Cano, Melchior	1509	1560
Suarez	1548	1617
Bonal	1600	1653
Salmanticenses	1700's	1700's
Legrand, Louis	1711	1780
Marchini		1800's
Liebermann, Bruno Franz Leopold	1759	1844
Franzelin, Johann Baptist	1816	1886
Scheeben	1835	1888
Newman, "Cardinal"	1801	1890
Ottiger	1822	1891
Pesch	1836	1899
Saiz-Ruiz, Valentine		1900's
Wilhelm		1900's
Lutz, Fr. A.J.		1900's
Lippert		1900's
Michalon		1900's
Heris		1900's
Falcon, Joseph		1900's
Mazella, "Cardinal" Camillus	1833	1900
Prevel		1900's
Lahitton		1900's
Brunsmann	1870	1900's
Vigue, Paul		1900's
Karrer, Otto	1888	1900's
MacGuinness		
Egger		
Casanova		
Marengo		
Michelitsch, Anton	1865	
Hunter, Sylvester	1829	1896
Crosta		
Lambrecht		
Straub		

Calcagno		
Murphy, Fr. John L.	1900's	
Tepe	1833	1904
Schouppe	1823	1904
Palmieri, Domenico	1829	1909
Hurter	1832	1914
Scannell	1854	1917
Mathew, Arnold Harris	1852	1919
Herrmann	1849	1927
Schultes, Reginald Maria	1873	1928
Hugon, Edouard		1929
Billuart	1846	1931
Billot	1846	1931
Tanquerey	1854	1932
Mazzella, Archbishop Orazio	1860	1934
Dorsch	1867	1934
Beraza, Blasio	1862	1936
Bainvel, Jean Vincent, S.J.	1858	1937
Bartmann	1860	1938
Calcagno	1867	1939
De Montcheuil, Yves	1899	1944
Van Noort	1861	1946
Sertillanges	1863	1948
Zubizarreta, Valentin	1862	1948
Herve	1881	1958
Garrigou-Lagrange	1877	1964
Adam, Dr. Karl	1876	1966
Trese, Fr. Leo J.	1902	1970
Danielou, Jean	1905	1974
Otto Karrer	1888	1976
Lombardi, Fr. Ricardo	1908	1979
Watkin, Edward Ingram	1888	1981
De Lubac, Henri	1896	1991
Blanch, Michael	1927	

## The Apostate Fr. Fenton Identified Theologies and Theologians that Denied the Salvation Dogma

### Abbreviations

AER1	<i>American Ecclesiastical Review</i> , v. 110, 1944, “Extra Ecclesiam Nulla Salus,” Fr. Joseph Clifford Fenton.
AER2	<i>American Ecclesiastical Review</i> , April 1948, “The Theological Proof for the Necessity of the Catholic Church, Part 2,” Fr. Joseph Clifford Fenton.
AER3	<i>American Ecclesiastical Review</i> , v. 124, 1951, “The Meaning of the Church’s Necessity for Salvation, Part 1,” Fr. Joseph Clifford Fenton.
AER4	<i>American Ecclesiastical Review</i> , v. 124, 1951, “The Meaning of the Church’s Necessity for Salvation, Part 2,” Fr. Joseph Clifford Fenton.
AER5	<i>American Ecclesiastical Review</i> , v. 130, 1954, “Two Recent Explanations of the Church’s Necessity for Salvation,” Fr. Joseph Clifford Fenton.
CCS	<i>The Catholic Church and Salvation</i> , by Monsignor Joseph Clifford Fenton. Nihil obstat: Edward A. Cerny, S.S., D.D., <i>Censor librorum</i> . Imprimatur: +Francis P. Keough, D.D., Archbishop of Baltimore, May 12, 1958. Sands & Co. (Publishers) Ltd., Glasgow.

### Apostate antipopes betrayed their good words regarding the Salvation Dogma

In 1950 apostate Antipope Pius XII warned that the salvation heresy had crept into imprimatured books by so-called Catholic theologians who were denying the salvation dogma by reducing it to a meaningless formula:

Apostate Antipope Pius XII, *Humani Generis*, 1950: “27. ...Some reduce to a meaningless formula the necessity of belonging to the True Church in order to gain everlasting salvation. 28. These and like errors, it is clear, have crept in among certain of Our sons who are deceived by imprudent zeal for souls or by false science.”

However, Pious XII, himself denied the Salvation Dogma.<sup>360</sup> And he betrayed his good words in the above quote by not putting them into action. He did not denounce the innumerable so-called Catholic theologians by name as heretics who were reducing the Salvation Dogma to a meaningless formula. Nor did he condemn by name their innumerable heretical imprimatured books and place them on the Index of Forbidden Books. Instead, he let these notorious heretics and their notoriously heretical books with imprimaturs fester within the Catholic Church and spread their heretical infection among the flock like wildfire. Obviously he knew by name some of these heretical theologians and their heretical books with imprimaturs or else his statement that “some reduce to a meaningless formula the necessity of belonging to the True Church in order to gain everlasting salvation” would have been a rash judgment not based on facts available to him. Fr. Fenton makes this same observation:

<sup>360</sup> See in this book, “Some Nominal Catholics Who Denied the Salvation Dogma: Pius XII (1876-1958),” p. [261](#).

AER5: “[pp.261-262] In the *Humani generis*, however, Pope Pius XII mentions, among the ‘poisonous fruits’ of the doctrinal novelties with which he is primarily concerned in this encyclical letter, the fact that ‘Some reduce to an empty formula the necessity of belonging to the true Church in order that everlasting salvation may be attained’. According to the Sovereign Pontiff, then, there were theologians who explained this dogma inadequately and inaccurately.”

But who these heretical theologians were, Pius XII did not say. Pius XII’s good words as opposed to his inaction can be compared to a mayor who condemns houses of prostitution that exist in his city and the immoral corruption they cause but does not denounce by name the owners of the houses of prostitution nor condemn by name the houses of prostitution nor arrest the owners and close the houses down. What speaks louder—words or actions! Everyone would know that such a mayor is really a promoter of houses of prostitution and immoral corruption in spite of his correct words against these evil houses and the immoral corruption they cause. His lack of action speaks louder than his words. And so it is with all the apostate antipopes who spoke correctly but betrayed their words by doing nothing effective to enforce their correct words. Jesus Christ warned us about these wicked apostate antipopes who speak the truth but deny it by their actions, when

“Jesus spoke to the multitudes and to his disciples, saying: The scribes and the Pharisees have sitten on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do: but according to their works do ye not; for they say, and do not.” (Mt. 23:1-3)

The wicked high priests and other religious rulers of the Old Covenant Church were guilty of speaking the truth but betraying and undermining it by their actions. Indeed the same applies to the wicked popes, apostate antipopes, and other religious rulers or so-called rulers of the New Covenant Church, the Catholic Church, who teach the truth but undermine it by their actions. These are the ones that St. Paul said profess to know God by speaking the truth but deny it by their evil works. St. Paul teaches that

“They profess that they know God: but in their works they deny him; being abominable, and incredulous, and to every good work reprobate.” (Titus 1:16)

But the apostate antipopes are even worse because they do not even speak the truth on many occasions but instead speak heresies; and thus, on these occasions, they do not even profess the Catholic faith but instead deny it. Therefore, you must not even observe do what they say let alone what they do. Hence they are worse than the evil Pharisees that Jesus and St. Paul condemned.

Apostate Antipope Pius XII is not the only wicked apostate antipope who spoke the truth but betrayed it by his actions. Other wicked and evil apostate antipopes did the same thing, especially from the 12th century onward. Their encyclicals against those who were denying dogmas proved that they knew so-called Catholic theologians were denying dogmas in their heretical imprimatured books. Yet these apostate antipopes did nothing effective to stop the spread of the infection. They did not denounce these so-called Catholic theologians as heretics, nor declare that they had been automatically excommunicated because of their heresy, nor condemn by name their heretical imprimatured books and place them on the Index of Forbidden Books. These apostate antipopes betrayed their good words regarding the dogmas by acting as if phantoms committed these public crimes of heresy and as if their heretical imprimatured books were invisible. In the mean time, these phantom theologians and their invisible books that evaded condemnation by the apostate antipopes were very real and very visible to the flock that was being poisoned by them.

That popes and apostate antipopes may not know of every heretical theologian and their heretical imprimatured books is certain. But to believe that they did not know about any of them or only very few is illogical and a lie because their encyclicals that condemned the heresies and

denounced the heretics in general proved that they had to have specific evidence that certain heretics were teaching heresy in their imprimatured books. If they had no specific evidence, then their encyclicals that condemned in general heresy and heretics would have been rash and false judgments because they were not based on any real evidence.

### **Unlike apostate antipopes, Fr. Fenton identifies theologies and theologians who denied the Salvation Dogma**

While the apostate Fr. Joseph Clifford Fenton identified the theologies and theologians who denied the Salvation Dogma, he did not condemn the heresy as heresy nor denounce the heretics as heretics and thus presented the Salvation Dogma as only an allowable opinion, the Salvation Opinion or Salvation Thesis. Hence he is a salvation heretic himself for presenting a dogma as an allowable opinion that thus may be erroneous. And he also explicitly denied the Salvation Dogma himself in his own way.

Nevertheless, Fr. Fenton presents good evidences of heretical theologies that denied the Salvation Dogma even though he only presents them as non-heretical errors. And he identifies heretical theologians who denied the Salvation Dogma even though he does not denounce them as heretics but instead presents them as Catholic theologians who erred regarding a non-dogmatic opinion.

How could it be that a local priest had more information than the apostate antipope in Rome regarding heretical theologians and their heretical imprimatured books that exist in many places around the world and in many centuries? That some may have escaped an apostate antipope is believable. But that *all* of them escaped him is impossible and a lie because the apostate antipopes' own encyclicals prove that they knew about some of the heretical theologians and their heretical imprimatured books or they could not have denounced in general theologians who were denying dogmas or condemn in general imprimatured works that contain heresy.

How could it be that a local priest and theologian had more information about the many salvation heretics, about those who were reducing the salvation dogma to a meaningless formula, from around the world and in many centuries, while the apostate antipopes in Rome had no specific knowledge of any of these so-called Catholic theologians and their many heretical imprimatured books?

In 1950 apostate Antipope Pius XII promulgated his encyclical *Humani Generis* in which he correctly warned that there were so-called Catholic theologians who “reduce to a meaningless formula the necessity of belonging to the true Church in order to gain everlasting salvation.” Yet he never denounced by name the so-called Catholic theologians that were denying the Salvation Dogma by reducing it to a meaningless formula nor did he condemn by name their heretical imprimatured books that contained this heresy. Instead it was a priest and theologian from the United States, Fr. Joseph Clifford Fenton, who identified by implication the heretical perpetrators and their heretical imprimatured books after he was alarmed by Pius XII's warning in *Humani Generis*. Even though Fr. Clifford was also an apostate and also denied the Salvation Dogma in his own way, he nevertheless pointed out by implication many who were denying the Salvation Dogma.

The apostate Monsignor Joseph Clifford Fenton was a member of the Pontifical Roman Theological Academy, a counselor of the Sacred Congregation of Seminaries and Universities, a professor of Fundamental Dogmatic Theology at the Catholic University of America, and the editor of the *American Ecclesiastical Review*.

*Fr. Fenton condemned the salvation heresy by implication but not explicitly*

When I say that Fr. Fenton condemns an opinion as heresy or denounces a heretic, I mean he does so by implication because Fr. Fenton never uses the “H” words of heresy and heretic even though what he declares to be erroneous is heresy by its very nature.<sup>361</sup>

*When the Salvation Dogma began to be progressively denied*

In 1951 in his article “The Meaning of the Church’s Necessity for Salvation, Part II,” from the *American Ecclesiastical Review*, Volume 124, the apostate Fr. Joseph Clifford Fenton, a salvation heretic himself, teaches that the salvation heresy first entered into books with imprimaturs in the 16th century and progressed from that point forward:

AER4: “[p. 207] The many faulty presentations of the teaching on the Church’s necessity for salvation have a definite background in theological history. First of all, this thesis [RJMI: dogma] is so bound up with the fundamental teaching of the nature of the Church itself that any misunderstanding about one of these doctrines inevitably brings about an erroneous grasp of the other. Moreover, as it stands now in the body of scholastic ecclesiology, the thesis of the necessity of the Church is not the development of the doctrine on this subject in the works of the older theologians, but rather the continuation of what was basically only a group of answers to certain objections inserted into the treatises of the great controversialists of the late sixteenth century. Finally there have been many transmutations in the meanings attached to the terms ‘body’ and ‘soul’ of the Church from the time of Robert [Bellarmine] until the early part of the nineteenth century. These are factors which definitely must be taken into consideration if we are to gain anything like an adequate understanding of the thesis as it has hitherto appeared in Catholic literature.

“[p. 209] A greater enlargement of this thesis came about in the post-Reformation period [16th century], it came as the development of a group of answers to objections, and not as progress along the line of the pre-Reformation treatment of the thesis. Ultimately this enlargement or progress considered the question from the point of view of the minimum in the way of attachment to the Church that could be considered as sufficient for salvation, rather than in line with a study of the conditions divine revelation ascribes to salvation itself, conditions which indicate the living and visible Church of Jesus Christ as involved in the necessary *terminus ad quem* of the process of supernatural revelation.

“[pp. 210-211] Turrecremata’s masterpiece had a distinctly polemical orientation. Written in mid-fifteenth century and printed for the first time in Cologne in 1480, the *Summa de ecclesia* was directed against *pestilentes quidam homines, spiritu ambitionis inflati*,<sup>362</sup> the members of the anti-papal faction at the Council of Basle. Despite its controversial orientation, however, the book contained a relatively complete and quite objective statement of the basic characteristics of the Catholic Church. *The Summa de ecclesia* gives an early and careful consideration to what Turrecremata calls ‘the pernicious error of those men who, animated by evil sentiments towards the dignity of the holy, Catholic, and apostolic Church and the sacrament of its inseparable unity, presume to declare that anyone can be saved in his own sect outside this holy Church.’<sup>363</sup> He declares this teaching to be ‘not only false or erroneous, but also heretical.’<sup>364</sup> He expressly teaches that the contradictory of this heretical doctrine can be demonstrated in many ways, but he professes

<sup>361</sup> See in this book, “Fenton was also a non-judgmentalist heretic,” p. 302.

<sup>362</sup> *Summa de ecclesia* (Venice, 1561), p. 1’.

<sup>363</sup> *Ibid.*, p. 23’.

<sup>364</sup> *Ibid.*

himself as content, in this instance, to base his own arguments on what the Scriptures teach about the virtue of faith, ‘since the unity of the holy Catholic and apostolic Church springs primarily from the unity of faith.’<sup>365</sup> The chapter containing this material contains no less than seven distinct proofs or demonstrations of the Church’s necessity based on the divine teaching about that faith which is a basic bond of unity within the Church. In following this procedure, John de Turrecremata was contributing to and developing a theological tradition accepted by Thomas Aquinas himself. Commenting on the Fourth Lateran Council’s words, ‘There is one universal Church of the faithful, outside of which no one at all is saved,’ the Angelic Doctor writes that ‘the Church’s unity exists primarily for the unity of the faith, for the Church is nothing but the congregation of the faithful. And, because without faith it is impossible to please God, it follows that there is no opportunity for salvation outside the Church.’<sup>366</sup> Had the tragedy of the Reformation never come to pass, it seems entirely probable that subsequent theologians would have gone on to cultivate this tradition which Thomas had accepted and which John de Turrecremata had so magnificently enriched. Pressing practical considerations, however, brought the great Catholic writers of the sixteenth and the early seventeenth centuries to adopt an entirely different course. These men were primarily controversialists.”

(For a record of the first so-called Catholic theologians who began to deny the Salvation Dogma in the 16th century, see in this book “Apostate Albert Pigghe (1490-1542),” p. [210](#).)

### *Ways the Salvation Dogma were being denied*

In 1944 in his article “Extra Ecclesiam Nulla Salus” contained in the *American Ecclesiastical Review*, Volume 110, pages 300-302, Fr. Fenton lists three ways the Salvation Dogma was being denied:

#### Heresy 1 – The necessity of the Catholic Church for salvation is necessary only as a necessity of precept

The necessity of precept means that the Catholic Church it is only necessary for salvation for those who heard about the Catholic Church and have not entered into it:

AER1: “[p. 300] The first interpretation would state the necessity of the Church for salvation merely in function of our Lord’s *command* that all men should enter the society which He established. If this explanation should be accurate, then the proposition *extra Ecclesiam nulla salus* would be restricted to mean: ‘No one who is culpably outside the Catholic Church can be saved.’”

#### Heresy 2 - The Catholic Church is the ordinary but not only means of salvation

AER1: “[pp. 300-301] A second interpretation of the dogma on the necessity of the Catholic Church would tell us that *extra Ecclesiam nulla salus* means merely that the Church is the *ordinary* means of salvation. Like its predecessor, this explanation falls afoul of the Conciliar pronouncements on the necessity of the Church.”

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<sup>365</sup> *Ibid.*

<sup>366</sup> *In decretalem I expositio ad Archidiaconum Tridentinum.* This work is numbered 23 in the old Roman edition and 31 in the edition of Mandonnet. The passage is found in the Mandonnet edition (Paris: Lethielleux, 1927), IV, 338.

### Heresy 3 - Men can belong to the soul of the Catholic Church and not her body

AER1: “[p. 301] A third interpretation is much more common. It asserts that, in order to be saved, a man must belong at least to the *soul* of the Catholic Church. ...According to the proponents of this interpretation no man whatsoever can be saved unless he belongs in some way at least to the soul of the Catholic Church. ...Those who would ‘belong to the Soul of the Church’ or be ‘members of the Soul of the Church’ in this way would be those who live the life of sanctifying grace which comes to men in the indwelling of the Holy Ghost. As far as these theologians are concerned, the axiom *extra Ecclesiam nulla salus* means that there is no salvation for the man who is not at least in the state of grace. Looked on in this way, the axiom would insist upon the necessity of sanctifying grace rather than on that of the Catholic Church. It is difficult to see how this explanation could stand as a fully adequate interpretation of the doctrine set forth by the Fourth Lateran and Florence councils... When a man tries to explain the necessity of the Church for salvation by stressing the connection of the life of grace with the Church, he does not take into account any immediate adherence of the person who is to be saved with the Church as such. The Conciliar pronouncements insist that no man can be saved outside the Church. ...Moreover this explanation is subject to disapproval on the grounds of terminology. If we take the soul of the Church to mean either God the Holy Ghost or the life of grace which exists within men as a result of the inhabitation of the Blessed Trinity in their souls, then certainly the expressions ‘member of the soul of the Church’ and ‘belonging to the soul of the Church’ are quite inadmissible. The term ‘soul of the Church’ is metaphorical, and there is an inexcusable mixing of the metaphors when a person is described as a ‘member’ of the Holy Ghost, or as ‘belonging to’ the state of grace.

“No such difficulty exists of course when another, and an unfortunately all-too-prevalent notion of the soul of the Church is used in explaining the statement *extra Ecclesiam nulla salus*. ...The persons who utilize this concept interpret the teaching on the necessity of the Church by stating that, in order to be saved, a man must belong either to the body of the church, which they understand as the actually existing and visible society founded by our Lord, or the soul of the Church, which is the invisible and spiritual society composed exclusively of those who have the virtue of charity. No such society, however, exists on this earth. As a result any explanation of the axiom in terms of such a gathering cannot be other than inaccurate [RJMI: heretical]. Thus, taken as a whole, the attempt to explain the necessity of the Catholic Church for salvation in the light of the soul of the Church is either unsatisfactory or downright incorrect [RJMI: heretical].”

AER4: “[pp. 204-205] Despite the fact that many reputable theologians employed it in the past, the use of the terms ‘body’ and ‘soul’ of the Church in explaining the Church’s necessity for everlasting salvation proved ultimately to be unacceptable. Thus, recent theologians have noted with Dublanchy, in his article ‘Eglise’ in the Dictionnaire de theologie Catholique, that the official documents of the Church universal never used this particular terminology in discussing or explaining the necessity of the Church.<sup>367</sup> This ‘body’ and ‘soul’ terminology is metaphorical. When it is applied to the question of the necessity of the Church, it is taken out of context in which it was first employed, and within which it was acceptably effective, and made to serve a purpose it was never meant to accomplish. ...It is useless to assert that the ‘body’ of the Church is necessary in one way and the ‘soul’ of the same society in another, when no one can be quite certain, without further explanation, as to exactly what is meant by either expression. All too frequently the meaning behind one of these metaphors is such as to render any explanation constructed in function of that meaning utterly inadequate. Such, for instance, is the

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<sup>367</sup> Cf. DTC, IV, 2166.

case where the ‘soul’ of the Church is depicted as some fancied invisible society of the just, distinct in one way or another from the true and visible Church of Jesus Christ in this world. At other times the confusion of the terminology leads otherwise magnificently competent authors into ineptitudes and inaccuracies into which they would never have fallen otherwise.”

(See in this book “The Heresy that Men Can Belong to the Soul but Not the Body of the Catholic Church,” p. [183](#).)

### More ways the Salvation Dogma was being denied

In 1951, Fr. Fenton listed the just mentioned three ways and other ways, seven in all, that the Salvation Dogma was being denied by being reduced to a meaningless formula by so-called Catholic theologians:

AER4: “[pp. 203-204] An examination of ecclesiological writings which have appeared since the time of the Vatican Council [1870] reveals a wide variety of statements and explanations of the Church’s necessity for everlasting salvation proposed by Catholic authors. ... There have been more divergent views about this teaching than about most... The writings examined in the first installment of this article show some explanations of the doctrine which are obviously faulty and unacceptable... Those who have given faulty instruction on this point... have thus been reproved by the Holy Father as tending to ‘reduce to an empty formula the necessity of belonging to the true Church in order to gain everlasting salvation.’ ... They likewise show an approach to the teaching which is ineffective and confusing at best... We can distinguish seven faulty presentations of the material:

- 1) An explanation which contains or involves a contradiction to the assertion that no one is saved outside the Church;
- 2) The teaching that the necessity of the Church for salvation admits of exceptions or that the Church is, for adults at least, merely the ‘ordinary’ or ‘normal’ way of salvation;
- 3) The doctrine that the Church requisite for salvation is an invisible group, in any way distinct from the visible society over which the Roman Bishop presides as acknowledged Vicar of Christ on earth;
- 4) The statement that the *ecclesia* envisaged in the formula *extra ecclesiam nulla salus* is primarily or only the Church Triumphant;
- 5) The assertion that the Catholic Church is necessary for adults merely with the necessity of precept;
- 6) A presentation which limits the meaning of the Church’s necessity to an acknowledgment of the fact that the supernatural gifts through which men are saved actually belong to the Church;
- 7) An interpretation involving the over-extension of the concept of membership in the Church or of ‘belonging to’ the Church in such a way that the union with the Church required for salvation would be represented as something found in practically all non-members of the Church apart from any real steps or efforts on their part towards the Church and away from religious conditions or societies opposed to it.”

## *The theologians and imprimatured books that denied the Salvation Dogma*

The apostate Fr. Fenton does not only identify the theologies that denied the Salvation Dogma by reducing it to a meaningless formula, but he also identifies the so-called Catholic theologians who were denying it and identifies their heretical imprimatured books. In his works regarding the Salvation Dogma, Fr. Fenton speaks of the ways this dogma was being denied, of the great danger caused by the theologians who were denying it, of the great danger caused by their heretical imprimatured books, and of his obligation to identify the heretical theologians and their heretical imprimatured books. And he then identifies them:

AER5: “[pp.259-260] Yet it is axiomatic that by far the greater number of the people do not, and, practically speaking cannot, obtain their explanations of Catholic dogma directly from the authoritative documents of the ecclesiastical *magisterium*. In their younger days they gain that knowledge in an orderly, yet necessarily in an elementary, way through their catechism lessons. Then, throughout their lives, they receive their instruction in matters of faith from the sermons they hear and from the Catholic books and periodicals they read. In our own time the printed word seems to play an ever increasing part in that process of instruction.

“So it is that the book or the article dealing with matters of Catholic doctrine must be judged by inexorably high standards. No man writes a doctrinal work except to convince. It is a necessary consequence of his activity that the people who read his publication will tend to believe that his explanation of a Catholic dogma is true, or, at least, quite acceptable. If he should be unfortunate enough to present that teaching inaccurately, the final result would be that someone for whose salvation Our Lord died on the Cross would accept as God’s teaching something which is not in His revealed message, or would reject some truth which God actually has revealed. Objectively, there could hardly be a more fundamental frustration of the activity of one who sets out to work as an ambassador of Christ than the production of such an effect.

“Just as there is no function greater than that of an ambassador of Christ, one who is privileged to bring His divine truths to the people for whom He died, so there is objectively no greater misfortune than to cause people to form a misapprehension of the divine teaching. There are practical and concrete evil consequences of inaccurate doctrinal instruction in the field of morality. Thus it is quite possible that an incorrect notion of the Church, gained through some imperfect presentation of Catholic doctrine, may be the source of lamentable conduct towards the Church itself. Yet the evil of inexact doctrinal teaching is not, in the last analysis, to be estimated in terms of the untoward effects which may or may not follow from it in the practical order. The misrepresentation of Our Lord’s divine message is calamitous in itself, when we consider it objectively.

“It is clear that a doctrinal book or article does its work properly when, and only when, its content is strictly in line with the pertinent authoritative statements of the ecclesiastical *magisterium*. Naturally, this does not mean that the book or article in question must limit itself to a bare and literal translation of the official ecclesiastical documents which have to do with the subject discussed in the book or the article. But, on the other hand, no literary explanation of a dogma will be in line with the teaching of the *magisterium* if it presents as acceptable or as true some statement manifestly contradicted by or incompatible with a declaration of the *ecclesia docens* on this subject. And, if the teaching contained in some book or article is not completely in accord with the teachings of the Church’s *magisterium*, then definitely it is not proper intellectual nourishment for the children of the Church.”

AER3: “[pp. 124-125] The appearance of the Holy Father’s encyclical *Humani generis*, with its reproof of those who ‘reduce to an empty formula the necessity of

belonging to the true Church in order to gain everlasting salvation,<sup>368</sup> has made it expedient to take up in some detail the question of the form and the fundamental explanation of this doctrine. The teaching of the *Humani generis* is of the utmost importance. ...In view of the seriousness of this teaching, and because of the fact that the doctrine on the Church's necessity for salvation is one of the theses [RJMI: dogmas] that have been mishandled throughout the world and not merely in one particular region, a consideration of this thesis, particularly from the point of view of the recent encyclical, should prove advantageous.

"Thus, in the present article, we shall first inquire into the meaning of the encyclical's expression, 'reduce to an empty formula.' We shall try to see what the expression means and look into its connotations as it is applied to the Catholic teaching on the necessity of the Church for salvation. This section of the article will be followed by a listing and an explanation of some presentations of the thesis found in current theological literature, some of which in one way or another certainly tend to reduce this doctrine to a vain and empty formula.

"The second portion of this article will consider the background of the various inadequate presentations of this section of sacred theology. As it stands in modern theological textbooks, the teaching on the necessity of the Catholic Church for everlasting salvation has a distinctive and a somewhat unfortunate background, a history such as to make inadequate presentation of the material somewhat easier and more likely here than in other sections of sacred doctrine. Apart from this general consideration, some of the less laudable statements of the thesis have their own particular histories in the chronicle of sacred theology...

"[p. 126] One...reduces the doctrine of the Church's necessity for salvation to an empty formula when, professing to retain and to explain the assertion that there is no salvation outside the Church, he actually presents a teaching that runs counter to the obvious and primary meaning of this doctrine. The man who acts thus claims to hold the axiom '*extra ecclesiam nulla salus*' as an unquestioned statement of Catholic dogma while, at the same time, he holds that *de facto* people can save their souls even though they live and die outside the true Church of Jesus Christ.

"There is still another way in which the usual statement of the Church's necessity for everlasting salvation can be reduced to a mere empty formula. This occurs when the assertion is explained in a way that is incompatible with the statement of this truth in the documents of the Church's magisterium...

"[p. 128-130] Certain Catholic publicists and not a few theologians have misinterpreted...the expression 'no one can be saved outside of the Catholic Church' [to] mean merely that the Church is necessary with a necessity of precept.

"The assertion that 'there is no salvation outside the Church,' or, to use the form in which it is presented in most ecclesiastical documents, that 'no one at all can be saved outside the Church,' becomes merely a meaningless series of sounds or 'an empty formula' in the hands of a Catholic teacher who presumes to interpret it in some manner incompatible with the manifest significance of any one of these declarations of the Church's magisterium in which the assertion occurs, in one way or another...

"It is imperative that we examine the various statements of the thesis on the Church's necessity for salvation in current theological literature in order that we may see which among them can be said to fall under the censure of the Holy Father. An examination of the literature on this subject produced since the time of the Vatican Council [1870] shows that...among scholastic writers...some statements and explanations of the Church's necessity for salvation...lay themselves open to the charge that they reduce this teaching to an empty formula. Some writers on this subject have carried through their attempts to minimize the significance of this teaching to such an extent that, for all intents and purposes, they have left the statement that there is no salvation outside the Church void of all real meaning."

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<sup>368</sup> In the NCWC edition, p. 12, n. 27.

Fr. Fenton then goes on to identify the so-called Catholic theologians (nominal Catholic heretics and apostates) and their heretical imprimatured books that denied the Salvation Dogma by reducing it to a meaningless formula in one way or another. Below is a list of some of the heretical theologians from Fenton’s articles, followed by the text from the articles:

Table of theologians who denied the Salvation Dogma as identified by Fr. Fenton

<b>Name</b>	<b>Article and Page</b>	<b>Birth</b>	<b>Death</b>
Bainvel, Jean Vincent, S.J.	AER2, p. 215	1858	1937
Adam, Dr. Karl	AER2, pp. 215-217	1876	1966
Billuart	AER2, p. 296	1846	1931
Cano, Melchior	AER2, p. 296	1509	1560
Salmanticenses	AER2, p. 296	1700’s	1700’s
Suarez	AER2, p. 296	1548	1617
Beraza, Blasio	AER2, p. 297	1862	1936
Mathew, Arnold Harris	AER3, p. 130	1852	1919
Otto Karrer	AER3, p. 131	1888	1976
Newman, “Cardinal”	AER3, pp. 131-132	1801	1890
Saiz-Ruiz, Valentine	AER3, p. 133		1900’s
Blanch, Michael	AER3, p. 133	1927	alive
Wilhelm	AER3, p. 133		1900’s
Scannell	AER3, p. 133	1854	1917
Scheeben	AER3, p. 133	1835	1888
Lombardi, Fr. Ricardo	AER3, p. 134	1908	1979
Lutz, Fr. A.J.	AER3, p. 134		1900’s
Sertillanges	AER3, pp., 134-135	1863	1948
Lippert	AER3, pp., 134-135		1900’s
Michalon	AER3, pp., 134-135		1900’s
Heris	AER3, pp., 134-135		1900’s
De Lubac, Henri	AER3, p. 135	1896	1991
De Montcheuil, Yves	AER3, pp., 135-136	1899	1944
Danielou, Jean	AER3, p. 136	1905	1974
Watkin, Edward Ingram	AER3, p. 136	1888	1981
Falcon, Joseph	AER3, p. 136		1900’s
Mazella, “Cardinal” Camillus	AER3, p. 137	1833	1900
Marchini	AER3, p. 137		1800’s
Prevel	AER3, p. 137		1900’s
Hugon, Edouard	AER3, p. 137		1929
Tepe	AER3, p. 137	1833	1904
MacGuinness	AER3, p. 137		
Tanquerey	AER3, p. 137	1854	1932
Herve	AER3, pp. 137-138	1881	1958
Zubizarreta	AER3, p. 137		1900’s
Lahitton	AER3, p. 137		1900’s
Garrigou-Lagrange	AER3, p. 137	1877	1964
Egger	AER3, p. 137		
Brunsmann	AER3, p. 138	1870	1900’s
Van Noort	AER3, p. 138	1861	1946
Hurter	AER3, p. 138	1832	1914
Ottiger	AER3, p. 138	1822	1891
Schouppe	AER3, p. 138	1823	1904
Casanova	AER3, pp. 138-139		
Mazzella, Archbishop Orazio	AER3, p. 138	1860	1934

Pesch	AER3, p. 138	1836	1899
Herrmann	AER3, p. 138	1849	1927
Dorsch	AER3, p. 138	1867	1934
Calcagno	AER3, p. 138-139	1867	1939
Marengo	AER3, p. 138		
Michelitisch	AER3, p. 138		
Bartmann	AER3, p. 138	1860	1938
Franzelin, Johann Baptist	AER3, p. 139	1816	1886
Hunter	AER3, p. 139		
Crosta	AER3, p. 139		
Billot	AER3, p. 139	1846	1931
Palmieri, Domenico	AER3, p. 139	1829	1909
Lambrecht	AER3, p. 139		
Straub	AER3, p. 139		
Herrmann	AER3, p. 139	1849	1927
Schultes, Reginald Maria	AER3, p. 139	1873	1928
Egger	AER3, p. 139		
Calcagno	AER3, p. 139		
Liebermann, Bruno Franz Leopold	AER4, p. 220	1759	1844
Legrand, Louis	AER4, p. 220	1711	1780
Bonal	AER4, p. 220	1600	1653
Vigue, Paul	AER4, p. 220		1900's
Karrer, Otto	AER4, p. 221	1888	1900's
Murphy, Fr. John L.	AER5, pp. 260-261	1900's	
Trese, Fr. Leo J.	AER5, pp. 260-261	1902	1970

## AER2

*Fr. Jean Vincent Bainvel, S.J.*

“[p. 215] The illustrious French Jesuit Jean Vincent Bainvel combines the second, the fifth, and the sixth of our formulae in his teaching. He holds that the Church is the ordinary means of salvation, and that all of those who are saved are members of the Church, even though they enter it only by desire.”

Footnote: “Cf. *Is There Salvation Outside the Catholic Church?* Translated by Fr. Weidenhan (St. Louis: B Herder Book Co., 1920), pp. 25 ff.”

(For evidence of the salvation heresy contained in Fr. Bainvel’s book, see in this book “Fr. J. Bainvel, S.J., 1858-1937,” p. [258](#).)

*Dr. Karl Adam*

“[pp. 215-217] The German writer Dr. Karl Adam employs the second, the third, and the fourth of our formulae in the following passage from his *The Spirit of Catholicism*.

‘True there is only one Church of Christ. She alone is the Body of Christ and without her there is no salvation. Objectively and practically considered she is the ordinary way of salvation, the single and exclusive channel by which the truth and grace of Christ enter our world of space and time. But those also who know her not receive these gifts from her; yes, even those who misjudge and fight against her, provided they are in good faith, and are simply and loyally seeking the truth without

self-righteous obstinacy. Though it be not the Catholic Church itself which hands them the bread of truth and grace, yet it is the Catholic bread that they eat. And, while they eat of it, they are, without knowing it or willing it, incorporated in the supernatural substance of the Church. Though they be outwardly separated from the Church, they belong to its soul.'

“There are numerous doctrinal pronouncements on the Church’s necessity for salvation, as we can readily see from an examination of the text of Cavallera’s *Thesaurus doctrinae catholicae* or the index of Denzinger’s *Enchiridion symbolorum*. If we examine a selected five of these texts, however, we shall find in them all of the basic truths which the Church has proclaimed about its own necessity. The first of these five passages is to be found in the first chapter of the Fourth Council of the Lateran. The second occurs in the Bull, *Unam sanctam*, written by Pope Boniface VIII. The third is in the Decree for the Jacobites, issued by the Oecumenical Council of Florence. The fourth is in the allocution *Singulari quadam*, given by Apostate antipope Pius IX, while the fifth and last is to be found in that same Pontiff’s encyclical *Quanto conficiamur moerore*.<sup>369</sup>

“The Fourth Lateran Council teaches that ‘there is one universal Church of the faithful, outside of which no one at all is saved.’[4] It is important to note that the expression ‘*fidelium universalis Ecclesia*,’ employed by this Oecumenical Council, is exactly the equivalent of the formula ‘*catholicorum collection*,’ which Gratian’s *Decretum* attributed to Pope Nicholas.[5] In the language of the Church the *fidelis* is and has always been the Catholic, the full fledged member of the true Church of Jesus Christ. An ecclesiastical document like the so-called seventh canon of the second Oecumenical Council could qualify the catechumen as a Christian.[6] The title of *fidelis*, however, was always reserved for the baptized person fully joined to Our Lord’s society by its external bonds of unity.

“It is thus the visible Catholic Church, the society formed by the Catholics or the *fideles* throughout the world, which the Council describes as so requisite for salvation that outside of it no one at all is saved (*extra quam nullus omnino salvatur*). In consequence, the teaching which holds the Church to be the ‘ordinary’ means of salvation can never be accepted as an explanation of the truth proposed in this statement. If the Church were actually and merely the ‘ordinary’ means of salvation, the Council would have been decidedly in error in stating that outside of that Church ‘no one at all (*nullus omnino*)’ would be saved. Moreover the teaching that the visible Church is requisite for salvation only with the necessity of precept must also be rejected in the light of the Lateran Council’s pronouncement. A thing which is necessary *only* by the necessity of precept is incumbent only upon those to whom the promulgation of the precept has come. The fact that the Fourth Lateran declared the visible Catholic and Roman Church to be necessary in such a way that outside of it no one at all would be saved is clear indication that this assembly did not consider the Church as requisite merely with the necessity of precept.”

*Billuart, Cano, Salmanticenses, Suarez, Beraza*

“[pp. 296-297] Nevertheless, there have been divergent teachings on this point in Catholic theological literature. Thus Billuart teaches that since the gospel has been sufficiently promulgated, explicit belief in both the Trinity and the Incarnation must be considered as necessary for all, with the necessity of means, for everlasting salvation. Billuart regards the time when the gospel of Christ could be said to have been sufficiently promulgated as something about which we have no certain information. He hazards the opinion, however, that the gospel could be

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<sup>369</sup> Pius IX actually denied the Salvation dogma in his encyclical *Quanto Conficiamur Moerore*. Pius IX lost the papal office in 1856. See RJMI article “Pius IX Denied the Salvation Dogma and Lost His Office.” (Added in October 2012)

said to have been sufficiently promulgated about forty years after Our Lord's ascension into heaven.<sup>370</sup>

“Melchoir Cano offers an interesting variation of this opinion. He holds that explicit faith in Christ is necessary for everlasting and final salvation, while an implicit faith suffices for the remission of sins and thus for justification.<sup>371</sup> Suarez<sup>372</sup> and the Salmanticenses<sup>373</sup> were of the opinion that, since the promulgation of the gospel, an explicit faith in Christ is *per se* a necessary means for salvation, but that, as a matter of fact, some people are saved apart from this means *per accidens*. This opinion, for all practical purposes is equivalent to the teaching of Blasio Beraza in our own times. Beraza holds that explicit faith in Our Lord as mediator is not absolutely requisite for salvation even in the New Testament.<sup>374</sup>”

### AER3

*Arnold Harris Mathew*

“[p. 130] One group of writers and teachers who have set out to explain this thesis have offered what seems to be nothing more or less than an outright denial of the teaching they intended to interpret. Such is the case with Arnold Harris Mathew's exposition of the formula ‘*extra ecclesiam salus nulla*’ in the symposium he edited forty-five years ago.

‘Now the further question arises as to how far Catholics are bound to hold that for those outside the Roman Church there is no salvation. Catholics are not bound to hold anything of the kind. The question resolves itself into the other question, how far those who are outside the Roman Church are in good faith or not.’<sup>375</sup>”

*Otto Karrer*

“[p. 131] Because of the manifest incoherence of his teaching, and particularly because of his unfortunate defection from the Catholic Church during the latter phase of the Modernist crisis, Mathew as an individual never had any direct influence in the field of theological writing. Nevertheless, explanations of the Church's necessity for salvation roughly similar to his have appeared in Catholic periodicals from time to time during the past half-century, produced by...ill informed individuals who were so intent upon the task of overthrowing charges of intolerance that had been leveled against the Church that they completely overlooked the bounds of doctrinal accuracy in their own statements. Sometimes this tendency to explain the doctrine of the Church's necessity by what amounts to a denial of its practical import has assumed a less offensive though equally inaccurate form, as in the case of Otto Karrer's *Religions of Mankind*, the thirteenth chapter of which is entitled ‘Salvation outside the Visible Church.’<sup>376</sup>”

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<sup>370</sup> Cf. Billuart's *Tractatus de fide*, Dissertatio III, art. 2, in the *Cursus theologiae* (Paris: Lecoffre, 1904), V, 29 f.

<sup>371</sup> Cf. Cano's *Reflectio de Sacramentis in genere*, Pars II, conclusion 3, in the *Melchioris Cani opera theologica* (Rome: Filiziani, 1900), III, 230 ff.

<sup>372</sup> Suarez, in the *Tractatus de fide*, Disp. IX, section 1, in the *Opus de triplici virtute theologica* (Lyons, 1621), p. 160.

<sup>373</sup> Cf. the Salmanticenses, *Tractatus de gratia Dei*, Disputatio II, dubium, 6, in their *Cursus Theologicus* (Paris and Brussels, 1878), IX, 249 ff.

<sup>374</sup> “Cf. Beraza's *Tractatus de virtutibus infuses* (Bilbao: El Mensajero del Corazon de Jesus, 1929), pp. 448 ff.”

<sup>375</sup> Mathew, in his chapter, “*Extra Ecclesiam Salus Nulla*,” in the symposium *Ecclesia: The Church of Christ*, edited by Arnold Harris Mathew (London: Burns and Oates, 1906) p. 148.

<sup>376</sup> In Karrer's *Religions of Mankind* (New York: Sheed and Ward, 1938), pp. 250-78.

“Cardinal” Newman

“[pp. 131-132] A second type of explanation of this thesis is to be found in Cardinal Newman’s last published study of this subject, a study incorporated into his *Letter to the Duke of Norfolk*. Mathew, who quoted the entire section *in extenso*, was convinced that the Cardinal had ‘dealt with the question in such a masterly way that it is impossible to improve upon what he says.’<sup>377</sup> As a group, the theologians of the Catholic Church have shown no disposition to share Mathew’s enthusiasm.

“The great English Cardinal considered this teaching in his *Letter*, not directly for the sake of the doctrine itself, but primarily as an example of something which he believed could offer ‘the opportunity of a legitimate minimizing.’<sup>378</sup> Following this line, he held that the principle ‘out of the Church, and out of the faith, is no salvation,’ admits of exceptions, and he taught that Pope Pius IX, in his encyclical *Quanto conficiamur moerore*, had spoken of such exceptions.<sup>379</sup> Newman quotes these words of Pius IX.

‘We and you know, that those who lie under invincible ignorance as regards our most Holy Religion, and who, diligently observing the natural law and its precepts, which are engraved by God on the hearts of all, and prepared to obey God, lead a good and upright life, are able, by the operation of the power of divine light and grace, to obtain everlasting life.’<sup>380</sup>

“Newman believed these words conveyed what he called ‘the doctrine of invincible ignorance—or, that it is possible to belong to the soul of the Church without belonging to the body.’<sup>381</sup> He concluded his treatment of this thesis by the following question:

‘Who would at first sight gather from the wording of so forcible a universal (Out of the Church, and out of the faith, is no salvation), that an exception to its operation, such as this, so distinct, and, for what we know, so very wide, was consistent with holding it?’<sup>382</sup>

“It is hard to see how a universal negative proposition that admits of ‘distinct, and, for what we know, so very wide’ exceptions can be other than an empty or meaningless formula. As we have seen, the statement on the necessity of the Catholic Church for salvation must be considered, not as a mere series of words taken out of all context, but precisely in the manner in which it stands in the various monuments of the Church’s official *magisterium*. As that teaching is found in, for instance, the *Cantate Domino*, it definitely does not admit of any ‘exceptions.’ If Newman was right, and if persons in invincible ignorance can be saved other than in the Church, the teaching of Eugenius IV and of the Council of Florence is definitely inaccurate. And, on the other hand, if it be Catholic dogma that none of those who dwell outside the Church can be saved unless before they die they become joined to the Church, then there is certainly no room for any sort of ‘exception’ to the rule of ‘the Church’s necessity for everlasting salvation.’

“It is interesting to note that Newman interpreted the doctrine of invincible ignorance as meaning that ‘it is possible to belong to the soul of the Church without belonging to the body.’<sup>383</sup> He was

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<sup>377</sup> Mathew, *op. cit.*, p. 148.

<sup>378</sup> In *Certain Difficulties Felt by Anglicans in Catholic Teaching* (London: Longmans, Green, and Co., 1896), II, 334.

<sup>379</sup> Fenton makes excuses for Pius IX’s notorious heresy. See RJMI article “Pius IX Denied the Salvation Dogma and Lost His Office.”

<sup>380</sup> DB, 1677. Newman quotes this passage in *op. cit.*, pp. 335 f.

<sup>381</sup> *Ibid.*, p. 335.

<sup>382</sup> *Ibid.*, p. 336.

<sup>383</sup> *Ibid.*, p. 335.

convinced that his citation from the text of the *Quanto conficiamur moerore*, the citation reproduced a few lines above, constituted an expression of this teaching. There is absolutely nothing in the statement by Pope Pius IX to give the impression that a man could be saved apart from those factors which some writers of the time designated collectively as the ‘body’ of the Church, just as there is nothing to indicate that he considered the possibility of ‘exceptions’ to the sovereign rule of the Church’s necessity for salvation.”

*Valentine Saiz-Ruiz, Michael Blanch, Wilhelm, Thomas Scannell, Joseph Scheeben, Fr. Riccardo Lombardi, Fr. A.J. Lutz*

“[pp. 133-134] There have been a few recent theologians who have attempted to explain the necessity of the Church exclusively, or at least primarily in terms of the ‘soul’ of the Church. In this group we find the Spanish writer, Valentine Saiz-Ruiz, who insisted that the teaching ‘Outside the Church, no salvation,’ could be considered as absolutely true and could be fully grasped only when it is understood with reference to the Church’s soul.<sup>384</sup> The Claretian, Michael Blanch, sets out to prove the thesis that ‘the Church is a necessary society, into which all men and all civil societies are bound to enter, and which they are bound to obey.’<sup>385</sup> When he comes to discuss what is usually termed the ‘necessity of means,’ however, he speaks of ‘sanctifying grace, which is the soul of the Church,’ and makes no adequate reference to the necessity of any factor designated as the ‘body’ or the visible aspect of the Church. One of the most striking instances of this mentality, however, is to be found in the influential English manual of sacred theology which Wilhelm and Scannell based upon the ‘dogmatik’ of Scheeben. These writers conclude that ‘not every member of the Church is necessarily saved; and, on the other hand, some who belong only to the soul of the Church are saved.’<sup>386</sup> The first portion of their conclusion is magnificently accurate. The second section, however, is inadequate [RJMI: heretical] in that it discounts the real necessity of the visible Church itself.

“We find a somewhat similar approach to the question in the recent treatise of Fr. Riccardo Lombardi. He teaches that the means of salvation willed by God is the Catholic Church, and the Catholic Church alone, in such a way that no man can be saved outside of it. He is convinced that the normal means of salvation is official membership in the visible Church. He also teaches, however, that there are many who belong to the soul of the Church who are not members of its body.<sup>387</sup> Thus, in the last analysis, it is the soul of the Church which is essential for salvation according to his doctrine.

“Fr. A. J. Lutz also explains the Church’s necessity in function of the ‘soul,’ but he makes this metaphor refer to God the Holy Ghost. This writer holds that ‘the Protestant in the state of grace is in reality a Catholic,’ by reason of what he considers the fact that ‘a person can be a member of the Church without being incorporated visibly into it.’ He continues: ‘What difference does it make if he thinks differently from the Catholics! We do not belong to Christ primarily by reason of our thought, but through His Spirit which gives us life.’<sup>388</sup>

“It would appear that this type of explanation of the Church’s necessity serves to reduce this teaching to an empty formula. As it stands in the *Cantate Domino*, to take one example, the teaching on the necessity of the Church for salvation manifestly involves the fact that no one can

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<sup>384</sup> *Synthesis sive notae theologiae fundamentalis* (Burgos, 1906), p. 328.

<sup>385</sup> *Theologia generalis seu tractatus de sacrae theologiae principiis* (Barcelona, 1901), p. 346.

<sup>386</sup> *A Manual of Christian Theology*, 3rd edition (London: Kegan Paul, 1908), II, 344.

<sup>387</sup> Cf. *La Salvezza di chi non ha fede*, 4th edition (Rome: Civiltà Cattolica, 1949), pp. 523, 574 f.

<sup>388</sup> *Jésus-Christ et les Protestants* (Paris: Éditions du Cerf, 1939), p. 226.

attain to the beatific vision unless he attaches himself to the Church before the end of this mortal life.

“The teachings that stress the necessity of the Church’s ‘soul,’ and which do not insist upon the necessity of the visible Church itself, leave one under the impression that union with or entrance into the visible and true Church need not be a matter of anxiety for anyone. Attachment to the Church is represented as something necessarily involved in the process of acquiring grace itself, and not as a matter of immediate urgency.”

*Sertillanges, Lippert, Michalon, Heris*

“[pp. 134-135] Some other strange methods of explaining the Church’s necessity for salvation have been employed during the first half of the twentieth century. For example, Sertillanges, followed by Lippert, Michalon, and to a certain extent by Heris, gave the impression that no man could be considered as completely outside the Catholic Church.<sup>389</sup> This teaching would certainly reduce the thesis on the Church’s necessity to an empty formula, since it would imply that no man had any particular reason to adhere to the Church before his death, since he is in it necessarily and always.”

*Henri De Lubac, Yves De Montcheuil, Jean Danielou, Edward Ingram Watkin, Joseph Falcon*

“[pp. 135-136] Henri De Lubac taught that infidels can be saved, though not in the normal way of salvation, by reason of the mysterious bonds that join them to the faithful. He considers these individuals as contributing to the good of the Church through their efforts in building up and maintaining the various cultures in which the Church is meant to live and to praise God.<sup>390</sup> Thus, he believed that these men ‘can be saved because they constitute an integral part of the humanity that will be saved.’<sup>391</sup> It was his contention that God, who wills that all men should be saved and who, in practice does not permit all men to be visibly in the Church, has nevertheless decreed that all who answer His call should be saved in some way through the Church.<sup>392</sup>

“Yves De Montcheuil has followed and developed De Lubac’s teaching. He has put on a level with the statement that there is no salvation outside the Church, the assertion that ‘no one anywhere, before or after Christ, will be condemned if he has not sinned against the light, if there is nothing culpable in the religious ignorance in which he finds himself.’<sup>393</sup> In line with that contention, he taught that some of those to whom the Gospel has been preached and who have not accepted it must not be considered to have been lacking in good will.<sup>394</sup>

“Primarily, according to De Montcheuil, the formula ‘outside the Church no salvation’ refers to the Church triumphant.<sup>395</sup> He has taught that non-believers, though not belonging visibly to the Church militant, must not be considered as absolutely without connection with it. They belong invisibly to the Church, not only because the grace by which they are saved is joined to the

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<sup>389</sup> Cf. Sertillanges, *The Church* (New York: Benziger Brothers, 1922), p. 225; Lippert, *Die Kirche Christi* (Freiburg im Breisgau: Herder, 1935), p. 271; Michalon, in his essay, “L’étendue de l’église,” in the symposium *Église et unité* (Lute: Editions “Catholicité,” 1948), p. 119; Héris, *L’église du Christ* (Juvisy: Éditions du Cerf, 1930), p. 21. Héris teaches that all the souls *susceptibles de recevoir la grâce* belong visibly or invisibly to the Church as they do to Christ.

<sup>390</sup> Cf. *Catholicisme*, 4th edition (Paris: Éditions du Cerf, 1947), pp. 193 f.

<sup>391</sup> *Ibid.*, p. 194.

<sup>392</sup> Cf. *ibid.*, p. 195.

<sup>393</sup> *Aspects de l’église* (Paris: Éditions du Cerf, 1949), p. 131.

<sup>394</sup> Cf. *ibid.*, p. 126.

<sup>395</sup> Cf. *ibid.*, p. 132.

Church, but also because, even without knowing it, they are preparing the material of the Church in civilizations and in individuals.<sup>396</sup>

“Another member of this same group, Jean Danielou, accepts and attributes to ‘most theologians’ the belief that belonging to the visible Church is not an absolutely necessary condition for salvation, and holds we can think that souls of good will outside the Church are saved.<sup>397</sup> It does not seem that this type of explanation can legitimately be employed since the appearance of the *Humani generis*.

“With these statements we must class the teachings of other writers, who have interpreted the statement that there is no salvation outside the Church in terms of an invisible Church. Thus Edward Ingram Watkin wrote that ‘it is therefore only the invisible Church whose membership is absolutely and without qualification necessary, since incorporation into the invisible Church is one and the same thing as supernatural union with God.’<sup>398</sup> Astonishingly enough, Joseph Falcon, an apologist and theologian of deservedly high reputation, employs this terminology in the course of his own explanation of the Church’s necessity for salvation. According to Falcon, the statement that there is no salvation outside the Church can be understood as a law or as the assertion of a fact. In the first case it simply marks the Church as something which is necessary with the necessity of precept. In the second, it applies to an invisible Church, whose members are to be found both within and outside of the visible society. Those who live outside the visible society ‘are only deprived, by reason of their outward position, of the abundance of spiritual helps which are the privilege of this society.’<sup>399</sup>”

“Cardinal” Camillus Mazzella, Marchini, Prevel, Edouard Hugon, Tepe, MacGuinness, Tanquerey, Herve, Zubizarreta, Lahitton, Garrigou-Lagrange

“[p. 137] A rather considerable number of theologians, in explaining the Catholic Church’s necessity for everlasting salvation, employ the distinction between the ‘body’ and the ‘soul’ of the Church and state that it is necessary with the necessity of means to belong to the ‘soul,’ while it is necessary only with the necessity of precept to belong to the ‘body’ of this society. The manuals of Cardinal Camillus Mazzella, and those of Marchini and of Prevel all offer this type of explanation.<sup>400</sup> The theory, however, has become linked to the name of Edouard Hugon, the great theologian of the Angelico, who developed it at some length in his monograph, *Hors de l’église, point de salut*. Hugon speaks of the obligation of belonging to the body of the Church, and of the necessity of pertaining to its soul.<sup>401</sup> Tepe, MacGuinness, Tanquerey, Hervé, Zubizarreta and Lahitton all employ the notions of ‘body’ and ‘soul’ in their explanations, but speak of attachment to both as necessary with the necessity of means.<sup>402</sup> They teach that salvation is possible only for

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<sup>396</sup> Cf. *ibid.*, pp. 135 f.

<sup>397</sup> Cf. *Le mystère du salut des nations* (Paris: Éditions du Seuil, 1946), p. 138.

<sup>398</sup> In his essay, “The Church as the Mystical Body of Christ,” in the symposium, *God and the Supernatural*, edited by Father Cuthbert, O.S.F.C. (London: Longmans, Green, and Company, 1920), p. 266.

<sup>399</sup> *La crédibilité du dogme catholique* (Lyons: Vitte, 1948), p. 488.

<sup>400</sup> Cf. Card. Mazzella, *De religione et ecclesia praelectiones scholastico-dogmaticae*, 6th edition (Prato, 1905), pp. 394 f.; Marchini, *Summula theologiae dogmaticae* (Vigevano, 1898), pp. 47 ff.; Prevel, *Theologiae dogmaticae elementa* (Paris: Lethielleux, 1912), I, 188 ff.; 194.

<sup>401</sup> *Hors de l’église point de salut*, 3rd edition (Paris: Téqui, 1927), pp. 153 ff.; 266 ff.

<sup>402</sup> Cf. Tepe, *Institutiones theologiae in usum scholarum* (Paris: Lethielleux, 1894), I, 361; Tanquerey, *Synopsis theologiae dogmaticae fundamentalis*, 24th edition, revised by Fr. Bord (Paris: Desclée, 1937), p. 555; Hervé, *Manuale theologiae Dogmaticae*, 18th edition (Paris: Berche et Pagis, 1939), I, 342; Zubizarreta, *Theologia dogmatico-scholastica ad mentem: S. Thomae Aquinatis*, 3rd edition (Bilbao: Elèxpuru, 1937), I, 333; Lahitton, *Theologiae dogmaticae theses* (Paris: Beauchesne, 1932), III, 129-37.

those who are joined to the body of the Church either *in re* or *in voto*. Garrigou-Lagrange holds this same view, although his terminology agrees in some respects with that of Hugon.<sup>403</sup>

*Egger, Brunsmann, Van Noort, Hurter, Ottiger, Schouppe, Casanova, Orazio Mazzella, Pesch, Herrmann, Dorsch, Calcagno, Marengo, Michelitisch, Bartmann*

“[p. 137-138] An astonishingly large number of theologians explain that the formula *extra ecclesiam nulla salus* in itself signifies that the Church is requisite for salvation with the necessity of precept, even though their own teaching on the Church’s necessity for salvation takes cognizance of a real necessity of means. Egger, Brunsmann, and Van Noort, among others, claim that historically the axiom that there is no salvation outside the Church has reference to the necessity of precept.<sup>404</sup> Hurter, Ottiger, Schouppe, Casanova, and Orazio Mazzella all insist upon the necessity of precept, and despite the comparative complexity of his explanation, Pesch centers his teaching on this thesis around this same notion of the necessity of precept.<sup>405</sup> Herrmann, Dorsch, Hervé, and Calcagno all claim this as the meaning of the axiom, although they give a far stricter interpretation of the thesis itself.<sup>406</sup> Marengo interprets the axiom as signifying that those who belong in no way to the Church, or who do not belong to the body of the Church through their own fault, cannot be saved.<sup>407</sup> Michelitisch combines this teaching on the necessity of precept with the explanation that the Church is the ordinary means of salvation,<sup>408</sup> and the teaching of Bartmann on this thesis can be reduced to the same type of explanation.<sup>409</sup>”

*Franzelin, Hunter, Crosta, Billot, Palmieri, Lambrecht, Straub, Casanova, Herrmann, Schultes, Egger, Calcagno*

“[p. 139] Franzelin and Hunter added the explanation that it is possible to belong to the visible Church invisibly.<sup>410</sup> Crosta spoke of the possibility of being in the Church either *corde seu affective* or *corpore seu effective*.<sup>411</sup> Most of the others have followed the example of Billot, Palmieri, Lambrecht, and Straub, and have explained that it is possible to be saved if one is within the Church *in re* or *in voto*.<sup>412</sup> Casanova, Herrmann, Schultes, Egger, and Calcagno all base their explanation of the thesis on this form of teaching, although they weaken it to some extent by introducing other elements into it.<sup>413</sup>”

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<sup>403</sup> Cf. *De revelatione per ecclesiam catholicam proposita*, 4th edition (Rome: Ferrari, 1945), II, 407.

<sup>404</sup> Cf. Egger, *Enchiridion theologiae dogmaticae generalis*, 6th edition (Brescia, 1932), p. 517; Brunsmann-Preuss, *A Handbook of Fundamental Theology* (St. Louis: Herder, 1931), III, 328; Van Noort, *Tractatus de ecclesia Christi*, 5th edition by Fr. Verhaar (Hilversum: Brand, 1932), pp. 183 f.

<sup>405</sup> Cf. Hurter, *Theologiae dogmaticae compendium*, 2nd edition (Innsbruck: Wagner, 1878), I, 190; Ottiger, *Theologia fundamentalis* (Freiburg im Breisgau: Herder, 1911), II, 261; Schouppe, *Elementa theologiae dogmaticae*, 22nd edition (Lyons: Delhomme et Briguët, 1861), I, 176; Casanova, *Theologia fundamentalis* (Rome, 1899), p. 254; Archbishop Orazio Mazzella, *Praelectiones scholastico dogmaticae*, 6th edition (Turin: Società Editrice Internazionale, 1944), I, 394.

<sup>406</sup> Cf. Herrmann, *Institutiones theologiae dogmaticae*, 7th edition (Lyons: Vitte, 1937), I, 377; Dorsch, *Institutiones theologiae fundamentalis*, 2nd edition (Innsbruck: Rauch, 1928), II, 539; Hervé, *op. cit.*, p. 345; Calcagno, *Theologia fundamentalis* (Naples: D’Auria, 1948), p. 169.

<sup>407</sup> Cf. *Institutiones theologiae fundamentalis*, 3rd edition (Turin: Salesian Press, 1894), II, 251.

<sup>408</sup> Cf. *Elementa apologeticae sive theologiae fundamentalis*, 3rd edition (Graz: Styria, 1925), p. 278.

<sup>409</sup> Cf. Bartmann, *Précis de théologie dogmatique* (Mulhouse: Salvator, 1936), II, 166. Bartmann combines a teaching on the visible Church as necessary for salvation with a teaching on the absolute necessity of the “community of grace.”

<sup>410</sup> Cf. Franzelin, *Theses de ecclesia Christi* (Rome, 1887), p. 424; Hunter, *Outlines of Dogmatic Theology*, 3rd edition (New York: Benziger, 1894), I, 255.

<sup>411</sup> Cf. *Theologia dogmatica*, 3rd edition (Gallarate, 1932), I, 195.

<sup>412</sup> Cf. Billot, *Tractatus de ecclesia Christi*, 5th edition (Rome: Gregorian University, 1927), I, 117 ff.; Palmieri, *Tractatus de Romano Pontifice cum prolegomeno de ecclesia*, 2nd edition (Prato, 1891), pp. 15 ff.; Lambrecht, *Demonstratio catholica seu tractatus de ecclesia* (Ghent, 1890), p. 30; Straub, *De ecclesia Christi* (Innsbruck, 1894), pp. 233 ff.

<sup>413</sup> Cf. Casanova, *op. cit.*, p. 254; Herrmann, *op. cit.*, pp. 372 ff.; Schultes, *De ecclesia catholica praelectiones apologeticae* (Paris: Lethielleux, 1931), pp. 267 ff.; Egger, *op. cit.*, pp. 514 ff.; Calcagno, *op. cit.*, 166 ff.

#### AER4

*Legrand, Liebermann, Bonal, Paul Vigue, Otto Karrer*

“[pp. 220-221] Legrand, Liebermann, and Bonal completed the devastation, and defined the ‘soul’ of the Church as an invisible Church of people possessed of charity, the very thing which St. Robert set out to prove did not and could not exist.<sup>414</sup> It is interesting to note that Liebermann refers his teaching on this matter to St. Robert, the theologian whose teaching he was contradicting by this use of St. Robert’s old metaphorical terminology.

“This tragi-comedy of misinterpretation and misunderstanding resulted finally, in the twentieth century, in such statements as that of Paul Vigué, to the effect that ‘the theologians distinguish two Churches, the one visible and the other invisible, the body and soul of the Church,’<sup>415</sup> and that of Otto Karrer that ‘theology has deduced the doctrine of an invisible Church of good men and women, even outside the communion of the visible Church.’<sup>416</sup> The theologians who acted thus were men who thought that they were interpreting the teaching of St. Robert, when they were actually employing his own terminology to contradict the thesis he had upheld.

“It was confusion on this point, perhaps more than any other, which occasioned most of the extravagances and errors on the subject of the Church’s necessity for salvation which have been noted in recent theological history, and which have been reproved by the Holy Father in the *Humani generis*.”

#### AER5

AER5: “[pp. 260-261] Recently [1954] two very well written books have been published in our own country. Neither of them is primarily concerned with the dogma of the Church’s necessity for the attainment of everlasting salvation, but both of them offer explanations of this teaching. One of these books, *The Living Christ*,<sup>417</sup> by Fr. John L. Murphy, has already gained the widespread recognition to which it is entitled. The other, *Wisdom Shall Enter*,<sup>418</sup> by Fr. Leo J. Trese, will undoubtedly prove to be equally popular. Fathers Murphy and Trese are certainly to be numbered among the ablest exponents of Catholic teaching in our country at the present time.

“It is precisely because of the extraordinary ability of these two writers, and by reason of the extensive circulation their most recent literary productions have achieved and will undoubtedly continue to gain, that it is important to examine what their books have to say about the Church’s necessity for salvation. Inevitably there will be a great many of our people who will accept as true and as genuine Catholic doctrine the explanations of this dogma contained in these two books. Objectively the people will suffer harm if the teachings contained in these books should be in any way opposed to or incompatible with what the authoritative documents of the ecclesiastical *magisterium* tell us about the meaning of the dogma that there is no salvation outside the Catholic Church.”

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<sup>414</sup> Cf. Legrand, *De ecclesia*, in Migne’s *Theologiae cursus completus*, IV, 25; Liebermann, *Institutiones theologicae* (Brescia, 1831), II, 55; Bonal, *Institutiones theologicae ad usum seminariorum* (Toulouse, 1887), I, 400.

<sup>415</sup> Vigué, in *Ecclesia: Encyclopédic populaire des connaissances religieuses* (Paris: Bloud et Gay, 1933), p. 101.

<sup>416</sup> *Religions of Mankind*, translated by E. I. Watkin (New York: Sheed and Ward, 1938), p. 262.

<sup>417</sup> John L. Murphy, *The Living Christ* (Milwaukee: The Bruce Publishing Company, 1952), pp. xii + 228.

<sup>418</sup> Leo J. Trese, *Wisdom Shall Enter* (Chicago: Fides Publishers, 1954), pp. 144.

AER5: “[pp. 261-266] Father Murphy’s chapter on ‘The Church and Salvation’ ...should be corrected in the subsequent printings...

“1) He seeks to give the impression that there has been no important and genuine variance among Catholic theologians in their explanation of the dogma. We are told that ‘Theologians have regarded the axiom [“Outside the Church there is no salvation”] in different ways in their attempts to explain it, but basically they all say the same thing; it is more a question of words than of ideas... Despite the varying nuances, however, all of them tell us the same thing.’<sup>419</sup> In the *Humani generis*, however, Pope Pius XII mentions, among the ‘poisonous fruits’ of the doctrinal novelties with which he is primarily concerned in this encyclical letter, the fact that ‘Some reduce to an empty formula the necessity of belonging to the true Church in order that everlasting salvation may be attained.’<sup>420</sup> According to the Sovereign Pontiff, then, there were theologians who explained this dogma inadequately and inaccurately. The teaching that all the theologians tell us the same thing, or even approximately the same thing, about the dogma of the Church’s necessity for salvation is quite out of line with the actual declaration of the ecclesiastical *magisterium* on this subject.

“2) Father Murphy makes a problem out of the juxtaposition of ‘two seemingly opposed truths,’ set forth by Pope Pius IX in the *Singulari quadam*. The author of *The Living Christ* writes that Pope Pius IX ‘tells us first that “We must, indeed, hold on faith that no one can be saved outside the Apostolic Roman Church, that she is the only ark of salvation, that whoever shall not have entered her will perish in the flood”; yet, on the other hand, he adds that “We must equally hold for certain that those who labor under ignorance of the true religion, if such ignorance be invincible, are not held guilty before the eyes of the Lord.”’<sup>421</sup> In the actual text of the *Singulari quadam*, however, there is not a trace of any even apparent opposition between the two principles enunciated by Pope Pius IX. According to the second of these principles, ‘qui verae religionis ignorantia laborent, si ea sit invincibilis, nulla ipsos obstringi *huiusce rei* culpa ante oculos Domini.’<sup>422</sup> The translation given in *The Living Christ* takes no account of the two words I have italicized in citing the passage from the original. When these two words are excluded from the passage, we have an absolute and bald assertion to the effect that persons who are invincibly ignorant of the true religion are guiltless in the sight of God, a statement which would make invincible ignorance of the true religion look something like a sacrament. When, on the other hand, we look at this passage exactly as Pope Pius IX presented it, we find it to mean that invincible ignorance of the true religion is not a sin, that people will not be blamed and punished by God for being invincibly ignorant of the true religion. Seen in the context of the *Singulari quadam*, this second of the two principles set forth by Pope Pius IX manifests itself as a development of the great Sovereign Pontiff’s assertion that ‘the dogmas of the Catholic faith are in no way opposed to the divine mercy and justice.’<sup>423</sup>

“3) Father Murphy seriously weakens and confuses his explanation by speaking sometimes of ‘the necessity of belonging to the Church’ and sometimes of ‘the necessity of membership in the Church.’ He makes the assertion that ‘While the axiom, “Outside the Church there is no

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<sup>419</sup> *The Living Christ*, p. 105.

<sup>420</sup> DB. 3019.

<sup>421</sup> *The Living Christ*, pp. 105 f.

<sup>422</sup> DB. 1647.

<sup>423</sup> DB. 1646.

salvation,” undoubtedly refers to actual membership in the visible Church, there is still a deeper meaning involved in that statement.<sup>424</sup>

“There would seem to be very little excuse for imagining or for leading the Catholic reading public to imagine that the axiom of no salvation outside the Church *undoubtedly* refers to actual membership in the visible Church. There is no statement of the ecclesiastical *magisterium* to the effect that actual membership in the Church is requisite for the attainment of everlasting salvation. The Fourth Lateran Council designates the Church as that ‘outside of which no one at all (*nullus omnino*) is saved.’<sup>425</sup> The *Unam Sanctum* of Pope Boniface VIII speaks of it as that ‘outside of which there is neither salvation nor the remission of sins.’<sup>426</sup> The most forceful and arresting of all the older authoritative statements of this dogma, that made by the Council of Florence in its Decree for the Jacobites, asserts that those ‘*intra catholicam Ecclesiam non existentes*’ will go into everlasting fire ‘*nisi ante finem vitae eidem [Ecclesiae] fuerint aggregati.*’<sup>427</sup> The *Humani generis* mentions the ‘*necessitatem pertinendi ad veram Ecclesiam, ut sempiterna attingatur salus.*’<sup>428</sup> In no case is there any reference to a necessity of actual membership in the true Church. The *Suprema haec sacra* is quite explicit on this point. ‘*Quandoquidem ut quis aeternam obtineat salutem, non semper exigitur ut reapse Ecclesiae tamquam membrum incorporaretur, sed id saltem requiritur, ut eidem voto et desiderio adhaereat.*’<sup>429</sup> In other words, according to this authoritative instruction issued by the Holy Office at the command of the Holy Father himself, the dogma that there is no salvation outside the Church definitely does not mean that a man has to be an actual member of the Church in order to be saved...

“4) In *The Living Christ*, two diverse and mutually incompatible explanations of the dogma are represented as differing only in a relatively unimportant matter of terminology. We are told that ‘Whether one wishes to interpret the axiom [“Outside the Church there is no salvation”] as referring only to actual membership and consider others outside the Church as divinely intended “exceptions”; or whether one wishes to interpret it as meaning “outside either actual membership in the Church, or an implicit or explicit desire for membership there is no salvation,” it tells us the same thing. The terms are really a subtle question for theologians to debate.’<sup>430</sup>

“The author of *The Living Christ* makes it quite clear that he prefers to interpret the statement that there is no salvation outside the Church in terms of membership in the Church rather than in terms of either membership or a desire for membership. He states that some have ‘explained the axiom as saying that unless one were a member of the Church either actually or in desire, there is no salvation.’<sup>431</sup> But, according to him, ‘This interpretation does seem to force the meaning of the axiom itself, which seems always to have indicated the ideal plan of God’s economy; and also, the very term “member in desire” is liable to the criticism of being bad English and clumsy theology.’<sup>432</sup>

“Father Murphy’s strictures against the use of the expression ‘member in desire’ are quite justified in the case of those men who would speak in such a way as to give the impression that a member in desire was one kind of member of the Church, with a membership in some way distinct from that of a member *in re*. Such a procedure is definitely bad English and clumsy

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<sup>424</sup> DB. 1646.

<sup>425</sup> DB. 430.

<sup>426</sup> DB. 468.

<sup>427</sup> DB. 714.

<sup>428</sup> DB. 3019.

<sup>429</sup> AER, CXXVII, 4 (Oct., 1952), 308.

<sup>430</sup> *The Living Christ*, p. 117.

<sup>431</sup> *Ibid.*, p. 116.

<sup>432</sup> *Ibid.*

theology. When, on the other hand, we say that a man can attain everlasting salvation as a member of the true Church or as one who desires to belong to it, we are simply repeating the teaching of the *Suprema haec sacra* itself. This teaching does not ‘force’ the meaning of the axiom ‘Outside the Church there is no salvation’ in any way. It is, on the contrary, a part of the Church’s own interpretation of the dogma of which the axiom itself is the expression.

“If, however, we choose to interpret this axiom as referring only to actual membership in the Church, considering others outside the Church as divinely intended ‘exceptions,’ we are offering an explanation of the dogma and of the axiom quite incompatible with the explicit statements of the ecclesiastical *magisterium*. The axiom, in the last analysis, is nothing more or less than the common and popular statement of a dogma which the *ecclesia docens* has set forth and has explained many times. The statements of the *magisterium* with regard to the Church’s necessity for salvation are always unrestricted and universal. Thus the *magisterium* tells us that *no one at all* (nullus omnino) is saved outside the Church and that *none of those who are not within the Catholic Church* (nullos intra catholicam Ecclesiam non existentem) can become partakers of everlasting life. Statements like these do not admit of exceptions. If there are individuals who attain everlasting salvation outside the Catholic Church, according to the way in which the *magisterium* itself interprets the meaning of the word ‘outside’ in this context, then these declarations of the *ecclesia docens* are simply not true.

“Thus the two explanations of the axiom which Father Murphy offers as at least practically equivalent are, in point of fact, disparate and mutually incompatible. One turns out to be a statement of the Church’s own teaching. The other involves an opposition to authoritative declarations of the Church’s *magisterium*. The fact that the great Cardinal Newman himself taught that the dogma of the Church’s necessity for salvation admitted of exceptions in no way justifies the employment of this device.<sup>433</sup>”

“5) Father Murphy has weakened his explanation of the dogma by use of the term ‘ideal.’ We are told that ‘Here we have the statement of the *ideal*: that every single man in the New Testament era should become an actual member of this visible Church established by Christ, and through her receive the graces of Redemption. Yet God knew from all eternity that there would actually be men who would not become members of this Church through no fault of their own.’<sup>434</sup> Again, we are told that ‘Looked at in this way, the axiom may be understood as referring to the *ideal* plan of providence; it is the rule and not the exception. Those who are saved outside the Church are the exceptions...’<sup>435</sup> Furthermore, he states that ‘It is the order primarily desired by God, the rule that He lays down, that all should be saved within the Church. In establishing this general rule, however, God did not fail to provide for those whom we may call the exceptions.’<sup>436</sup> Thus we see the practical equivalence, for Father Murphy’s explanation of the dogma, of being actually a member of the Church, and being ‘within’ the Church. This is not in accord with the teaching of the *magisterium*. Likewise, there is a tendency to see in the axiom merely a statement of an antecedent decree of the divine will. The body of authoritative teaching of which this axiom is the commonly employed expression, however, bears no such interpretation. All of these claim to be statements of actual fact. They are intended as expressions of the consequent will of God. They mean, according to the *Suprema haec sacra*, that the Church is necessary for salvation with the necessity of means as well as with the necessity of precept. The Church is not merely an entity which was necessary for all according to an antecedent decree of the divine will. It is a society, the Mystical Body of Jesus Christ, outside of which actually no one at all can be saved.”

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<sup>433</sup> Cf. *Certain Difficulties Felt by Anglicans in Catholic Teaching* (London: Longmans, Green, and Co., 1896), II, 336.

<sup>434</sup> *The Living Christ*, p. 106.

<sup>435</sup> *Ibid.*, p. 107.

<sup>436</sup> *Ibid.*

AER5: “[pp. 266-269] Father Trese’s approach to this teaching is somewhat different from that of Father Murphy. He seeks, in the best sense of the term, to popularize Catholic teaching. He writes simply and incisively to explain the fundamentals of our doctrine.

“Yet it is by reason of this very tendency towards simplicity that *Wisdom Shall Enter* presents a somewhat undesirable explanation of the Church’s necessity for salvation. ‘These then,’ Father Trese tells us, ‘are the ones of whom it is true to say that, “Outside the Church there is no salvation”’: the Catholic who already has the faith and cannot lose it except through his own fault; and the non-Catholic who knows, or at least suspects, that the Catholic Church is Christ’s own.’<sup>437</sup>

“*Wisdom Shall Enter* was published long after the publication of the full text of the *Suprema haec sacra*. In this authoritative letter of the Holy Office, sent at the command of the Holy Father himself, we read: ‘Neque enim in praecepto tantummodo dedit Salvator ut omnes homines intrarent Ecclesiam, sed statuit quoque Ecclesiam medium esse salutis, sine quo nemo intrare valeat regnum gloriae caelestis.’<sup>438</sup> This is part of the Church’s own explanation of the dogma that there is no salvation outside the Church. Hence people are seriously misled if they are persuaded to believe that this dogma applies only to Catholics and to those non-Catholics who know or suspect that the Catholic Church is the true Church of Jesus Christ. Yet this is precisely the impression that is gained from a declaration that these are *the ones* to whom the dogma applies.

“Father Trese, it is true, teaches that the state of mind of a Protestant (or a Jew or a Mohammedan) who is sincerely convinced that his religion is the true religion, and who lives up to his religion to the very best of his ability is this: ‘I want to do everything that God asks of me, no matter what.’<sup>439</sup> He does not, however, connect this teaching with the dogma that there is no salvation outside the Catholic Church.

“He terminates his own explanation of this subject with the following paragraph.

‘But this fact still remains: Christ’s own Way of Salvation is bound to be the best, the surest, the safest way. There are good Protestants, and there are bad Catholics. But in no other church can personal sanctity reach such heights as in Christ’s own Church; in no other church will goodness be so widespread, nor salvation so certain. With all the helps which Christ has entrusted to His Church—the Mass, the Sacraments, the fulness of Truth—the “good Catholic” has an advantage over the “good non-Catholic” beyond all compute.’<sup>440</sup>

“It would be difficult to find a defense of the Catholic Church elaborated more completely in terms of distinctly Protestant ecclesiology. The Catholic Church is presented, not as the Mystical Body of Christ, actually requisite for all men, but merely as the best of the religious organizations available to men. Indeed, the paragraph seems to imply that there is some way of salvation available other than through Our Lord. It is painful to realize that some Catholic people will be led to imagine that a statement like the first sentence of the paragraph cited above is an accurate expression of genuine Catholic doctrine.

“In point of fact, the Catholic Church does not present itself merely as the best or the most effective religious society on earth. It is the Mystical Body of Christ, the only religious society objectively approved by and acceptable to God Himself. It is the one kingdom of God on earth, the true *ecclesia* of Jesus Christ.

“According to the original Protestant theory of ecclesiology, on the other hand, the kingdom of God, the *ecclesia* of the Scriptures, is not an organized society at all. It depicts this true

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<sup>437</sup> *Wisdom Shall Enter*, p. 142.

<sup>438</sup> *AER*, CXXVII, 4 (Oct., 1952), 308.

<sup>439</sup> *Wisdom Shall Enter*, p. 143.

<sup>440</sup> *Ibid.*, pp. 143 f.

*ecclesia* as an *invisible* church, as the sum-total of all the good people or the predestined people on earth. In the light of this erroneous theory, the visible churches, the organized societies into which men who wish to follow Our Lord are organized, play a distinctly subsidiary part. If the Gospel is preached sincerely and sacraments administered rightly within these organizations, they appear as more or less acceptable and useful aids for people who are supposed to be joined to Our Lord in the invisible church.

“No proponent of this theory ever held that all religious denominations are equally good. Quite on the contrary, an organization was supposed to be more acceptable or more useful than others if it could offer more effective spiritual guidance and help to its members. Naturally, each denomination would claim a high degree of excellence for itself, while, at the same time, it held, according to this same general theory, that other religious societies which passed muster under the Protestant notes of the church were legitimate and really, though perhaps in a lesser degree, effective.

“The theory itself is hopelessly erroneous because the Mystical Body of Christ actually is the visible Catholic Church. The religious society over which the Bishop of Rome presides as Our Lord’s Vicar on earth is the one and only social unit within which men may achieve salvific contact with God in Christ.

“Yet, in this final paragraph of *Wisdom Shall Enter*, we find the Catholic Church presented in the light of this theory. ‘Christ’s own Way of Salvation’ is designated as the best, the surest and the safest, but definitely not as the only way. There are other ‘churches’ in which salvation itself will be found, even though not as certainly as in the Catholic Church.

“Such teaching is not in conformity with the declarations of the Church’s *magisterium*. Thus, to cite only one example, in the *Singulari quadam*, the great allocution which Pope Pius IX delivered on the day following his definition of the dogma of Our Lady’s Immaculate Conception, the Holy Father said that it was his duty to admonish the Bishops who were listening to him to do all in their power ‘to drive out of men’s minds that equally impious and deadly opinion according to which the way of everlasting salvation can be found in any religion.’<sup>441</sup> That error is present even when the way of salvation is represented as available in other religions less perfectly or less certainly than in the Catholic Church.

“Those who will benefit from reading *Wisdom Shall Enter* will be benefited far more if, in future printings of this work, the part on the necessity of the Church for salvation is revised in line with the pertinent statements and explanations of the ecclesiastical *magisterium*.”

### **Fenton proved that apostate antipopes betrayed their good words**

Even after Fr. Fenton’s works were completed and made public, apostate Antipope Pius XII said and did nothing about these heretical perpetrators and their heretical imprimatured books that reduced the Salvation Dogma to a meaningless formula. Pius XII continued to close his ears and mouth and remained deaf and dumb to these notorious perpetrators and their notoriously heretical books. While Pius XII warned Catholics about the great evil of those who were reducing the Salvation Dogma to a meaningless formula, he effectively did nothing to identify, ban, and punish the perpetrators who were reducing the Salvation Dogma to a meaningless formula. Fr. Fenton’s massive and overwhelming evidence proves that Pius XII had to know about these so-called Catholic theologians and their heretical imprimatured books that were denying the Salvation Dogma by reducing it to a meaningless formula. But instead of weeding out this deadly infection from within the ranks of the Catholic Church by taking appropriate action, he did nothing and hence let the infection fester and spread like wildfire. Oh, one cannot conceive of a greater evil than a man who knows evil is being done and allows it to continue to kill souls and

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<sup>441</sup> DB. 1646.

harm and destroy the reputation of the Catholic Church when it is within his power to stop it. Did not Pius XII speak good and true words when he said that certain so-called Catholic theologians are reducing the Salvation Dogma to a meaningless formula! But did he not also deny these good words by inaction by not doing anything effective to identify and eliminate the heretical works and heretical perpetrators! Indeed, he betrayed his good words by inaction.

### **Fenton proved many imprimatured books contain heresy**

The apostate Fr. Fenton's works that expose the heresies in imprimatured books that reduce the Salvation Dogma to a meaningless formula are more proof that imprimatured books can contain heresy and other errors, even though Fenton did not condemn the heresies as heresies. That means even Fr. Fenton's imprimatured works can contain error and heresy. Indeed Fr. Fenton's imprimatured works *do* contain heresy. He, too, denied the Salvation Dogma!

### **Fenton himself denied the Salvation Dogma**

The saying that "there is no honor among criminals" applies most to heretics because they are the most dangerous of all criminals because they murder souls. And the most dangerous of all heretics are the ones who mix 99 percent truth with 1 percent heresy or, as apostate Antipope Leo XIII says, with one drop of poison:

Apostate Antipope Leo XIII, *Satis Cognitum*, 1896: "There can be nothing more dangerous than those heretics who admit nearly the whole cycle of doctrine, and yet by one word, as with a drop of poison, infect the real and simple faith taught by our Lord and handed down by Apostolic tradition."

While identifying many salvation heretics and their heretical books, Fenton himself denied the Salvation Dogma by mixing 1 percent heresy with 99 percent truth. He, too, reduced the Salvation Dogma to a meaningless formula. He believed in the heresy that certain baptized men who believe in the Incarnation and Holy Trinity but adhere to false churches and false religions, such as Protestants and schismatics, could be inside the Catholic Church and in the way of salvation:

**Title:** *American Ecclesiastical Review*, vol. 110, 1944, "Extra Ecclesiam Nulla Salus"

**Author:** Fr. Joseph Clifford Fenton

AER1: "[p. 303] Strictly speaking, it is not necessary that the person who has charity should be fully informed about the identity of the true Church of Jesus Christ in this world. Thus it is perfectly possible that a man should intend to live within the Sheepfold of Christ and at the same time not be aware that the Roman Catholic Church is the society he seeks. The error which beclouds his mind does not change his vital orientation... He lives as one possessed of that *amor fraternitatis*...as the essential factor in the Catholic Church's inward bond of unity. He truly intends to be a member of Christ's Mystical Body."

**Title:** *The Catholic Church and Salvation*

**Author:** Fr. Joseph Clifford Fenton

**N.O.:** Edward A. Cerny, S.S., D.D., *Censor Librorum*

**Imp.:** +Francis P. Keough, D.D., Archbishop of Baltimore, May 12, 1958

**Pub.:** Sands & Co. (Publishers) Ltd., Glasgow

CCS: "[p. 69-70] It is definitely not a teaching of the Catholic theologians that there can be no true act of divine or supernatural faith apart from an explicit awareness

and acceptance of the Catholic religion as the true religion and of the Catholic Church as the true kingdom of God... True supernatural faith can exist even where there is only an implicit belief in the Catholic Church and Catholic religion. ...A person invincibly ignorant of the true religion can attain everlasting salvation. ...Hence since it is possible for a man to have genuine supernatural faith and charity and the life of sanctifying grace, without having a distinct and explicit knowledge of the true Church and of the true religion, it is possible for this man to be saved with only an implicit knowledge and desire of the Church.”

In this just quoted passage, Fenton denies another dogma regarding supernatural faith, which only comes by hearing dogmas from a Catholic source and believing in them. He heretically believes that a man can have supernatural faith without hearing dogmas from a Catholic source and hence without believing in them:

CCS: “[p. 75] (2) The person who is invincibly ignorant of the true religion, and who sedulously obeys the natural law, lives an honest and upright life, and is prepared to obey God, can be saved through the workings of divine light and grace. (3) Such a person has already chosen God as his ultimate End. He has done this in an act of charity. He is in the state of grace, and not in the state of original or mortal sin. In this act of charity there is involved an implicit desire of entering and remaining within God’s true supernatural kingdom. Such a person has had his sins remitted ‘within’ the true Church of Jesus Christ.”

Hence Fenton says in his below quote that it is possible for a schismatic, such as a Greek schismatic, to be in a state of grace and thus receive the Holy Eucharist fruitfully:

CCS: “[pp. 94-95] It remains true that by reason of invincible ignorance, some of the members of these dissident and schismatical communities may receive the Eucharist and take part in the Eucharistic sacrifice fruitfully. Nevertheless the fact remains that this is possible only in the terms of inculpable ignorance. ...It is easy to see that the person who has even the valid Eucharist in a religious community apart from and opposed to the Catholic Church is at a great disadvantage compared with a member of the true Church. The great advantages in the possession of members of the Catholic Church and not available to people who are in the Church only by force of an implicit desire or intention to enter it can thus be summed up under the headings of the authorized and infallible teaching of divine public revelation, the guidance of Our Lord through the government of the true Church; and the sacramental and liturgical life within the Mystical Body of Jesus Christ. With these go the various blessings and prayers and indulgences which together constitute a benefit beyond price for those who seek and serve God in the true Church of His Divine Son. The non-member of the Catholic Church is comparatively insecure with regard to the affair of his salvation precisely because he lacks these benefits. Even though he should be in a state of grace and even though he should implicitly intend to enter the true Church, he has not the benefit of a visible and living magisterium which can speak to him with the voice and power of Our Lord Himself. He is not the beneficiary of a visible rule in which Our Lord Himself directs and guides His Church. And he cannot live, until he actually enters the Church as a member, the sacramental life within the Mystical Body of Jesus Christ.”

### *Fenton denied the Salvation Dogma with a different theology*

The only difference between Fr. Joseph Clifford Fenton and the other salvation heretics he denounced for denying the Salvation Dogma is the theology he used to justify his denial of the dogma. For instance,

- Fr. Fenton correctly taught that it is erroneous to believe that certain Protestants and schismatics can belong to the soul of the Catholic Church but not Her body. So he said that they belong to both the soul and the body of the Catholic Church. But just like the other salvation heretics, Fenton has these self-professed Protestants and schismatics inside the Catholic Church and in the way of salvation, which is a denial of the Salvation Dogma.
- Fr. Fenton correctly taught that it is heresy to say that these Protestants are saved by their false church and false religion and hence that the Catholic Church is not the only means to salvation but only the ordinary means to salvation. So he said that the Catholic Church provided these Protestants with the means of salvation in order to place them in a state of grace while they adhere to their false churches and false religions. Even though Fenton believed they are not saved *by* their false religions, he did believe that they are saved *in* their false religions. Hence just like the other salvation heretics, Fenton has self-professed Protestants and schismatics inside the Catholic Church and in the way of salvation, which is a denial of the Salvation Dogma.

*Fenton condemned by his hypocrisy*

His heresy that men can be in a state of grace while not belonging to the Catholic Church

Fr. Fenton correctly condemns the opinion that speaks only of the necessity of being in a state of grace to be saved without any reference to the necessity of belonging to the Catholic Church to be saved, which in essence excludes the necessity of the Catholic Church for salvation:

AER1: “[p. 301] A third interpretation is much more common. It asserts that, in order to be saved, a man must belong at least to the *soul* of the Catholic Church. ...As far as these theologians are concerned, the axiom *extra Ecclesiam nulla salus* means that there is no salvation for the man who is not at least in the state of grace. Looked on in this way, the axiom would insist upon the necessity of sanctifying grace rather than on that of the Catholic Church. It is difficult to see how this explanation could stand as a fully adequate interpretation of the doctrine set forth by the Fourth Lateran and Florence. ...Moreover this explanation is subject to disapproval on the grounds of terminology. If we take the soul of the Church to mean either God the Holy Ghost or the life of grace which exists within men as a result of the inhabitation of the Blessed Trinity in their souls, then certainly the expressions ‘member of the soul of the Church’ and ‘belonging to the soul of the Church’ are quite inadmissible. The term ‘soul of the Church’ is metaphorical, and there is an inexcusable mixing of the metaphors when a person is described as a ‘member’ of the Holy Ghost, or as ‘belonging to’ the state of grace.”

Yet, Fr. Fenton, in essence, professed belief in this same opinion that he condemned but used a different theology to do so. Below he teaches that a man who belongs to a false religion can be in the way of salvation if he is in a state of grace, and hence Fenton has this man who neither believes in nor obeys the Catholic Church being saved because he is in a state of grace and not because he believes in and obeys the Catholic Church:

AER1: “[p. 303] Strictly speaking, it is not necessary that the person who has charity should be fully informed about the identity of the true Church of Jesus Christ in this world. Thus it is perfectly possible that a man should intend to live within the Sheepfold of Christ and at the same time not be aware that the Roman Catholic Church is the society he seeks. The error which beclouds his mind does not

change his vital orientation... He lives as one possessed of that *amor fraternitatis*...as the essential factor in the Catholic Church's inward bond of unity.”

CCS: “[p. 75] (2) The person who is invincibly ignorant of the true religion, and who sedulously obeys the natural law, lives an honest and upright life, and is prepared to obey God, can be saved through the workings of divine light and grace. (3) Such a person has already chosen God as his ultimate End. He has done this in an act of charity. He is in the state of grace, and not in the state of original or mortal sin. In this act of charity there is involved an implicit desire of entering and remaining within God's true supernatural kingdom. Such a person has had his sins remitted ‘within’ the true Church of Jesus Christ.”

Hence, Fr. Fenton teaches the heresy that men can be in a state of grace while not believing in and obeying the Catholic Church. In essence Fr. Fenton, just as other salvation heretics, has these men in a state of grace while not belonging to the Catholic Church.

### The heresy that the Catholic Church is the best and surest way to be saved instead of the only way

Fenton correctly condemns those who teach that the Catholic Church is the best and surest way for salvation but not the only way and thus that false religions are also ways for salvation:

AER5: “He [Fr. Trese] terminates his own explanation of this subject with the following paragraph.

‘But this fact still remains: Christ’s own Way of Salvation is bound to be the best, the surest, the safest way. There are good Protestants, and there are bad Catholics. But in no other church can personal sanctity reach such heights as in Christ’s own Church; in no other church will goodness be so widespread, nor salvation so certain. With all the helps which Christ has entrusted to His Church—the Mass, the Sacraments, the fulness of Truth—the “good Catholic” has an advantage over the “good non-Catholic” beyond all compute.’

“It would be difficult to find a defense of the Catholic Church elaborated more completely in terms of distinctly Protestant ecclesiology. The Catholic Church is presented, not as the Mystical Body of Christ, actually requisite for all men, but merely as the best of the religious organizations available to men. ...In this final paragraph of *Wisdom Shall Enter*, we find the Catholic Church presented in the light of this theory. ‘Christ’s own Way of Salvation’ is designated as the best, the surest and the safest, but definitely not as the only way. There are other ‘churches’ in which salvation itself will be found, even though not as certainly as in the Catholic Church. Such teaching is not in conformity with the declarations of the Church’s *magisterium*.”

Yet, Fr. Fenton himself believed that certain men who belong to false religions can be inside the Catholic Church and in the way of salvation, which is the exact belief of the other salvation heretics he denounced. The only difference is that he uses a different theology to defend his heresy. He says that the Catholic Church is saving these men who belong to false religions. And Fenton teaches a modified heresy about the Catholic Church being the best and surest way for salvation by substituting the words “best and surest **way** for salvation” with the words “the best and surest **helps** for salvation.” While he teaches that those who belong to false religions can be inside the Catholic Church and hence in the way of salvation, he teaches that Catholics have the best and surest helps to be in the way of salvation because of the many benefits they derive by membership which these non-members who belong to the Catholic Church do not have. But just like the other salvation heretics, he has men who belong to false religions being in the way of salvation:

CCS: “[pp. 94-95] It remains true that by reason of invincible ignorance, some of the members of these dissident and schismatical communities may receive the Eucharist and take part in the Eucharistic sacrifice **fruitfully**. Nevertheless the fact remains that this is possible only in the terms of inculpable ignorance. ...It is easy to see that the person who has even the valid Eucharist in a religious community apart from and opposed to the Catholic Church is at a great disadvantage compared with a member of the true Church. The great advantages in the possession of members of the Catholic Church and not available to people who are in the Church only by force of an implicit desire or intention to enter it can thus be summed up under the headings of the authorized and infallible teaching of divine public revelation, the guidance of Our Lord through the government of the true Church; and the sacramental and liturgical life within the Mystical Body of Jesus Christ. With these go the various blessings and prayers and indulgences which together constitute a benefit beyond price for those who seek and serve God in the true Church of His Divine Son. The non-member of the Catholic Church is comparatively insecure with regard to the affair of his salvation precisely because he lacks these benefits. Even though he should be in a state of grace and even though he should implicitly intend to enter the true Church, he has not the benefit of a visible and living magisterium which can speak to him with the voice and power of Our Lord Himself. He is not the beneficiary of a visible rule in which Our Lord Himself directs and guides His Church. And he cannot live, until he actually enters the Church as a member, the sacramental life within the Mystical Body of Jesus Christ.”

In its practical effect, Fenton’s heresy is the same as the one he condemned. Just like the other salvation heretics, he believes that certain men who belong to false religions can be in the way of salvation even though they do not have the best and surest helps to be saved that members of the Catholic Church have. The end result is the same. Even though the apostate Fr. Fenton and all the other salvation heretics deny the Salvation Dogma in different ways, they all, nevertheless, deny it!

#### *Fenton defends his heresy with the heretical letter *Suprema haec sacra**

Even though Fr. Leonard Feeney was an apostate, he, nevertheless, upheld zealously the Salvation Dogma.<sup>442</sup> Because the apostate Fr. Fenton denied the Salvation Dogma, one would expect him to attack Fr. Leonard Feeney who upheld this dogma. Indeed, Fr. Fenton denounced Fr. Feeney even more zealously than he denounced others. Fenton used the heretical letter *Suprema haec sacra* to defend his denial of the Salvation Dogma and to denounce Fr. Feeney’s belief in the Salvation Dogma:

Apostate Fr. Joseph Clifford Fenton, *The Catholic Church and Salvation*: “[p. 116, 118] VII. The Holy Office Letter *Suprema Haec Sacra*: In the text of *Suprema haec sacra* we are reminded that the need for this supernatural faith holds true even where there is merely an implicit desire to enter the Catholic Church. In other words, it is possible to have a man attain salvation when he has no clear-cut notion of the Church, and desires to enter it only insofar as he wills to do all the things God wills that he should do. ... (8) It is possible for this desire of entering the Church to be effective, not only when it is explicit, but also (when the person is invincibly ignorant of the true Church) even when that desire or *votum* is merely implicit.”

Fenton resorts to lies to deceive others into believing his heresy. He refers to the heretical *Suprema haec sacra* as a Holy Office Letter when in fact it was not a Holy Office Letter. An official Holy Office decree must be registered in the *Acts of the Apostolic See* (A.A.S.). *Suprema haec* was not registered in the A.A.S. Instead it was published in the *American Ecclesiastical*

<sup>442</sup> See RJMI refutation *Against Fr. Leonard Feeney*.

*Review* of October 1952, an unofficial American Catholic review of which Fr. Fenton was the editor, which makes him suspect of being one of the masterminds behind this heretical letter that promotes his version of the heresy. See Denzinger 3869-3872 which states that the origin of the letter *Suprema haec* is the *American Ecclesiastical Review* and not the A.A.S. And even if it were a Holy Office decree, it is not infallible because Holy Office decrees are not infallible, contrary to what Fenton would have his readers believe. And that is beside the fact that the so-called Holy Office was run by apostates and thus its decrees were null and void:

Nominal *Catholic Encyclopedia*, Infallibility: “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...”

Nominal *Catholic Encyclopedia*, Acts of the Roman Congregations: “...(b) Authority of doctrinal decrees - Doctrinal decrees are not of themselves infallible; the prerogative of infallibility cannot be communicated to the Congregations by the Pope. On the other hand, owing to the teaching power delegated to the Congregations for safeguarding the purity of Christian doctrine, exterior compliance and interior assent are due to such decrees. However, solid proofs to the contrary may at times justify the learned in suspending their assent until the infallible authority of the Church intervenes.”

### **Fenton was also a non-judgmentalist heretic**

Non-judgmentalist heretics do their best to avoid using the “H” words, heresy and heretic. They do not call a heresy a heresy and they do not call a heretic a heretic. Hence they share in the guilt of the heresy they do not condemn as heresy and in the guilt of the heretic they do not denounce as a heretic. In place of the words heresy and heretic, they use other words that diminish or eliminate the evilness and danger of heresy and heretics. For instance, instead of calling a heresy a heresy, they call it an error or a deviation or an unacceptable opinion or an illegitimate opinion or a contradiction of a dogma or incompatible with magisterial statements, etc. But in none of these terms do they ever condemn the opinion as heresy and hence they do not denounce the perpetrators as heretics. This allows heresy to remain in imprimatured books under the pretense that it is only a non-heretical error. And it allows heretics to remain within the structure of the Catholic Church under the pretense that they are not heretics and thus allows them to continue to teach Catholics and corrupt them with their heresies. The end result is an endless multiplying of heretical theologians within the ranks of the Catholic Church and an endless multiplying of their heretical imprimatured books—and all unopposed because no one dare call a heresy a heresy and a heretic a heretic. This is one of the main factors that led to the Great Apostasy. From the 11th century onward, non-judgmentalist popes, apostate antipopes, prelates, and theologians grew and grew within the ranks of the Catholic Church.

The apostate Fr. Joseph Clifford Fenton is a good example of a non-judgmentalist heretic. In all of his works in which he identifies so-called Catholic theologians and their imprimatured books that deny the Salvation Dogma by reducing it to a meaningless formula, he never condemns their heretical opinions as heresy and hence never denounces the heretical theologians as heretics or their imprimatured works as heretical. Instead he uses other words that reduce heresies to non-heretical errors and heretical theologians to non-heretical theologians. Hence he is a formal heretic on this point alone by sins of omission for not sufficiently condemning heresy and denouncing heretics.

For example, Fenton correctly states that many so-called Catholic theologians have presented opinions that reduce the dogma of the necessity of the Catholic Church for salvation to a meaningless and empty formula, that run counter to the meaning of this dogma, and that are incompatible with the Church’s magisterium and void of real meaning in relation to dogmatic

pronouncements. Yet in all of his words on this topic, Fenton never condemns these opinions as heresy:

AER3, Fr. Fenton: “One...reduces the doctrine of the Church’s necessity for salvation to an empty formula when, professing to retain and to explain the assertion that there is no salvation outside the Church, he actually presents a teaching that runs counter to the obvious and primary meaning of this doctrine. ...This occurs when the assertion is explained in a way that is incompatible with the statement of this truth in the documents of the Church’s magisterium...

“The assertion that ‘there is no salvation outside the Church,’ or, to use the form in which it is presented in most ecclesiastical documents, that ‘no one at all can be saved outside the Church,’ becomes merely a meaningless series of sounds or ‘an empty formula’ in the hands of a Catholic teacher who presumes to interpret it in some manner incompatible with the manifest significance of any one of these declarations of the Church’s magisterium in which the assertion occurs, in one way or another...

“It is imperative that we examine the various statements of the thesis on the Church’s necessity for salvation in current theological literature in order that we may see which among them can be said to fall under the censure of the Holy Father. An examination of the literature on this subject produced since the time of the Vatican Council [1870] shows that...among scholastic writers... some statements and explanations of the Church’s necessity for salvation...lay themselves open to the charge that they reduce this teaching to an empty formula. Some writers on this subject have carried through their attempts to minimize the significance of this teaching to such an extent that, for all intents and purposes, they have left the statement that there is no salvation outside the Church void of all real meaning.”

When an opinion reduces an infallible teaching on faith or morals to a meaningless formula or runs counter to the meaning of a dogma or is incompatible with the Church’s solemn magisterium, then that opinion is heresy. Yet never in all his works does Fenton condemn such opinions as heresy, and hence he is a formal heretic on this point alone by sins of omission and by defending heresy and heretics for not condemning heresy as heresy and denouncing heretics as heretics.

Fenton says that the heretical opinion of certain theologians is an imperfect presentation of Catholic doctrine and is evil and inexact. Yet again Fr. Fenton does not condemn the opinion as heresy:

AER5: “Thus it is quite possible that an incorrect notion of the Church, gained through some imperfect presentation of Catholic doctrine, may be the source of lamentable conduct towards the Church itself. Yet the evil of inexact doctrinal teaching is not, in the last analysis, to be estimated in terms of the untoward effects which may or may not follow from it in the practical order. The misrepresentation of Our Lord’s divine message is calamitous in itself, when we consider it objectively.”

An inexact doctrinal teaching that is evil and calamitous to the divine message has to be heresy or else Fenton would have overstated the case. Yet Fenton never condemns such an opinion as heresy. If it were simply an error that does not contradict the magisterium, then it is an allowable error and hence cannot be called evil or calamitous to the divine message.

In the following quote, Fenton says that the opinion of certain theologians falls afoul of conciliar pronouncements on the necessity of the Church. Yet again Fr. Fenton does not condemn the opinion as heresy:

AER1: “A second interpretation of the dogma on the necessity of the Catholic Church would tell us that *extra Ecclesiam nulla salus* means merely that the Church

is the *ordinary* means of salvation. Like its predecessor, this explanation **falls afoul** of the Conciliar pronouncements on the necessity of the Church.”

Opinions that fall afoul of “Conciliar pronouncements” that deal with the Catholic faith have to be heretical. Yet Fenton never condemns the opinions as heresy.

In the following quote, Fenton says that “Cardinal” Newman’s opinion reduced the necessity of the Catholic Church for salvation to an empty and meaningless formula and by its inaccuracy opposed the teaching of the Council of Florence’s Bull *Cantate Domino*.<sup>443</sup> Yet Fr. Fenton does not condemn the opinion as heresy:

AER3: “A second type of explanation of this thesis is to be found in Cardinal Newman’s last published study of this subject, a study incorporated into his *Letter to the Duke of Norfolk*. ...The...English Cardinal...held that the principle ‘out of the Church, and out of the faith, is no salvation,’ admits of exceptions... It is hard to see how a universal negative proposition that admits of ‘distinct, and, for what we know, so very wide’ exceptions can be other than an empty or meaningless formula. As we have seen, the statement on the necessity of the Catholic Church for salvation must be considered, not as a mere series of words taken out of all context, but precisely in the manner in which it stands in the various monuments of the Church’s official *magisterium*. As that teaching is found in, for instance, the *Cantate Domino*, it definitely does not admit of any ‘exceptions.’ If Newman was right, and if persons in invincible ignorance can be saved other than in the Church, the teaching of Eugenius IV and of the Council of Florence is definitely inaccurate. And, on the other hand, if it be Catholic dogma that none of those who dwell outside the Church can be saved unless before they die they become joined to the Church, then there is certainly no room for any sort of ‘exception’ to the rule of ‘the Church’s necessity for everlasting salvation.’”

In the following quote, Fenton says that A.J. Lutz’s opinion reduces the necessity of the Catholic Church for salvation to an empty formula and opposes the decree *Cantate Domino* from the Council of Florence. Yet again Fenton does not condemn the opinion as heresy:

AER3: “Fr. A. J. Lutz also explains the Church’s necessity in function of the ‘soul,’ but he makes this metaphor refer to God the Holy Ghost. This writer holds that ‘the Protestant in the state of grace is in reality a Catholic,’ by reason of what he considers the fact that ‘a person can be a member of the Church without being incorporated visibly into it.’ He continues: ‘What difference does it make if he thinks differently from the Catholics! We do not belong to Christ primarily by reason of our thought, but through His Spirit which gives us life.’ It would appear that this type of explanation of the Church’s necessity serve to reduce this teaching to an empty formula. As it stands in the *Cantate Domino*, to take one example, the teaching on the necessity of the Church for salvation manifestly involves the fact that no one can attain to the beatific vision unless he attaches himself to the Church before the end of this mortal life.”

Fr. Fenton proves that other theologians also denied the Salvation Dogma by reducing the necessity of the Catholic Church for salvation to an empty and meaningless formula but again does not condemn their opinion as heresy:

AER3: “Some other strange methods of explaining the Church’s necessity for salvation have been employed during the first half of the twentieth century. For example, Sertillanges, followed by Lippert, Michalon, and to a certain extent by Heris, gave the impression that no man could be considered as completely outside the Catholic Church. This teaching would certainly reduce the thesis on the Church’s necessity to an empty formula, since it would imply that no man had any

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<sup>443</sup> Even though the *Council of Florence* was invalid because the apostate antipope Eugene IV approved it, Fr. Fenton nevertheless believed it was infallible because he believed Eugene IV was a true pope.

particular reason to adhere to the Church before his death, since he is in it necessarily and always.”

In the following quote, Fenton says that Otto Karrer denied the practical import of the Salvation Dogma by presenting an inaccurate explanation of it. But again Fenton does not condemn the opinion as heresy:

AER3: “Sometimes this tendency to explain the doctrine of the Church’s necessity by what amounts to a denial of its practical import has assumed a less offensive though equally inaccurate form, as in the case of Otto Karrer’s *Religions of Mankind*, the thirteenth chapter of which is entitled ‘Salvation outside the Visible Church.’”

In the following quote, Fenton says that Jean Danielou’s explanation of the Salvation Dogma cannot be legitimately employed. Yet again Fenton does not condemn his opinion as heresy:

AER3: “Another member of this same group, Jean Danielou, accepts and attributes to ‘most theologians’ the belief that belonging to the visible Church is not an absolutely necessary condition for salvation, and holds we can think that souls of good will outside the Church are saved. It does not seem that this type of explanation can legitimately be employed...”

An opinion that cannot be legitimately employed has to contradict a dogma and thus has to be heretical. Yet Fenton never condemned the opinion as heresy.

In the following quote, Fenton refers to Paul Vigué’s and Otto Karrer’s denial of the Salvation Dogma as confusion and extravagances of errors. Yet again Fenton does not condemn their opinions as heresy:

AER4: “[p. 220] This tragi-comedy of misinterpretation and misunderstanding resulted finally, in the twentieth century, in such statements as that of Paul Vigué, to the effect that ‘the theologians distinguish two Churches, the one visible and the other invisible, the body and soul of the Church,’ and that of Otto Karrer that ‘theology has deduced the doctrine of an invisible Church of good men and women, even outside the communion of the visible Church.’ The theologians who acted thus were men who thought that they were interpreting the teaching of St. Robert, when they were actually employing his own terminology to contradict the thesis he had upheld. It was confusion on this point, perhaps more than any other, which occasioned most of the extravagances and errors on the subject of the Church’s necessity for salvation which have been noted in recent theological history...”

In the following quote, Fenton says that Fr. Murphy’s opinion regarding the Salvation Dogma was opposed to and not in accord with authoritative declarations of the Church’s magisterium. Yet again Fenton does not condemn the opinion as heresy:

AER5: “Thus the two explanations of the axiom which Father Murphy offers as at least practically equivalent are, in point of fact, disparate and mutually incompatible. One turns out to be a statement of the Church’s own teaching. The other involves an opposition to authoritative declarations of the Church’s magisterium. The fact that the great Cardinal Newman himself taught that the dogma of the Church’s necessity for salvation admitted of exceptions in no way justifies the employment of this device...”

“5) Father Murphy has weakened his explanation of the dogma by use of the term ‘ideal.’ We are told that ‘Here we have the statement of the *ideal*: that every single man in the New Testament era should become an actual member of this visible Church established by Christ, and through her receive the graces of Redemption. Yet God knew from all eternity that there would actually be men who would not

become members of this Church through no fault of their own.’<sup>444</sup> Again, we are told that ‘Looked at in this way, the axiom may be understood as referring to the *ideal* plan of providence; it is the rule and not the exception. Those who are saved outside the Church are the exceptions...’ ...This is not in accord with the teaching of the *magisterium*.”

In the following quote, Fr. Fenton says that Fr. Trese’s opinion regarding the Salvation Dogma is an undesirable explanation, a distinctly Protestant ecclesiology, an inaccurate expression of genuine Catholic doctrine, hopelessly erroneous, not in conformity with the declarations of the Church’s *magisterium*. Yet again Fr. Fenton does not condemn the opinion as heresy:

AER5: “Yet it is by reason of this very tendency towards simplicity that *Wisdom Shall Enter* presents a somewhat undesirable explanation of the Church’s necessity for salvation. ...It would be difficult to find a defense of the Catholic Church elaborated more completely in terms of distinctly Protestant ecclesiology. The Catholic Church is presented, not as the Mystical Body of Christ, actually requisite for all men, but merely as the best of the religious organizations available to men. Indeed, the paragraph seems to imply that there is some way of salvation available other than through Our Lord. It is painful to realize that some Catholic people will be led to imagine that a statement like the first sentence of the paragraph cited above is an accurate expression of genuine Catholic doctrine. ...The theory itself is hopelessly erroneous because the Mystical Body of Christ actually is the visible Catholic Church. The religious society over which the Bishop of Rome presides as Our Lord’s Vicar on earth is the one and only social unit within which men may achieve salvific contact with God in Christ. Yet, in this final paragraph of *Wisdom Shall Enter*, we find the Catholic Church presented in the light of this theory. ‘Christ’s own Way of Salvation’ is designated as the best, the surest and the safest, but definitely not as the only way. There are other ‘churches’ in which salvation itself will be found, even though not as certainly as in the Catholic Church. Such teaching is not in conformity with the declarations of the Church’s *magisterium*.”

Indeed, that apostate, hypocrite, and liar Fr. Fenton was a non-judgmentalist heretic who denied the true nature of heresy and heretics by not condemning heresy as heresy and by not denouncing heretics as heretics. Instead he used other words that replaced the “H” words of heresy and heretic and in so doing presented heretical errors as non-heretical errors and heretical theologians as non-heretical theologians. Hence he is a formal heretic on this point alone.

### *Non-judgmentalists attack one another*

Because Fenton turns to men and not God for respect and acceptance, he wants to remain in good standing with his heretical brothers who themselves are in good standing with one another because bad and unvigilant popes, apostate antipopes, and bishops have not weeded them out:

“For they loved the glory of men more than the glory of God.” (Jn. 12:43)

“By respect of person he will destroy himself.” (Eccus. 20:24)

Hence the non-judgmentalist goes as far as to praise men who teach heresy and to praise their heretical works before, during, and after he insufficiently accuses them of erroneous beliefs so that they do not get too angry. I say too angry because modern theologians even get angry and more irrational than they already are when they and their works are even insufficiently criticized. Because of their non-judgmentalist heresy, they cannot even bear to be criticized in the least; and

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<sup>444</sup> *The Living Christ*, p. 106.

when they are, they fight with one another like a bunch of crybabies and sissies. Their effeminacy caused by their non-judgmentalism stinks to the high heavens!

You will see how one non-judgmentalist gets angry at another non-judgmentalist for judging his works to be erroneous even though he did not judge them to be heretical. Regarding the Salvation Dogma, the apostate Fr. Hartnett accused the apostate Fr. Joseph Clifford Fenton of beclouding, misunderstanding, and harshly interpreting the Salvation Dogma and of falling far short of the so-called Holy Office's explanation of the dogma. However, in none of Fr. Hartnett's accusations against Fr. Fenton are the "H" words of heresy and heretic ever mentioned, which is what the charges should have been if Fenton, indeed, was misinterpreting a dogma. Hence Fr. Hartnett is a non-judgmentalist just like Fr. Fenton. You will also observe that Fr. Fenton gets very angry at Fr. Hartnett for criticizing him. Fr. Fenton says that Fr. Hartnett's charges against him are grave and frightfully serious and, if true, serious enough for him to give up his jobs as editor and teacher. Yet Hartnett never condemned Fenton's teachings as heresy or denounced Fenton as a heretic. And Fenton likewise never said that these grave and frightfully serious charges were heresy even though Fenton admits that the charges against him involve the denial of a Catholic dogma. Below is a quote from "A Reply to Father Hartnett," 1952, by Fr. Joseph Clifford Fenton:

"The last two paragraphs of Fr. Hartnett's Sept. 20 editorial contain some very grave doctrinal charges against myself. It will be impossible to discuss these charges, or even attempt to defend myself against them, unless the two pertinent paragraphs from Fr. Hartnett's editorial are quoted in full. Fr. Hartnett wrote as follows:

'Unfortunately, the proper interpretation of this doctrine has again been clouded, this time in a recent criticism, by a Catholic theologian [Fr. Fenton], of James M. O'Neill's excellent reply to Paul Blanshard. In his *Catholicism and American Freedom*, Mr. O'Neill called the Catholic doctrine on the necessity of membership in the Church for everlasting salvation, *as portrayed by Mr. Blanshard*, "this ancient nonsense." Mr. O'Neill was not attempting to explain the full meaning of the doctrine in theological terms. He was answering Blanshard and his answer was substantially correct. Why, then, has the reviewer [Fr. Fenton] in the June issue of the *American Ecclesiastical Review* taken Mr. O'Neill severely to task?

'If what the reviewer himself has written about this doctrine were interpreted as harshly as he interpreted what Mr. O'Neill wrote, it would be found to fall far short of the Holy Office's authoritative explanation. By brushing off Mr. O'Neill's clarification without unfolding the doctrine in its fulness, he seems to have helped revive the very misunderstanding which the letter of the Holy Office aims to dispel.<sup>445</sup>

"Here are three definite charges stated explicitly, and one more implied. Fr. Hartnett accuses me of 1) beclouding the interpretation of that teaching on the Church's necessity for salvation which has been set down in the letter from the Holy Office to Archbishop Cushing; 2) having written on this subject in such a way that, should these writings be interpreted other than charitably, these writings will be found to fall *far short* of the Holy Office's authoritative explanation; and 3) having helped revive the very misunderstanding which the Holy Office letter meant to dispel.

"The last sentence in the first of the two paragraphs just quoted from Fr. Hartnett's editorial is a question which charges me by implication, but nonetheless clearly, with having criticized Mr. O'Neill's book unjustly. Any Catholic, and particularly any priest, can see that these charges are quite serious. The first three are frightfully serious. If it be true that I have brought confusion into the Holy Office's explanation of the Catholic dogma of the Church's necessity for salvation, that my rather

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<sup>445</sup> *America*, LXXXVII, 25 (Sept. 20, 1952), 583.

extensive writings on this subject are in some measure opposed to the Holy Office teaching, and that I have caused a revival of the erroneous teachings which had been set forth by the St. Benedict's Center group, and which had occasioned the issuance of the Holy Office instruction; then it is rather obvious that I have failed lamentably in my work of teaching the *tractatus de ecclesia* in our pontifical University's school of sacred theology, and that I have misused my position as editor-in-chief of *The American Ecclesiastical Review*. Should the first three of Fr. Hartnett's charges be true, then it would be obviously necessary for me to relinquish these positions."

Why all this fuss from the non-judgmentalist Fenton? After all, the non-judgmentalist Hartnett did not condemn him for teaching heresy nor denounce him as a heretic. Fr. Hartnett did the exact same non-judgmental thing that Fenton did to others, yet Fenton could not take it when it was done to him. After all, how many modern theologians did Fr. Fenton say were contradicting and misinterpreting the Salvation Dogma by reducing it to a meaningless formula while not condemning their teachings as heresy and denouncing them as heretics!<sup>446</sup> And if Fr. Fenton believed that the non-heretical charges against him were serious enough for him to lose his jobs as editor and teacher, then why did he not believe the same thing regarding the others whom he accused of beclouding and misinterpreting the Salvation Dogma by reducing it to a meaningless formula? Instead of saying they should be removed from their teaching and writing jobs, he praises them and their works and treats them as Catholics in good standing. And why? - Because he is a non-judgmentalist and hence does not want them to get too angry with him so that he can stay in good standing with them. Therefore, he insufficiently judges their heretical works as non-heretical works while praising the works at the same time. Let us listen to Fr. Fenton praising the apostate Professor O'Neill's book while saying that the book contains "statements at variance with the accurate and authoritative Catholic teaching" and statements that are false because they deny and misinterpret a dogma of the Church. Yet, Fenton never says that this denial of a dogma is heresy and hence never denounces O'Neill as a heretic; instead, he praises him and his works:

"A Reply to Fr. Hartnett," by apostate Fr. Fenton: "Where there are reasons for praising Prof. O'Neill's book, I have tried to indicate them. But where there are statements at variance with the accurate and authoritative Catholic teaching, I believed and I still believe that it was my duty to indicate them. Fr. Hartnett seems to feel very strongly that I should not have objected to anything in the book because Prof. O'Neill 'was answering Blanshard.' I cannot subscribe to the double standard of truth here implied. A dogma of the Church is true, and its denial or misinterpretation is false, in any book or in any article. To allow a seriously inaccurate passage to get by without challenge because the book in which it is contained is a prominent and well-written work, directed against a particularly vicious and malign enemy of the Church, seems to be a dereliction of duty on the part of any Catholic book reviewer. It is a dereliction of duty to be avoided, even at the cost of defamatory publicity in America."

Professor O'Neill, indeed, denied a dogma of the Church if he said the Salvation Dogma was "ancient nonsense." And O'Neill denied another dogma—the dogma that dogmas can never change their meaning by the passage of time or for any reason. Hence heresy is the correct charge against O'Neill and thus he must be denounced as a heretic. Therefore, Fenton was obliged to condemn O'Neill's error as heresy, denounce his book as heretical, denounce O'Neill as a heretic, avoid him in religious matters, warn others, report him to the proper superiors, demand that his book be condemned and his other books be banned, and demand that he be removed from any teaching position and be declared as an automatically excommunicated heretic by competent authorities. Instead of doing all these things he was obliged to do, Fenton praises O'Neill's book and treats him as a Catholic in good standing. It only takes belief in one heresy to become a

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<sup>446</sup> See in this book "The theologians and imprimated books that denied the Salvation Dogma," p. [280](#).

heretic and fall outside the Catholic Church and on the broad road to hell and to lead others into heresy and onto the broad road to hell. What, dear reader, is there to praise in all of this!

Fr. Fenton makes a point to proclaim his non-judgmentalist policy of not condemning as heresy any teaching by so-called Catholic theologians nor denouncing them as heretics no matter how much their teachings contradict dogmas, which he considers “legitimate literary criticism”:

“A Reply to Fr. Hartnett,” by apostate Fr. Fenton: “It may be objected at the very outset that I am taking too serious a view of what might be regarded, after all, as a mere academic dispute. And it may be said that the editor of *The American Ecclesiastical Review*, who has given many unfavorable notices on other men’s writing, is somewhat over-sensitive when he is confronted with an adverse criticism of his own material. The answer to that objection involves an explanation of one very basic process in legitimate literary criticism. Our controversial articles and book reviews in AER have never attacked the person or the orthodoxy of any Catholic. When we have found some point of disagreement with a man whose writings are under consideration, we have always taken out and indicated the statement or the passage to which we have taken exception, and have tried to give the reason for our disagreement. This I believe to be the only legitimate procedure for a responsible writer in any Catholic publication. Fr. Hartnett, on the other hand, has followed an entirely different procedure. . . . He has set himself up as both witness and judge. Whatever evidence there might be to support his accusations, it is evidence which he has not troubled to show to his readers or to the priest he has set out to assail. His attack is not against any statement or portion of my writings, but against myself, my own doctrinal soundness and competence.”

Has not Fr. Fenton also “set himself up as both witness and judge” of other so-called Catholic theologians in the same way Fr. Hartnett judged him! Regardless of whether Fr. Hartnett took the time to produce the reasons for his charges against Fr. Fenton, he never charged Fenton with heresy. So Hartnett is only following the same non-judgmentalist policy of Fenton’s in which none of these so-called Catholic theologians condemn the heretical works of another so-called Catholic theologian as heresy nor denounce him as a heretic.

These nominal Catholic theologians, these notorious formal heretics, this gang of criminals, made a pact with one another to respect one another and their works no matter how heretical their works are and hence never to denounce one another as heretics no matter how heretical they are. And this they have the audacity to call respectful and “legitimate criticism” and a “mere academic dispute”! Where is the respect due to the Catholic God and the Catholic Church and Catholic dogmas in all of this! And if any theologian rises up among these non-judgmentalist theologians and condemns their heresies as heresy and denounces them as heretics, he is banished from theological circles and banned from teaching by the local so-called Ordinary or religious superior—and if not explicitly banned, then banned by other means. This keeps the criminal theologians safe and sound within the structures of the Catholic Church while the good theologians are cast out and ignored. After all, dear reader, how else could Catholics fall into apostasy in great numbers to the point that Jesus said it would seem as if no one at all had the Catholic faith on earth when he comes the second time:

“Yet the Son of man when he cometh, shall he find, think you, faith on earth?”  
(Saint Luke 18:8)

## Some Catechisms That Deny the Salvation Dogma

Catechisms are not infallible and hence can contain heresies and other errors. And catechisms promulgated by apostate or heretical bishops are null and void because non-Catholics cannot hold offices in the Catholic Church and thus all their acts are null and void.<sup>447</sup> To my knowledge, the first time the salvation heresy appeared in catechisms was the late 19th century.

### Baltimore Catechism No. 3, 1885

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

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

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

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

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

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

### An Explanation of the Baltimore Catechism of Christian Doctrine, 1892

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

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

**Author:** Rev. Thomas L. Kinkead

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

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

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

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<sup>447</sup> See RJMI book *Non-Catholic Cannot Hold Offices in the Catholic Church*.

Ryan, Rev. John J. Ward, Rev. Clarence E. Woodman, Brother Azarias  
**Pub.:** Benzinger Brothers, 1892

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

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

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

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

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

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

**Translator:** Fr. John Hagan

**N.O.:** Not available

**Imp.:** Not available

**Pub.:** Angelus Press version

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

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

salvation outside the Catholic Church. Their heresy, then, is that they attempt to place men inside the Catholic Church who are in fact outside the Catholic Church. Whereas, the heresy in the above catechism teaches that certain men can be saved outside the Catholic Church.

### **Revised Baltimore Catechism No. 2, 1941**

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

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

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

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

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

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

### **My Catholic Faith, 1949**

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

**Title:** *My Catholic Faith, 1949*

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

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

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

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

perfect contrition for the sins he committed. Such a man will be saved, for he dies in the state of grace.<sup>448</sup>

“2. It is possible for one that has never even heard of Jesus Christ to be saved, for God ‘wishes all men to be saved and to come to the knowledge of the truth’ (1Tim 2:4) and ‘Christ died for all’ (2 Cor. 5:15). In order that such a one may be saved it is required that he observe the *natural law*; with the help of God, everyone having the use of reason can do that. . .

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

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<sup>448</sup> Protestants are outside the Catholic Church and “Outside the Church there is no salvation or remission of sins.” Bull *Unam Sanctum*, Pope Boniface VIII, 1302.

# Salvation Heresy Enters Catechisms in USA

## Introduction

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

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

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

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

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

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

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

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

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

Also, within their own lifetime, the salvation heretics changed their original acceptable definition of baptism of desire to an heretical one. They needed to do this when they advanced their salvation heresy from salvation for those who die as Protestants to salvation for those who die as pagans. Protestants are already baptized but pagans are not and do not even wish to be baptised. The acceptable opinion of baptism of desire only applies to a catechumen, one who believes in the Catholic Church and faith and is preparing to get baptized into the Catholic Church.<sup>449</sup> This, obviously, rules out pagans and all others who do not believe in Jesus Christ and the Most Holy Trinity and, therefore, also do not wish to be baptized. It will be noted that the salvation heretics changed their original definition of baptism of desire to a heretical one in order to accommodate their heresy of salvation for certain men who die as pagans, apostate Jews, and Moslems.

### *Original Baltimore Catechism No. 1*

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

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

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

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

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

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

#### LESSON TWELFTH

#### ON BAPTISM

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

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<sup>449</sup> See RJMI book *Baptism Controversy Revision*.

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

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

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

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

### *Original Baltimore Catechism No. 2*

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

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

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

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

### On Salvation

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

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

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

### On Baptism

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

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

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

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

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

### *Original Baltimore Catechism No. 3*

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

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

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

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

### On Salvation

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

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

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

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

**Q. 511. Why do we say it is only possible for a person to be saved who does not know the Catholic Church to be the true Church?** A. We say it is only possible for a person to be saved who does not know the Catholic Church to be the true Church, because the necessary conditions are not often found, especially that of dying in a state of grace without making use of the Sacrament of Penance.

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

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

### On Baptism

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

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

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

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

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

**Authors:** Rev. Thomas L. Kinkead

**Publisher:** Benzinger Brothers, 1892

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

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

**Approved by:** Cardinal Gibbons, Most Rev. M. A. Corrigan, Most Rev. William Henry Elder, Most Rev. P. J. Ryan, Right Rev. Dennis M. Bradley, Right Rev. Thomas F. Brennan, Right Rev. H. Gabriels, Right Rev. Leo Haid, Right Rev. John J. Keane, Right Rev. Wm. Geo. McCloskey, Right Rev. Camllus P. Maes, Right

Rev. Tobias Mullen, Right Rev. H.P. Northrop, Right Rev. Henry Joseph Richter, Right Rev. S. V. Ryan, Rev. H. A. Brann, Rev. Richard Brennan, Rev. Andrew J. Clancy, Rev. Chas H. Colton, Rev. M.J. Considine, Rev. J. Dougherty, Rev. John F. Kearney, Rev. Michael J. Lqvelle, Rev. F. McCarthy, Rev. Edward T. McGinley, Rev. Jos. H. McMahon, Rev. D.J. McMahon, Rev. Meister, Rev. J.F. Mendl, Rev. C.M. O'Keefe, Rev. Wm. J. O'Kelly, Rev. W. Pardow, Rev. John T. Power, Rev. F. Ryan, Rev. John J. Ward, Rev. Clarence E. Woodman, Brother Azarias.

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

### On Salvation

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

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

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

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

### On Baptism

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

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

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

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

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

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

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

#### *Revised Baltimore Catechisms No. 2*

##### On Salvation

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

##### *Sadlier Edition*

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

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

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

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

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

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

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

### *Benzinger Brothers Edition*

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

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

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

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

**Misc.:** For other texts and pictures. New York, July 14, 1953 - NO: John M. A. Fearn, S.T.D., *Censor Librorum*, Imp. +Francis Cardinal Spellman, Archbishop of New York, New York; New York, May 30, 1960, NO.: John A. Goodwine, J.C.D., *Censor Librorum*, Imp.: +Francis Cardinal Spellman, Archbishop of New York.

**Publisher:** Copyright, 1941, 1949, 1953, 1960, by Benzinger Brothers.

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

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

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

### *Sadlier Edition*

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

### *Benzinger Brothers Edition*

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

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

The Original Baltimore Catechism No. 3: “**Q. 510. Is it ever possible for one to be saved who does not know the Catholic Church to be the true Church?** A. It is possible for one to be saved who does not know the Catholic Church to be the true Church, provided that person: (1) Has been validly baptized; (2) Firmly believes the

religion he professes and practices to be the true religion, and (3) Dies without the guilt of mortal sin on his soul.”

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

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

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

### On Baptism

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

#### *Sadlier Edition*

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

#### *Benzinger Edition*

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

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

### **Salvation heretics reinterpreted their own heretical doctrine**

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

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

As the salvation heresy progressed, the useful idiot (non-infiltrator) salvation heretics swallowed the salvation heresy in order to remain in good standing. And most of these useful idiots wilfully and joyfully swallowed the salvation heresy because they loved men more than God and thus wanted their non-Catholic family members and friends who died in heaven, in spite of God's decree that they are damned forever to the pains of hell.

### **Appeasement of those who believed the Salvation Dogma**

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

#### *Revised Baltimore Catechism No. 1*

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

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

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

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

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

#### On Baptism

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

#### On Salvation

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

**VI. How can we prove that Christ established a Church with which all must be connected, at least in desire, in order to be saved?** We can prove that Christ

established a Church with which all must be connected, at least in desire, in order to be saved ...*third*, He declared that all men must believe and be baptized, that is, connected with His Church in some way, in order to be saved.” (Appendix, p.42-42.)

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

However, those who believe the salvation dogma in its true and only sense hold the trump card over the salvation heretics because they can refer to the infallible teachings of the ordinary magisterium (the unanimous consensus of the Church Fathers) and the solemn magisterium (infallible papal decrees), all of which condemn the salvation heresy and the salvation heretic.<sup>450</sup>

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

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<sup>450</sup> See in this book “The Ordinary Magisterium and the Solemn Magisterium Teach the Salvation Dogma,” p. 21.

## The Multi-Media Promotes the Salvation Heresy

The apostate Jewish and Masonic controlled Hollywood and other multi-media is one of Satan's main weapons in attacking the Catholic Church by distorting and lying about the Catholic faith and Catholic history and by introducing heretical and immoral doctrines to the world.

### The Cardinal

*Wikipedia:* “***The Cardinal*** is a 1963 American drama film produced independently, directed by Otto Preminger and distributed by Columbia Pictures. The screenplay was written by Robert Dozier, based on the novel of the same name (1950) by Henry Morton Robinson. The music score was written by Jerome Moross. The film's cast features Tom Tryon, Romy Schneider and John Huston, and it was nominated for six Academy Awards. It marks the final appearance by veteran film star Dorothy Gish as well as the last big-screen performance of Maggie McNamara. The film was shot on location in Rome, Vienna, Boston and Stamford, Connecticut. Robinson's novel was based on the life of Francis, Cardinal Spellman, who was then Archbishop of New York. The Vatican's liaison officer for the film was Rev. Dr. Joseph Ratzinger, later to become [apostate anti-] Pope Benedict XVI. The story touches on various social issues such as interfaith marriage, sex outside marriage, abortion, racial bigotry, the rise of fascism and war.”

I will only deal with the part that denies the Salvation Dogma. This movie was a major weapon used to indoctrinate the public with the salvation heresy while proving that this heresy is a new revelation. The time frame of the movie was the World War II era, the 1920's to the 1940's. The movie shows that during that time period most so-called Catholic priests denied the Salvation Dogma while some Catholic laymen did not. These laymen believed the dogma in the true and only sense as the Catholic Church infallibly defined it. The evidence from this movie also proves what Mark Massa said—that the salvation heresy was not believed by most laymen until the mid-twentieth century, until after World War II. Here is the dialogue from the movie. The scene is set with a group of young Catholics in a church with their priest, the star of the movie, who is teaching them catechism:

**Youth 1:** Father, I've got a bet.

**Priest:** What about?

**Youth 1:** Well, Chick here, he says that only Catholics can get into heaven.

**Youth 2:** Everyone knows Protestants can't go to heaven.

**Youth 1:** Why can't Protestants go to heaven?

**Priest:** Anyone have an answer for that?

**Youth 3:** Because they ain't Catholics.

**Priest:** Now, how does that strike the rest of you? You're all wrong. The Catholic Church teaches that it is possible for anyone, Protestant, Mohammedan, Jew, anyone who does God's will according to his conscience, to go to heaven.

**Youth 4:** Well, then what's the use of going to all this trouble to be Catholic?

**Youth 5:** Yes, Father, what's the use?

**Priest:** Well, we'll take that up next Sunday. I think we've all had enough for today.

**Jew catechumen:** The kid had a point there, don't you think?

Before World War II, then, these children believed in the Salvation Dogma in its original and only meaning as infallibly defined. They obviously had not been infected by one of the heretical catechisms that contained the salvation heresy, which is one proof that some churches did not use heretical catechisms. One of the good questions from a youth who believed in the Salvation Dogma proves that the salvation heresy contradicts not only the faith but also reason, when the youth said, "Well, then what's the use of going to all this trouble to be Catholic?" In other words, why not be a Protestant because it would be a lot easier to be saved as a Protestant than as a Catholic because the Catholic Church has so many more commandments that must be obeyed in order to be saved. And the Jew catechumen who defended this youth's question had more common sense and knew more about the dogma than the heretic priest. This heretic priest, who is a wolf in sheep's clothing, was the first one to introduce this new, heretical revelation to these children with the hope that they would believe it. And this priest's evasion from honestly addressing good questions and evidence is a trademark of heretics. One can only imagine how many people who watched this movie became infected with the salvation heresy or confirmed in it because according to the public whatever Hollywood puts out is dogma. Not only is this movie a cause of Catholics losing the faith but also of non-Catholics remaining confidently on the road to hell by promising them salvation while they worship false gods or practice false religions. Instead of edifying and evangelizing, this movie corrupted Catholics and un-evangelized non-Catholics and gave the Catholic Church a bad name by making the public think that she teaches this heresy, the salvation heresy.

## **The Keys to the Kingdom**

*Wikipedia:* **The Keys of the Kingdom** is a 1944 American film based on the 1941 novel *The Keys of the Kingdom* by A. J. Cronin. The film was adapted by Nunnally Johnson, directed by John M. Stahl, and produced by Joseph L. Mankiewicz. It stars Gregory Peck, Thomas Mitchell, and Vincent Price, and tells the story of the trials and tribulations of a Roman Catholic priest who goes to China to evangelise."

### *Un-converts a Chinese King and his subjects*

One of the main goals of Catholic evangelists and missionaries, if possible, is to convert the ruler by preaching and miracles and even punishments from God if necessary. Then many of his subjects will follow. For example, St. Patrick did this in Ireland:

*Life of St. Patrick*, by Muirchu, Book 1, 7th Century: "[Chap. 10] Now in the days in which these things happened, there was in the aforesaid country a certain great king, a fierce and heathen High-King of barbarians, reigning in Temoria, which was the capital of the kingdom of the Irish, Loiguire by name, the son of Neill, who is the ancestor of the royal stock of almost the whole of this island.

"Now he had about him wise men and magicians and augurs and enchanters and inventors of every evil art, who through their heathenish and idolatrous religion had skill to know and foresee things before they came to pass...

"[Chap. 20] And the king was greatly enraged against Patrick because of the death of his magician, and he almost rushed upon him, minding to slay him; but God hindered him. For at the prayer of Patrick and at his cry, the wrath of God fell upon the ungodly people, and many of them perished. And St. Patrick said to the

king, Unless thou believest now, thou shalt die speedily, because the wrath of God will fall upon thy head. And the king feared exceedingly, and his heart was moved and his whole city with him.”

But instead of converting a Chinese ruler [R] and his subjects, the apostate priest [P] in this movie, played by Gregory Peck, did all in his power to un-convert him, in spite of the fact that God gave a miracle to this ruler by healing his son. This so-called Catholic priest and missionary refused to accept the Chinese king, whose name was Mr. Chow, as at least a pre-catechumen or catechumen after he asked to become a Christian.

R: May I take the liberty of telling you who I am.

P: I know who you are Mister Chow.

R: Now may I sit down.

P: Of course.

R: To speak of first things first. My only son whose life you saved is well. Last week he walked with me in the garden. He is able to run with his friends and play.

P: I'm very happy to hear that.

R: For myself there are many matters to attend, much business to settle. But now, now I'm here.

P: But why are you here Mr. Chow.

R: Naturally to become a Christian.

P: You mean you've come to believe in Christianity

R: In time I will no doubt a custom myself to it

P: Christianity is not a habit Mr. Chow. Do you want to become a Christian?

R: I am here. Is it not therefore apparent that such is my wish.

P: No not at all. Why are you doing this?

R: You have done the greatest good for me. I must now do the greatest good I can for you. If I, as a mandarin, accepted your Christian belief all a Betan would follow as inevitably as the day follows the sun.

P: I'm sorry. I'm sure that you mean well Mister Chow but you would not be doing good for me. You do not believe nor do you desire to believe. My acceptance of you will be a forgery for God.

R: Do you mean you reject me?

P: Yes I mean precisely that and please do not feel that I wish ever to make any demands upon your gratitude. You owe me nothing

R: I regret that I am not acceptable. I understand that this is so because I am unworthy.

What a great scandal. By rejecting this king, this apostate priest not only lost the opportunity to convert him but also his subjects. After the king tells him that he wants, desires, to be a Christian, the priest lies by saying he does not desire to be a Christian. Now, even if the king's motive was not pure, his desire to be a Christian is what can convert him if he were made a catechumen or pre-catechumen and put under the laws of the Catholic Church. Once he sees the truth and beauty of it, then he will be converted and be ready to become a member. And then the same would happen to many of his subjects. After all, Why did God give this king a miracle if not to convince him to become a Christian? In essence this priest did his best to un-convert the king and his subjects.

*The movie teaches that men can be saved in their false religions and glorifies Protestant religions*

One reason this apostate priest was not anxious to convert the pagan king is because he believes the pagan king can be saved in his own religion, as he says there are many paths to heaven, meaning many religions.

He also teaches the heresy that Protestants worship the true God and thus are true Christians and thus their religions are not false religions. And he teaches the heresy of religious indifferentism when he refuses the king's offer to suppress the Protestant religion; and thus, he also is a heretic for promoting a Protestant religion when he had the opportunity to lawfully suppress it.

And he thwarts the king's conversion yet again by glorifying the Protestant religion as equal to the Catholic religion even after the king tells him that he favors the Catholic religion. He is thus encouraging the king to become a Protestant if he wants to.

P: Mr. Chow, happy to see you.

K: Am I right in assuming that the father has just encountered the newly arrived holy man and his woman.

P: Yes, they are American missionaries, Protestants.

K: Our city seems to attract more than its share of goodness. For myself, I cannot imagine any mission garden or pleasant to walk in and yours.

P: Thank you my friend.

K: I remember that when father came here many years ago he received much ill treatment. It may be that I will look with displeasure upon these new missionaries. Who knows but that the series of misfortunes will befall these worshippers of the false god and force them regretfully to depart.

P: They're not worshippers of the false god, Mr. Chow. It is the same true God that I serve.

K: Truly my scholars think I'm incapable of understanding.

P: Well, each of us travels his own road toward the kingdom of heaven. I may think others to be wrong, still I have no right to interfere with his choice.

*Atheists can be in the way of salvation*

The road toward the kingdom of heaven also includes atheists, according to this apostate priest. He not only holds the heresy that those who believe in false religions can be in the way of salvation and thus be saved in their false relations, but he also holds the heresy that atheists can be in the way of salvation and thus be saved as atheists. In the following clip, this priest is speaking to his atheist friend named Willy [A] who is on his deathbed.

A; Francis, if you're praying for yourself, go right ahead. If it is for me, you are wasting your time. My respiration is down, my fever is up, and I am deep in the valley of shadow. And, Fancie, I still can't believe in God. Are you mad at me?

P: Of course not.

A: Are you disappointed that I won't let you save me.

P: Your salvation will be your own doing, Willy.

A: When you get to your kingdom, will I be on the register.

P: It would be fun to just meet by chance.

A: Francie, I never loved you as much as I do now because you never tried to bully me into heaven. [He dies.]

P: [The priest, then, prays the De Profundis (Ps. 129) for his soul.]

Well, instead of bullying him into heaven, he seduced him into hell. Better to be bullied and be saved than to be deceived and fall into hell. Certainly God bullied many of the pagan Irish in St. Patrick's day by punishing them, which led to some of them converting. What this atheist needed to hear on his death bed is that if he does not convert and become a member of the Catholic Church he will surely go to hell when he dies where he will suffer excruciating pains forever. He needed to hear this hard truth even if he thought he was being bullied, for this is the only thing that can save him by God's grace. Instead, this apostate bastard priest let him rest in his damnation in comfort and confidence:

“Thus saith the Lord God: Woe to them that sew cushions under every elbow: and make pillows for the heads of persons of every age to catch souls.” (Ez. 13:18)

“And they that call this people blessed shall cause them to err, and they that are called blessed, shall be thrown down headlong.” (Isa. 9:16)

And by praying the De Profundis for his soul after he died, this priest is also a heretic because Catholics are forbidden to pray for the dead who died without any proof that they were members of the Catholic Church. And this is more proof of his heresy that atheists can be in the way of salvation and thus be saved atheists.

## Meet the Press, with Tim Russert, 2005

*NBC News MEET THE PRESS*, Tim Russert, Sunday, April 24, 2005, Transcript:

MR. RUSSERT: Jody Bottum, let me bring you into this on this very subject. John Allen, who's covered the papacy for a long time, wrote this about six years ago: 'In October of 1986, John Paul II assembled 200 leaders of the world's great religions in Assisi, Italy ...to be together and pray on behalf of peace. ... On that fall day in the birthplace of St. Francis, John Paul joined a circle with the Dalai Lama, Orthodox bishops, Hindu swamis and a Crow Indian medicine man in full feathered headdress, saying little but offering a powerful symbol of solidarity. ... Cardinal Joseph Ratzinger, the pope's top doctrinal officer, told a German newspaper: 'This cannot be the model!' John Paul, however, insisted on the propriety of the event: 'Diversity is the nature of the human family. ... We must go beyond [Catholicism] to persons of goodwill who do not share our faith.' It was a striking overture, considering that Roman Catholicism declared in 1217 at the Fourth Lateran Council that 'there is indeed one universal church of the faithful, outside of which no one at all is saved.'" Where are we on this issue?

MR. JOSEPH BOTTUM: ... He's the keeper of the church. It's his job to say and indeed we have to believe if you're Catholic, that though everyone is on this path there is the way, the truth and the light and this is the best path or the path to which we are called and believe offers the fullness of humanity. It's the job of the pope to say that.

MR. RUSSERT: Father Bohlin, you would never expect this pope to say, however, that you must be a Catholic in order to find salvation.

REV. BOHLIN: Well, one has to understand what that phrase means, that all salvation comes through Christ, which is a mysterious thing. All salvation comes through the death and resurrection of Jesus Christ. And it can come through many ways, the church has always taught, because many people do not have access to Christ, the full teaching of Christ, but all salvation is through Christ..."

MR. RUSSERT: But if you are, in fact, Hindu or Buddhist or Muslim or Jewish or Protestant or whatever, and you live a good and decent and honorable life, you can achieve salvation?

REV. BOHLIN: True. This is what the church has always taught.

MR. RUSSERT: **Not always.**

REV. BOHLIN: Well, it depends how you understand it—how you understand it. It was clarified in Vatican II, but it's been the teaching of the church.

Tim Russert, then, knows that there was a time when the Catholic Church's teaching on the Salvation Dogma was different than it is today. He knows that the Catholic Church's original teaching on the Salvation Dogma was that only members of the Catholic Church can be in the way of salvation and be saved and thus all who die as non-Catholics (such as Talmudic Jews, Moslems, and pagans) are everlastingly damned to hell.<sup>451</sup>

How is it, then, that a nominal Catholic laymen, Tim Russert, knows more about the Catholic Church's original teaching on the Salvation Dogma than the salvation heretic Rev. Bohlin? Is the apostate Bohlin ignorant of this? No, he cannot be because he is a theologian and thus it is his job to know what the Catholic Church teaches not just in modern times but from the birth of the Catholic Church in AD 33. The fact is that Bohlin knows and does not like it and thus lies about it. He pretends that the Catholic Church always taught what the nominal Catholic Church teaches today; that is, that men who die as non-Catholics can be saved. When put on the spot by Russert

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<sup>451</sup> See in this book "The Salvation Dogma" p. 19.

when Russert said “Not always,” Bohlin then says that the Catholic Church did not understand her own teachings on the Salvation Dogma until the apostate Second Vatican Council, which clarified the teaching. Hence he has the infallible teachings of the Catholic Church and thus of the Holy Spirit lacking understanding and thus of being stupid, while the spirit that guided the Second Vatican Council got it right. And what spirit, which contracts the Holy Spirit’s teachings, could that be but the Evil Spirit, Satan.

Other salvation heretics are less dishonest than Bohlin. They admit that the Catholic Church’s original teaching on the Salvation Dogma is different than what the so-called Catholic Church teaches today. And to rectify this they believe that that the truths on faith and morals and thus dogmas can change their meaning over time (which I call the dogma-changer heresy)<sup>452</sup> or they believe the truths of faith and morals can never be known with certainty (which is yet another heresy).

One such salvation heretic who believes that the truths on faith and morals can never be known with certainty is the apostate Sister Mary Aquin O’Neill, RSM, PhD, Director, Mount Saint Agnes Theological Center for Women. She was also interviewed by Tim Russert during the same session of Meet the Press. She denied the Salvation Dogma by saying the truths on faith and morals can never be known with certainty. Hence she not only denied all the dogmas of the Catholic Church in one swoop but also teaches that the truth on faith and morals can never be known with certainty.

*NBC News MEET THE PRESS*, Tim Russert, Sunday, April 24, 2005, Transcript:

MR. RUSSERT: Sister?

SR. O’NEILL: I’m grateful for an opportunity to return to the question of truth. Truth is another name for God and so it cannot be something that we possess. It’s something that we hope to dwell within. The truth is always larger than we are, greater than we are... Experience changes, especially the experience of women has got to be brought into this Church, listened to, respected and given—put on a plane with those who have developed the teachings out of their perspective and experience, which, by and large, has been male. So there is great room for us to deepen our understanding of the truth and I believe to discover new aspects of the truth. We must not talk about the truth as if it were some kind of package that is fixed and stayed and can be handed on from one generation to the other without any, anything of ourselves entering into it.”

How contrary is this to the word of God in which God himself has revealed the truth to mankind so that men can know, love, serve, and obey him and thus live a godly and holy life and attain everlasting salvation. Jesus, who is “*the way, and the truth, and the life*” (Jn. 14:6), tells men that “*you shall know the truth, and the truth shall make you free.*” (Jn. 8:32) Hence the followers of the true Jesus (true Catholics) know the absolute truth. St. Paul, one of the first Catholic bishops, says, “*I speak words of truth.*” (Acts 26:25)

And the word of God not only teaches that God gives the absolute truth to men but that men hand this truth down from one generation to another: “*Let that which you have heard from the beginning, abide in you. If that abide in you, which you have heard from the beginning, you also shall abide in the Son, and in the Father.*” (1 Jn. 2:4) “*Contend earnestly for the faith once delivered to the saints.*” (Jude 1: 3) “*Stand fast; and hold the traditions which you have learned, whether by word, or by our epistle.*” (2 Thess. 2:14)

Hence, dogma changers and those who believe truths on faith and morals can never be known make liars of Jesus, St. Paul, and all other Catholics. St. Paul says that it is they who are liars because it is they who have “*changed the truth of God into a lie.*” (Rom. 1:25) St. Paul teaches Catholics that the dogmas taught by Jesus are immutable, unchangeable, and warns

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<sup>452</sup> See in this book “The Meaning of a Dogma Cannot Change,” p. 194.

Catholics to be not led astray by the dogma changers who, by the very nature of their heresy, deny dogmas by replacing them with various and strange doctrines that spring from the devil speaking within them or from their own imagination: *“Jesus Christ, yesterday, and today; and the same for ever. Be not led away with various and strange doctrines.”* (Heb. 13:8) The dogma changers present to the world a cruel and chaotic god who hides the truth from men and instead presents them with various, strange, and contradictory doctrines, which causes chaos and discord.

## **Some other Heresies that Stem from the Salvation Heresy**

I will only mention some of the heresies that stem from the salvation heresy. These heresies are so prevalent today that I need not give any evidence here. But in many of my other works I have plenty of evidence. For the evidence of these heresies and the dogmas that condemn them, see RJMI's book *Book of Evidence* and for the many other works see *RJMI Topic Index* and look under the appropriate heading.

### **The heresy of religious indifferentism**

One evil effect of the salvation heresy is another heresy: the heresy of religious indifferentism in which false religions are no longer looked upon as false and evil or at least not as false and evil as they really are. After all, the salvation heresy states that men who believe in and practice false religions can be in the way of salvation and be saved. Hence false religions are either looked upon as not false and thus good; or, at least, not harmful to souls and thus can lead men to salvation. The result is that the Catholic Church and religion is just one of many Churches and religions in which one can be saved.

### **The heresy of syncretism (mixing the Catholic Church and faith with false Churches and faiths)**

One evil effect of the heresy of religious indifferentism is another heresy: the heresy of syncretism, which is the mixing of the Catholic Church and faith with false Churches and religions. If men can be saved in all religions, then false Churches and religions can be looked upon with respect and even glorified instead of merely tolerated. While Catholics can tolerate false Churches and religions, they must also hate and condemn them. Hence they must not respect or glorify them. While Catholics must love all men and thus even all non-Catholics, they must hate all sins and thus hate all false Churches and religions.

### **The heresy of false ecumenism (religious communion with non-Catholics)**

One evil effect of the heresy of syncretism is another heresy: the heresy of false ecumenism which states that Catholics can be in religious communion with non-Catholics. One example from the Meet the Press interview is as follows:

*NBC News MEET THE PRESS*, Tim Russert, Sunday, April 24, 2005, Transcript:

MR. RUSSERT: Jody Bottum, let me bring you into this on this very subject. John Allen, who's covered the papacy for a long time, wrote this about six years ago: 'In October of 1986, John Paul II assembled 200 leaders of the world's great religions in Assisi, Italy ...to be together and pray on behalf of peace. ... On that fall day in the birthplace of St. Francis, John Paul joined a circle with the Dalai Lama, Orthodox bishops, Hindu swamis and a Crow Indian medicine man in full feathered headdress, saying little but offering a powerful symbol of solidarity.'

### **The heresy that Catholics no longer need to evangelize non-Catholics**

One evil effect of the salvation heresy, religious indifferentism, syncretism, and false ecumenism is another heresy: the heresy that Catholics no longer need to evangelize non-

Catholics. And worse, instead of evangelizing them, they un-evangelized them by telling them they can be saved in their false Churches and religions.

**One result of one or more of these heresies is that so-called Catholics are no longer persecuted**

One result of one or more of these heresies is that so-called Catholics are no longer persecuted. I say, so-called Catholics because they are formal heretics and idolaters and thus not Catholic. They are nominal Catholics for holding any one of these heresies.

A main reason that nominal Catholics hold one or more of these heresies is to avoid persecution from non-Catholics or, at least, to avoid being alienated or shunned by them. They love the evil world more than they love God; that is, if they love God at all. Hence these nominal Catholics rest comfortably with non-Catholics in every aspect of their lives as they see no major differences between them. Hence they do not have the spirit of martyrdom. They rather love the evil world and do what is best for their physical life than to do what is best for their souls and be saved

“For whosoever will save his life, shall lose it; and whosoever shall lose his life for my sake and the gospel, shall save it. For what shall it profit a man if he gain the whole world and suffer the loss of his soul?” (Mk. 8:35-36)

Conversely, true Catholics know the major difference between Catholics and non-Catholics; that is, Catholics worship and believe in the one true God and know that the Catholic Church and faith are the only true Church and faith and thus all non-Catholics do not worship and believe in the one true God and thus all their Churches and religions are false. Hence true Catholics truly love God above all things and hate the evil world and all sin (which includes all the false Churches and religions). Therefore, they condemn all false gods, Churches, and religions and condemn non-Catholics and call them to conversion, precisely because they love them. As a result of all this, true Catholics are persecuted by this evil world and have the spirit of martyrdom:

“If the world hate you, know ye that it hath hated me before you. If you had been of the world, the world would love its own; but because you are not of the world, because I have chosen you out of the world, therefore the world hateth you.” (Jn. 15:18-19)

“Blessed shall you be when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Be glad in that day and rejoice; for behold, your reward is great in heaven. For according to these things did their fathers to the prophets.” (Lk. 6:22-23)

Even though William Walsh was an apostate, his following teaching is true in this regard:

*Characters Of The Inquisition*, apostate William Thomas Walsh, 1940: “Here on the last edge and in the twilight of the world, the stage is set for the reenactment of an ancient tragedy—or can it this time be a comedy? Here are all the actors who have appeared over and over again in that tragedy in Europe. Here we have most of the Freemasons of the world, most of the Jews, most of the gold and its masters; Parthians and Medes and Elamites—men gathered together from all nations under the sun, speaking one language, leading a common life; and among them heirs of all the isms and heresies that the Catholic Church has denounced throughout the centuries, and some millions of good [evil] bewildered folk who have ceased to believe much in anything, and do not know what they believe, or whether anything be worth believing; and, scattered among these millions with their roots in such movements of the past, some twenty-five millions of Catholics.

“Now, either the Catholic body will come into sharp conflict with those about them, or they will not. If they do not, it will be the first time in history that the Mystical Body of Christ (and American Catholics, like all others are "cells" of that Body) has not aroused violent and unreasoning antagonism. This has been so uniformly a characteristic of the life of Christ and the life of the Catholic Church, that when persons calling themselves... Catholic do not meet with opposition, and strong opposition, one may well begin to wonder whether they are profoundly Christian and truly Catholic. Perhaps then it is a reflection upon us American Catholics that we have inspired so little antagonism (comparatively) thus far. Perhaps we have not been telling our neighbors the truth, the strong truth, the hard saying they will not like—that the real test of our republican experiment here must ultimately be whether it accepts or opposes the Church of Christ; that it must become either a Catholic state, or a slave state. A great many Catholics, influenced by the Protestant or Liberal environments in which they have lived, have sincerely and deliberately set out to propagate Christianity in such ways as never to arouse antagonism. They have compromised with [sinful] Socialism, they have compromised with the economic theory of history, they have overemphasized the importance of various material elements. It is a sad evidence of the lack of unity into which we have been betrayed when a Catholic justice of the Supreme Court can publicly proclaim that ‘Democracy’ is more important than religion; when a Catholic priest, who taught for some years at the Catholic University at Washington and has filled the country with his disciples, openly goes to address a Jewish Masonic lodge (though Catholics are still forbidden by Canon 2335 to cooperate with or condone Masonry in any way)—and this, according to the press, not to remind his hearers of their true home in the Church Catholic, but to confirm them in their sense of injured innocence; or when a Catholic journalist burns a little incense on the altar of the economic theory of history, or a Catholic college professor condones usury, or defends the Communist cause in Spain.

“Now all these gentlemen, these liberal broad-minded [nominal] Catholics, many of whom are teaching the next generation of American [nominal] Catholics, no doubt think they are doing a service to God in smoothing out our differences with others, and neglecting to utter the challenge which Christianity has uttered everywhere else in the world, until the opposition gnashed its teeth, and took up stones to cast. Perhaps they hope in this way to avert persecution, and gradually to bring about the conversion of the country they love to the true Faith. ...But if the history of Christianity teaches anything, it fairly cries out from the stones of desecrated and forsaken and stolen churches that if they have their way, they will do just the opposite to what they intend; and even worse. They will lead us, if we are foolish enough to follow them, to that abyss over which the English Catholics fell, one by one and family by family, in the Sixteenth Century. The English Catholics, a huge majority, were kept comparatively silent and inactive in the face of an intolerable but gradual oppression by a small rich crafty minority, in the hope that if they compromised on this point and that point, they would ultimately prevail, since they were more numerous, and had truth on their side. The result was the almost complete extinction of Catholicism in England for centuries—perhaps forever.

“...We are more like those earlier Catholics in the Roman Empire, greatly outnumbered, with neither the power nor the desire to use force or to play any political part save what our duty to the state demands; weak in the sight of this world, and therefore (if we are faithful) strong as only Christ is strong. Our one hope of winning, for their own good, the millions of unbelievers who surround us and lead a life increasingly at variance with ours (and increasingly miserable) is to speak boldly the truth God has given us, in season and out of season, and to resolutely repel any pagan idea or custom that would be the opening wedge for the destruction of our faith. This will inevitably bring persecution upon us. What would be the effect, for example, if every Catholic told the truth about the old Manichean

perversion called birth-control, wherever and whenever the subject came up? Undoubtedly the unpopularity with which we are now viewed (some ‘ministers of the gospel’ have denounced us as intolerant and backward in this regard) would be intensified to a fury which would make things very uncomfortable for us. But it was precisely by saying and doing what made others furious and themselves uncomfortable that the early Christians overcame the empire of the Caesars; and it is only by the same means that we shall overcome the empires of the [sinful] Socialists, whether they call themselves Democrats, Republicans, Communists, or what you please. If we are suspected, ostracized, insulted, starved, beaten, imprisoned, misrepresented, neglected, put to death in a thousand new ways—that is precisely our business as Christians; and it is a method that will prove as irresistible in the twentieth century as it was in the first and second. Or does any one imagine that here in America, as an unique exception, the servant shall be greater than his Lord ?”<sup>453</sup>

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<sup>453</sup> c. vii, pp. 292-295.

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## Damned Infants

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Even though this topic also relates to the Salvation Dogma, I put it at the end because of the size of it.

St. Augustine, AD 415: “That infants are born under the guilt of this offense is believed by the whole Church. Let no one hold any opinion contrary to the manifest belief of the Apostle. That they are damned if they so depart the body is the testimony of the Holy Scripture and of Holy Church.” (*Letter 166*, 21, 25)

Pope Saint Zosimus, AD 418: “[Infallible] Canon 3.1. If any man says that in the kingdom of heaven or elsewhere there is a certain middle place, where children who die unbaptized live in bliss (*beate vivant*), whereas without baptism they cannot enter into the kingdom of heaven, that is, into eternal life, let him be anathema. For when the Lord says: ‘Unless a man be born again of water and the Holy Spirit, he shall not enter into the kingdom of God’, what Catholic will doubt that he will be a partner of the devil who has not deserved to be a coheir of Christ? For he who lacks the right part will without doubt run to the left. (Mt. 25:41)” (*Sixteenth Council of Carthage*)



## Dogmas regarding Damned Infants

### On the word “Hell” as used in some Bibles

The Latin word for the underworld is *Infernus*, the Hebrew word is *Sheol*, the Greek word is *Hades*, and the Germanic word is *Hell*:

*World Dictionary: Infernus:* 1. Infernus, inferni (masculine noun) inhabitants of the lower world. 2. infernus, inferna, infernum (Adjective) lower, under; underground, the lower regions.”

*Wikipedia: “Sheol* (/ˈʃiː.ʊəl, -əl/ *SHEE-ohl, -əl*; Hebrew: שְׁאוֹל *šə’ōl*) in the Hebrew Bible... Although not well defined in the Tanakh, Sheol in this view was a subterranean underworld where the souls of the dead went after the body died. Within the Hebrew Bible, there are few – often brief and nondescript – mentions of Sheol, seemingly describing it as a place where both the righteous and the unrighteous dead go.”

*Merriam-Webster Dictionary: “Hades:* ...2. The underground abode of the dead in Greek mythology.”

*Wikipedia: “Hell:* The modern English word hell is derived from Old English *hel, helle* (first attested around 725 AD to refer to a nether world of the dead) reaching into the Anglo-Saxon pagan period. The word has cognates in all branches of the Germanic languages, including Old Norse *hel*.”

Hence the word “hell” as used in many Bibles literally means the underworld and thus does not necessary mean the place where the damned are. It also included the Limbo of the Fathers which only existed during the Old Testament era and includes purgatory which still exists. Therefore, places in hell are as follows:

- The hell of the damned, which exists forever
- The hell of the Limbo of the Fathers, which only existed during the Old Testament era, and was also known as Abraham’s Bosom
- The hell of Purgatory, which existed during the Old Testament era and exists during the New Covenant era and will cease to exist after the second coming of Jesus Christ.

Every place in hell is under the dominion of the Devil and thus even the Limbo of the Fathers and Purgatory, and therefore every place in hell is a prison. But the Devil only has a passive claim on the elect in Purgatory and the Limbo of the Fathers. The Limbo of the Fathers was a peaceful and joyful place where no sins were committed and no devils and damned humans resided.

Because the most common meaning of word hell is the place where the damned are (the hell of the damned), it is not prudent to use the word hell in the Bible. And, more importantly, it is a mistranslation of the Hebrew, Latin, and Greek texts.

The use of the word hell, then, for all three places can cause confusion because most people believe the word means the hell of the damned. For example, the following English translation of Genesis 37:35 could be taken to mean that Jacob wants to go to the hell of the damned to mourn for his son Joseph, who he believed was dead. And thus it could be taken to mean that he believed Joseph was in the hell of the damned:

“I [Jacob] will go down to my son [Joseph] into hell, mourning.” (Gen. 37:35)

Because we know that Jacob and Joseph were faithful and just, we know that the word hell means the place in the underworld where the elect are, known as the Limbo of the Fathers. But if

words such as the “underworld” or the “lower regions” were used, then there would be no confusion as these words incorporate all the places without specifying which place. The reader would then need to know more information about the person spoken of or see if other words in the text are more specific as to which place is referred to. And that is precisely the word used in the Latin text: *infernus*, which means “lower regions” or “the underworld”:

*World Dictionary*: Infernus: 1. Infernus, inferni (masculine noun) inhabitants of the lower world. 2. infernus, inferna, infernum (Adjective) lower, under; underground, the lower regions.”

For example, the Latin text for Genesis 37:35 is as follows, followed by the correct English translation:

“Et ait descendam ad filium meum lugens in infernum.” (Gen. 37:35)

“I will go down to my son into the underworld (or lower regions), mourning.” (Gen. 37:35)

The word underworld incorporates all the places in the underworld and thus the place where the damned are cannot be implied, which would be the case if the word hell were used because most people believe that hell is the place where the damned are. Knowing that Jacob and Joseph were faithful and just, we know that the place in the underworld that Jacob is referring to is the Limbo of the Fathers.

Hence the English translations of the Bible should use the word “underworld” or “lower regions” for the Latin word *infernus* instead of the word hell. Another good English translation would also be to use the Hebrew word *Sheol*. I use the English word “the underworld” in the Catholic Bible I revised.

There is a specific Hebrew and Greek word for the place in the underworld where the damned are. The Hebrew word is *gehenna*, and the Greek word is *tartarus*.

*Encyclopedia Britannica*: **Gehenna**, also called Gehinnom, abode of the damned in the afterlife in Jewish and Christian eschatology.”

*Wikipedia*: **Tartarus**: In Greek mythology, Tartarus (/ˈtɑːrtərəs/; Ancient Greek: Τάρταρος, Tártaros)] is the deep abyss that is used as a dungeon of torment and suffering for the wicked... Tartarus is the place where, according to Plato's Gorgias (c. 400 BC), souls are judged after death and where the wicked received divine punishment.”

Therefore, when the Latin or Hebrew or Greek text uses the words *ghenna* or *tartarus*, it means the place in the underworld where the damned are. And the English translation must reflect this and thus not simply translate it as hell or as the underworld, as most English translations do. Take for example the incorrect English translation of Matthew 23:15:

“Woe to you scribes and Pharisees, hypocrites; because you go round about the sea and the land to make one proselyte; and when he is made, you make him the child of hell twofold more than yourselves.” (Mt. 23:15)

It is clear from the context that the place in hell that these Pharisees are going is the hell of the damned, and thus in context the word “hell” means the hell of the damned. However, the Latin text does not have the word *infernus* (the underworld) but is more specific. It has the word *gehenna*, which means the place in hell where the damned are:

“Vae vobis scribae et Pharisaei hypocritae quia circuitis mare et aridam ut faciatis unum proselytum et cum fuerit factus facitis eum filium gehennae duplo quam vos.” (Mt. 23:15)

Hence the English should be as follows:

“...you make him the child of gehenna twofold more than yourselves.” (Mt. 23:15)

The English translation of 2 Pt. 2:4 is also not correct but is more specific about the place in hell that the fallen angels are:

“For if God spared not the angels that sinned, but delivered them, drawn down by infernal ropes to the lower hell, unto torments, to be reserved unto judgment.” (2 Pt. 2:4)

The lower hell, then, is the place in hell where the damned are. However, the Latin text does not say lower hell but gives the specific name for the place, tartarum:

“Si enim Deus angelis peccantibus non pepercit sed rudentibus inferni detractos in tartarum tradidit in iudicium cruciatus reservari.” (2 Pt. 2:4)

“For if God spared not the angels that sinned, but delivered them, drawn down by infernal ropes to tartarus unto torments, to be reserved unto judgment.” (2 Pt. 2:4)

I prefer to use the Hebrew word—“to gehenna unto torments,” as all the other Latin texts of the New Testament use the word “gehenna” instead of tartarus and because the Greek word tartarus is too closely associated with Greek mythology.

The following English translation of 2 Pter. 2:4 is also acceptable even though it is wordier because it gives the English definition of word gehenna or tartarus:

*Common English Bible*: “God didn’t spare the angels when they sinned but cast them into the lowest level of the underworld and committed them to chains of darkness, keeping them there until the judgment.”

To be precise, then, the word hell is not contained in the original text of the Bible. The words used are either *infernus* or *sheol* to mean underworld or lower regions or the word *gehenna* (in several places) or the word *tartarum* (in one place) for the place in the underworld where the damned are.

Hence, the most accurate English translation is to use the word “underworld” or “lower regions” for the Latin word “infernus” or the Hebrew word “sheol.” I will use the word “underworld” instead of “lower regions” as it is more concise.

And the more accurate English translation is to use the word gehenna or tartarus for the place in the underworld where the damned are. I will use the word gehenna, as it is a Hebrew word and thus not use the word Tartarus which is a Greek word that is too easily associated with Greek mythology. If one still wants to use the word hell in lectures or extra-biblical works, it should only be used to mean the place where the damned are and thus no qualifications have to be made such as saying “the hell of the damned” or “the place in the underworld where the damned are.”

In my works before this article (6-2022), I used the word hell to mean all three places in the underworld unless otherwise noted. But because the word hell is commonly believed to mean the place where the damned are, I will now use the word hell to mean the place where the damned are or I will use the word gehenna to avoid confusion. And I will use the word the underworld or sheol for all the places under the earth, in the lower regions of the earth, unless otherwise noted.

Lastly, on this topic, most English translations of the later version of the Apostles’ Creed are incorrect:

“I believe in God the Father... in Jesus Christ, his only son, our Lord who... suffered under Pontius Pilate, crucified, died, and was buried, and descended into hell.”

Because most people believe the word hell means the hell of the damned, they may believe that Jesus did not go to the Limbo of the Fathers but went to the hell of the damned. But Catholics know that Jesus went to the Limbo of the Fathers to free them and thus the word hell means the underworld and more specifically the Limbo of the Fathers. And some, such as myself, hold the

allowable that Jesus also went to the place in the underworld where the damned are to chain up Satan and the other devils and thus limit their power. Hence, the word hell as used in this later version of the Apostles' Creed means "the underworld." And this is the correct translation of the Latin text with has the word "infernus":

Latin: "Descendit ad inferos" = English: "descended into the underworld"

Hence the accurate Apostles' Creed in English is as follows:

"I believe in God the Father... in Jesus Christ, his only son, our Lord who... suffered under Pontius Pilate, crucified, died, and was buried, and descended into the underworld."

### **Unbaptized infants are impious sinners**

The Catholic Church infallibly teaches that all infants born into this world (except Jesus and Mary) inherit the guilt of original sin. She also infallibly teaches that original sin is a real sin that causes real guilt. From the moment of their creation, infants are guilty of the deadly sin of original sin and hence are sinners, impious, and children of Satan.

"St. Paul: 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)

*Catholic Commentary* on Rom. 5:1: "**By one man sin entered:** Especially by this verse the Catholic Church defends and proves against the heretic Pelagians, who denied children to have any original sin or to be baptized for the remission thereof, that in and by Adam all are conceived, born, and constituted sinners, which no less defends against the Calvinists also, who affirm Christian men's children to be holy from their mother's womb. And the same reason which St. Augustine deduced (li. 1 c. 80 *de pec. meritis*) out of this text, to prove against the Pelagians that the apostle means not the general imitation of Adam in self-inflicted sins, serves against Erasmus and others who incline to that new exposition rather than to the Church's and Fathers' grave judgment herein. (*Conc. Mileuitanum*, c. 2) **All men have sinned:** [RJMI: Except Jesus and Mary. Many times in the Bible the word 'all' does not literally mean all, but almost all. (See commentary on Rom. 3:23.)]"

The following teaching was held by the unanimous consensus of the Church Fathers and thus was infallibly defined by the ordinary magisterium.

Prudentius, *The Divinity of Christ*, 4th century: "Adam's sin...tainted all the race from him derived. And infant souls inherit at their birth the first man's sin, no one is sinless born."<sup>454</sup>

St Ambrose, *Commentaries on Thirteen Pauline Epistles*, inter 366-386: "In whom, this in Adam, all have sinned.... It is clear, therefore, that all have sinned in Adam, en masee asti were; for when he himself was corrupted by sin, all hwom he betot were burn under sin. On his account, then all are sinners because we are all from him."<sup>455</sup>

St. Pacian of Barcelona, *Sermon on Baptism*, 392: "After Adam sinned, as I noted before, when the Lord said, 'You are earth and to earth you shall return,' Adam was condemned to death. This condemnation passed on to the whole race. For all sinned, already by their sharing in that nature, as the Apostle says, 'For though one man sin made its entry, and through sin death, and thus it came down to all men because all have sinned'."

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<sup>454</sup> Lines 909-915.

<sup>455</sup> On Romans 5:12.

St. Cyril of Alexandria, *Explanation of the Epistle of the Romans*, 5th century: “Death entered into the first man and into the beginnings of our race because of sin, and it had corrupted the entire race... For since we have all copied Adam’s transgression and thus have all sinned, we have incurred a penalty equal to his.”

St. Augustine, *City of God*, 413: “But even the infants, not personally in their own life, but according to the common origin of the human race, have all broken God’s covenant in that one in whom all have sinned.”<sup>456</sup>

St. Augustine, *Letter 157*, to Hilarius, 414: “The baptism of infants is not useless, but its purpose is that those who are bound over to condemnation by their human birth may be set free from the same condemnation by their spiritual rebirth. Thus, as it is impossible to find a man carnally born outside Adam’s line, so no man is found spiritually reborn outside the grace of Christ. Carnal birth is subject to that first sin and its damnation; spiritual rebirth destroys not only that first sin, and that is why infants are baptized, but also the many other offenses which men by their evil lives have added to that one in which they were born... As infants cannot help being descended from Adam, so they cannot help being touched by the same sin, unless they are set free from its guilt by the baptism of Christ.”

St. Augustine, *Against Julian of Eclanum*, 430: “11. There is no basis for your judgment that ‘There cannot be offense in infants, because there can be no offense without will, which they do not possess.’ This assertion may be correctly made about a personal sin, but not about the contagion by way of origin of the first sin. If there were no such sin, then infants, bound by no evil, would suffer nothing evil in body or in soul under the great power of the just God. Yet, this evil itself took its rise from the evil will of the first man; so that there is no other origin of sin but an evil will. If you understand the meaning of these things, you will simply and truthfully confess the grace of Christ in regard to infants, and you will not be forced to the ungodly and absurd assertions either that infants ought not to be baptized, which you may very well be driven to say at some later time, or that so great a sacrament is mockery in them, with the result that they are baptized in the Saviour, but not saved; are redeemed by the Deliverer, but not delivered; are bathed by the laver of regeneration, but not washed; are exorcized and exsufflated, but not freed from the power of darkness; their price is the blood which was shed for the forgiveness of sins, but they are not cleansed by the forgiveness of any sins. You must bear this whole burden of absurdity and ungodliness because you are afraid to deny that they should be baptized, lest not only your face be dirtied by the spittle of men, but also your head be pulverized by the slippers of women.”<sup>457</sup>

St. Augustine, *Enchiridion*, on Faith, Hope and Love, 421: “26. From this state, after he had sinned, man was banished, and through his sin he subjected his descendants to the punishment of sin and damnation, for he had radically corrupted them, in himself, by his sinning... As a consequence of this...the same penalty is visited as for disobedience—all these entered into the inheritance of original sin... ‘Thus by one man, sin entered into the world and death through sin; and thus death came upon all men, since all men have sinned.’ (Rom. 5:12) By ‘the world’ in this passage the apostle is, of course, referring to the whole human race. This, then, was the situation: The whole mass of the human race stood condemned, lying ruined and wallowing in evil, being plunged from evil into evil and, having joined causes with the angels who had sinned, it was paying the fully deserved penalty for impious desertion.”<sup>458</sup>

The following are two infallible papal decrees and thus are part of the solemn magisterium:

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<sup>456</sup> b. 16, c. 27.

<sup>457</sup> b. 3, c. 5.

<sup>458</sup> c. 8.

*Sixteenth Council of Carthage*, Pope St. Zosimus, Original Sin and Grace, 418: “[Infallible] Canon 2. Likewise it has been decided that whoever says that infants fresh from their mothers’ wombs ought not to be baptized, or says that they are indeed baptized unto the remission of sins, but that they draw nothing of the original sin from Adam, which is expiated in the bath of regeneration, whence it follows that in regard to them the form of baptism ‘unto the remission of sins’ is understood as not true, but as false, let him be anathema. Since what the Apostle says: ‘*Through one man sin entered into the world (and through sin death), and so passed into all men, in whom all have sinned*’ [cf. Rom. 5:12], must not to be understood otherwise than as the Catholic Church spread everywhere has always understood it. For on account of this rule of faith even infants, who in themselves thus far have not been able to commit any sin, are therefore truly baptized unto the remission of sins, so that that which they have contracted from generation may be cleansed in them by regeneration.”<sup>459</sup>

*Second Council of Orange*, Pope Felix II, 529: “[Infallible] Canon.. 2. If anyone asserts that Adam’s transgression injured him alone and not his descendants, or declares that certainly death of the body only, which is the punishment of sin, but not sin also, which is the death of the soul, passed through one man into the whole human race, he will do an injustice to God, contradicting the Apostle who says: ‘*Through one man sin entered in the world, and through sin death, and thus death passed into all men, in whom all have sinned.*’ (Rom. 5:12)”<sup>460</sup>

Even though the Council of Trent was invalid and heretical, it teaches the dogma in this regard:

The invalid and heretical *Council of Trent*, Session V, Decree on Original Sin, 1546: “2. If anyone 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)”<sup>461</sup>...

“4. If any one denies that infants newly born from their mothers’ wombs, even though they be sprung from baptized parents, are to be baptized; or says that they are baptized indeed for the remission of sins, but that they derive nothing of original sin from Adam, which has need of being expiated by the laver of regeneration for the obtaining of life everlasting,—whence it follows as a consequence, that in them the form of baptism, for the remission of sins, is understood to be not true, but false,—let him be anathema. For that which 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, is not to be understood otherwise than as the Catholic Church spread everywhere hath 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 sin of themselves, are for this cause truly baptized for the remission of sins, that in them that may be cleansed away by regeneration, which they have contracted by generation. For, unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God.”<sup>462</sup>

Therefore, the Catholic Church infallibly teaches that St. Paul’s statement that “all have sinned” in Rom. 5:12 applies to infants from the moment of their creation because they inherit

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<sup>459</sup> D. 102.

<sup>460</sup> D. 175.

<sup>461</sup> sess. v; D. 789.

<sup>462</sup> D. 791.

Adam's original sin. Hence unbaptized infants are sinners because they have sinned by way of Adam's original sin: "Therefore, as by the offence of one, unto all men to condemnation... For as by the disobedience of one man, many were made sinners." (Rom. 5:18-19) This verse applies to all men who inherit original sin and calls them sinners. And this sin is a deadly sin that thus makes infants impious, sinners, children of Satan, and on the road to Gehenna. In the eyes of God, the sin and guilt is theirs as much as it was Adam's.

Because infants need to be baptized to have original sin remitted, they are indeed guilty of sin and thus are sinners and also impious because their sin is a deadly sin that makes them children of Satan. The Catholic Church's baptismal ritual proves that all those with the guilt of original sin are children of Satan. Before candidates get baptized into the Catholic Church to have their original sin remitted, they must renounce their former master, Satan, and all his works and pomps:

The Ceremonies of Baptism: *Imposition of Hands, Summary of Prayer*: "Drive from thy servant, O Lord, all blindness of heart, break all the bonds of Satan by which he [the baptismal candidate] was tied..." *And the Exorcism*: "I exorcise thee, unclean spirit, in the Name of the Father + and of the Son + and of the Holy Spirit +, that thou go forth and depart from this servant of God [name], ... Therefore, accursed spirit, acknowledge thy sentence; give honor to the true and living God, to His Son Jesus Christ, and to the Holy Ghost, by withdrawing from this servant of God [name]." *And the Renunciation of Satan*: "1) Q. N....dost thou renounce Satan? A. I do renounce him. 2) Q. And all his works? A. I do renounce them. 3) Q. And all his pomps? A. I do renounce them."<sup>463</sup>

Therefore, anyone who says unbaptized infants are innocent or neutral has either no concept of original sin or a distorted one. No one can be innocent or neutral who is guilty of deadly sin, a child of Satan, and thus on the road to Gehenna.

The dogma of original sin that teaches that infants are born as evil, impious sinners and children of Satan is hard for modern man to accept because the whole human race has become idolized. All men are now guaranteed everlasting salvation by the mere fact that they are human. This idolization of the human race, which is also known as the heresy of humanism, starts with the idolization of infants and children. There is an illogical, sick, sappy, sentimental obsession with infants and children. The whole world, nominal Catholics included, tells us that infants and children by the mere fact that they are infants and children are innocent or, in the very least, neutral. Even a pagan with some common sense who has no concept of original sin knows infants and children are not innocent or neutral by observing how stubborn and rebellious they are. These humanists, nominal Catholics included, are so infected with infant idolization that they denounce as baby torturers anyone who teaches the Catholic dogma that infants who died with the sole guilt of original sin are everlastingly punished by God with pain and suffering:

Nominal *Catholic Encyclopedia*, Limbo, Patrick Toner, 1910: "...Theologians who, with Gregory of Rimini, stood out for the severe Augustinian view [that infants in Gehenna suffer pain] were commonly designated by the opprobrious name of *tortores infantium* [infant torturers]."

Nominal *Catholic Encyclopedia*, Augustine of Hippo, Eugene Portalie, 1907: "Does this mean that we must praise everything in St. Augustine's explanation of grace? Certainly not...some exaggerations have been abandoned as, for instance, the condemnation to hell of children dying without baptism."<sup>464</sup>

They may as well denounce God as a baby torturer because God not only allows infants to be tortured and suffer pain but also tortures and kills infants himself. Let us look at how the one and only true God, the Catholic God, sees infants and how he treats them. God sees and knows all

<sup>463</sup> *St. Andrew Missal*, 1952, apostate Dom Gaspar Lefebvre, O.S.B. *Imprimatur*: +Brugis, 8 Julii 1953, M. Dekeyzer, vic. gen.

<sup>464</sup> Vol. II, *Imprimatur* by +John M. Farley, Archbishop of New York.

things, even before they are created: *“For all things were known to the Lord God, before they were created.”* (Ecclus. 23:29) *“O eternal God... who knowest all things before they come to pass.”* (Dan. 13:42) Because God knows all things before they come to pass, he sees two kinds of infants: those who are ultimately of good will and hence worthy of heaven and those who are ultimately of bad will and hence worthy of hell. God sees the ultimate disposition of infants’ souls and knows what kind of adults they will become if he lets them live long enough to become adults. Evil adults who end up in hell were once infants, and as infants God saw the evil adult they would become. Every human in hell began life as an infant; and when they were infants, God saw their end in hell. Yea, God knew they would be evil even before they were created, even before the world was created: *“For all things were known to the Lord God before they were created.”* God looks at the infant and sees the lying, cheating, murdering, fornicating adult that it will become if God allows it to become an adult. When Judas Iscariot was an infant, God saw the evil adult. God did not see the innocent infant that humanists see in all infants. God foresaw Judas’ soul before it was created and knew that it was an ultimately evil soul that would end up in hell. At one glance, God saw Judas as an infant, an adult, and an everlasting damned prisoner in Gehenna, even before Judas was created.

Hence God denounces infants as transgressors of his law while they are yet in the wombs of their mothers: *“For I know that transgressing thou wilt transgress, and I have called thee a transgressor from the womb.”* (Isa. 48:8) God also denounces infants in their mothers’ wombs as wicked, alienated from him, gone astray, and speakers of false things: *“The wicked are alienated from the womb; they have gone astray from the womb: they have spoken false things.”* (Ps. 57:4) Only God can make these judgments because only God sees the infant in the womb and sees the wicked heart and wicked adult that will transgress his laws and speak false things. God sees the ultimately wicked heart of an infant and knows that its end is evil (that is, everlasting damnation in Gehenna): *“He hath seen the presumption of their heart that it is wicked, and hath known their end that it is evil.”* (Ecclus. 18:10) *“But as for the wicked, even to the end there came upon them wrath without mercy, for he knew before also what they would do.”* (Wis. 19:1) Because God knows these infants and children are wicked (that is, ultimately of bad will), he punishes them with suffering, pain, death, and everlasting damnation—unlike ultimately good-willed infants and children whose suffering, pain, and death bring them to everlasting life. We will now see how God punishes wicked infants and children with suffering, pain, and death:

- God killed the firstborn males of the Egyptians: *“And I will pass through the land of Egypt that night and will kill every firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt, I will execute judgments. I am the Lord.”* (Exodus 12:12)
- God commanded Moses to kill infants and children: *“And the Lord spoke to Moses, saying: Revenge first the children of Israel on the Madianites... Kill all that are of the male sex, even of the children.”* (Num. 31:1-2, 17)
- God commanded Josue to kill infants and children: *“And when in the seventh going about the priests sounded with the trumpets, Josue said to all Israel: Shout, for the Lord hath delivered the city to you... So all the people making a shout and the trumpets sounding, when the voice and the sound thundered in the ears of the multitude, the walls forthwith fell down and every man went up by the place that was over against him. And they took the city and killed all that were in it, man and woman, young and old. The oxen also, and the sheep, and the asses, they slew with the edge of the sword.”* (Josue 6:16, 20-21)
- God, speaking through the prophet Samuel, commanded King Saul to kill infants and children: *“And Samuel said to Saul: ...hearken thou unto the voice of the Lord: Thus saith the Lord of hosts: I have reckoned up all that Amalec hath done to Israel. How he opposed*

*them in the way when they came up out of Egypt. Now, therefore go and smite Amalec and utterly destroy all that he hath. Spare him not nor covet any thing that is his, but slay both man and woman, child and suckling, ox and sheep, camel and ass.” (1 Kings 15:1-3)*

- God allowed infants to be eaten by their wicked parents: “*And thou shalt eat the fruit of thy womb and the flesh of thy sons and of thy daughters, which the Lord thy God shall give thee, in the distress and extremity wherewith thy enemy shall oppress thee. ...And the filth of the afterbirths that come forth from between her thighs and the children that are born the same hour. For they shall eat them secretly for the want of all things, in the siege and distress wherewith thy enemy shall oppress thee within thy gates.*” (Deut. 28:53, 57)
- God’s judgment of killing evil infants is invoked by King David: “*O daughter of Babylon, miserable, blessed shall he be who shall repay thee thy payment which thou hast paid us. Blessed be he that shall take and dash thy little ones against the rock.*” (Ps. 136: 8-9)
- God inspires the Prophet Osee to curse evil infants: “*Let Samaria perish because she hath stirred up her God to bitterness. Let them perish by the sword, let their little ones be dashed, and let the women with child be ripped up.*” (Osee 14:1)
- See in this book “Idolizing children causes men to deny the Salvation Dogma,” p. [113](#).

Let that put an end to the idolization of infants and children! Just because you cannot see God’s justice and mercy in this, do not dare call him unjust or unmerciful because God is all just and all merciful:

*Malleus Maleficarum*, by the apostates Fr. Heinrich Kramer, O.P., and Fr. James Sprenger, O.P., 15th century: “...For who can say that the sins of the mothers and of others do not redound in punishment upon the children? Perhaps someone will quote that saying of the prophet: ‘The son shall not bear the iniquity of the father.’ But there is that other passage in Exodus xx: I am a jealous God, visiting the sins of the fathers upon the children unto the third and fourth generation. Now the meaning of these two sayings is as follows. The first speaks of spiritual punishments in the judgment of Heaven or God, and not in the judgment of men. And this is the punishment of the soul, such as loss or the forfeiture of glory, or the punishment of pain, that is, of the torment of eternal fire. And with such punishments no one is punished except for his own sin, either inherited as original sin or committed as actual sin.

“The second text speaks of those who imitate the sins of their fathers, as Gratian had explained (I, q. 4, etc.); and there he gives other explanations as to how the judgment of God inflicts other punishments on a man, not only for his own sins which he has committed, or which he might commit (but is prevented by punishment from committing), but also for sins of others.

“And it cannot be argued that then a man is punished without cause, and without sin, unless there is some cause for it. And we can say that there is always a most just cause, though it may not be known to us: see S. Augustine, XXIV, 4. And if we cannot in the result penetrate the depth of God’s judgment, yet we know that what he has said is true, and what he has done is just.”<sup>465</sup>

Even though God is merciful, he is also just:

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<sup>465</sup> *Malleus Maleficarum*, also known as the *Witches’ Hammer*, by apostate Professors of Theology Heinrich Kramer, O.P., and James Sprenger, O.P. Authorized by a Bull from Pope Innocent VIII on December 9, 1484. Printed by Dover Publications, Inc., 180 Varrick Street, New York, N.Y. 10014. Part ii, chap. xiii.

“Neither shall king, nor tyrant in thy sight inquire about them whom thou hast destroyed. For so much then as thou art just, thou orderest all things justly: thinking it not agreeable to thy power, to condemn him who deserveth not to be punished.”  
(Wis. 12:14-15)

And most men, infants and children included, are obstinately wicked. The history of mankind has enough proof of this even for those who do not believe in original sin.<sup>466</sup>

### **There are only two everlasting places before the second coming**

From the time of the fall of Adam and Eve until the second coming of Jesus Christ, there are only two everlasting places where the souls of men who died go: Heaven or Gehenna. After the second coming, there will be a third everlasting place, the earthly paradise that Jesus will create after his second coming in which Heaven will be united to it in a way we cannot even comprehend. Only the elect (those who die in a state of grace and thus are free from original sin and mortal sin) go to Heaven and will inherit the everlasting earthly paradise.

### *There are everlasting and temporary places in the underworld*

In the underworld, there is a temporary place called Purgatory where the elect go to be purified and an everlasting place called Gehenna where the damned go. And during the Old Testament era there was also a temporary place called the Limbo of the Father’s (aka Abraham’s Bosom) where the elect who were purified went until Christ took them to Heaven, after which it ceased to exist.

The Limbo of the Fathers was located in the highest place or level in the underworld and no longer exists since the resurrection of Christ. During the New Covenant era, then, there is only one temporary place in hell, purgatory. Purgatory is a place where the souls of the elect go who need to be purified before they can enter heaven. Purgatory also existed during the Old Testament era as the place where the elect went to be purified before they could enter the Limbo of the Fathers. Hence purgatory has existed since the fall of Adam and Eve and will exist until the end of the world when it will cease to exist. Purgatory consists of several levels or places that are parallel to the places or levels of Gehenna. The places in purgatory are separated from the places in Gehenna by partitions. Devils and fire and other torments cross these partitions and torture the souls in purgatory. The souls of the elect are assigned to levels in purgatory according to the amount of purification they need. The more purification needed, the deeper the level and hence the more pain and suffering.

Even though the Catechism of Trent is invalid and heretical, it teaches the truth in this regard:

Invalid and heretical *The Catechism of the Council of Trent for Parish Priests*, Article V: “Different Abodes Called Hell - These abodes are not all of the same nature, for among them is that most loathsome and dark prison in which the souls of the damned are tormented with the unclean spirits in everlasting and inextinguishable fire. This place is called Gehenna, the bottomless pit, and is hell strictly so-called.

“Among them is also the fire of purgatory, in which the souls of just men are cleansed by a temporary punishment in order to be admitted into their everlasting country, into which nothing defiled entereth...

“Lastly, the third kind of abode is that into which the souls of the just before the coming of Christ the Lord, were received, and where, without experiencing any sort

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<sup>466</sup> For a more in-depth teaching on this topic, see in this book “Predestination,” p. [100](#).

of pain, but supported by the blessed hope of redemption, they enjoyed peaceful repose. To liberate these holy souls, who in the bosom of Abraham were expecting the Saviour, Christ the Lord descended into hell.”<sup>467</sup>

All of the souls that were or are in the temporary places in the underworld (the Limbo of the Fathers and Purgatory) have entered or will enter Heaven. Thus there are only two places where souls go forever before the second coming of Christ: Heaven and Gehenna. Only after the second coming of Christ will there be a third everlasting place, which will be the everlasting earthly paradise in which the elect will reside.

Consequently, before the second coming of Christ, there is no everlasting third place where souls reside. And it is heresy to believe so. And it is also heresy to believe that after the second coming of Christ there will be an everlasting place of happiness for souls who died with sole guilt of original sin. The dogma, as stated above, is that all who die with the sole guilty of original sin are in Gehenna and suffer everlasting pain.

When I speak of a third everlasting place in the rest of this book, I mean before the second coming of Christ, which is what the heretics teach. The dogma is that there are only two: Heaven and Gehenna.

### **Those who died with only original sin are in Gehenna and suffer both kinds of pain**

Among those who die with the sole guilt of original sin are the following:

1. Unbaptized infants who thus never had the use of reason.
2. Unbaptized adults who never had the use of reason and hence never committed a voluntary sin.
3. Baptized Infants, who thus never had the use of reason, who were baptized outside the Catholic Church.<sup>468</sup>
4. Baptized adults who never had the use of reason and where baptized outside of the Catholic Church.

In this book when I refer to damned infants, I mean infants and all others who died with the sole guilt of original sin and hence are in Gehenna.

The following truths are Catholic dogmas; hence a baptized man who denies any one of them is a heretic:

1. Those who died with the sole guilt of original sin are in Gehenna forever and thus are in a state of everlasting damnation.
2. Those who died with the sole guilt of original sin suffer both spiritual (mental) pain and physical pain, including the physical pain of hell fire.
3. Those who died with the sole guilt of original sin are punished and suffer less than those who died with the guilt of mortal sin.

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<sup>467</sup> *Catechism of the Council of Trent for Parish Priests*, also known as the Roman Catechism. Issued by order of apostate Antipope Pius V, translated into English with notes by John A. McHugh, O.P., S.T.M., Litt.D., and Charles J. Callan, O.P., S.T.M. Fifteenth printing. *Nihil Obstat*: V. F. O’Daniel, O.P., S.T.Lr., and T. M. Schwertner, O.P., S.T.Lr., and A. J. Scanlan, S.T.D., *Censor Librorum*. *Imprint Potest*: J. R. Meagher, O.P., S.T.Lr., Provincialis. *Imprimatur*: +Patritius J. Hayes, Archiepiscopus Neo-Eboracensis, Neo-Eborach, Dei 3 Januarii, 1923. Tan Books, 1982.

<sup>468</sup> See in this book “Baptized Non-Catholic Infants and Children,” p. [113](#).

These dogmas were infallibly defined by ordinary magisterium (the unanimous consensus of the Church Fathers) from AD 33 and several times by the solemn magisterium (infallible papal decrees).

There are two kinds of pain that the all of the damned suffer in Gehenna:

1. Spiritual (mental) pain, such as the pain of loss, despair, and depression.
2. Physical pain, such as by fire and other tortures to the senses.

*Limbo: Unsettled Question*, by apostate Rev. George J. Dyer, S.T.D, 1964: “The Church has taken cognizance of the pain of loss [spiritual] and the pain of sense [physical] as two very distinct torments of the damned.”<sup>469</sup>

When the Bible speaks of the damned in Gehenna, it always says that they suffer the pain of hell fire and makes no exceptions for the damned who died with the sole guilt of original sin. For example,

“Then he shall say to them also that shall be on his left hand: Depart from me, you cursed, into everlasting fire which was prepared for the devil and his angels.” (Mt. 25:41)

“And gehenna and death were cast into the pool of fire.” (Apoc. 20:14)

“Every tree that bringeth not forth good fruit, shall be cut down and shall be cast into the fire.” (Mt. 7:19)

“The Son of man shall send his angels, and they shall gather out of his kingdom all scandals, and them that work iniquity. And shall cast them into the furnace of fire. There shall be weeping and gnashing of teeth.” (Mt. 13:41-42)

“In a flame of fire, giving vengeance to them who know not God, and who obey not the gospel of our Lord Jesus Christ. Who shall suffer eternal punishment in destruction, from the face of the Lord, and from the glory of his power:” (2 Thes. 1:8-9)

Therefore, the ordinary magisterium of the Catholic Church (the unanimous consensus of the Church Fathers) and the solemn magisterium of the Catholic Church (infallible papal decrees) infallibly teach that everyone in Gehenna (and thus damned infants included) suffers not only spiritual pains but also the physical pain of fire. For example,

*History of Dogmas*, by apostate J. Tixeront, 1923: “St. Augustine... considering that these children were not sinless ...concluded that they must share the common fate of mankind. Since there is no intermediate state between heaven and hell, and since they were excluded from heaven, they had to be consigned to the fire everlasting. ‘*Si autem non eruitur a potestate tenebrarum, et illic remanet parvulus; quid mireris in igne aeterno cum diabolo futurum qui in Dei regnum intrare non sinitur?*’<sup>470</sup> ...Regarding the lot of children who die unbaptized, our authors simply accept the view of St. Augustine, who consigns them to positive punishment in hell: ‘*Perpetua quippe tormenta percipiunt,*’ [Pope] St. Gregory writes, ‘*et qui nihil ex propria voluntate peccaverunt.*’<sup>471</sup> ‘*Luunt in inferno poenas,*’ says Isidore,<sup>472</sup> and Ildefonsus, almost literally reproducing St. Augustine: ‘*Mitissima sane omnium poena erit eorum qui, praeter peccatum quod originale traxerunt, nullum insuper addiderunt.*’<sup>473,474</sup>

<sup>469</sup> c. ii, p. 57.

<sup>470</sup> Footnote 174: “*Contra. Julian. Op. imp., III, 199; Contra. Julian., VI, 3; Sermo CCXCIV, 2-4; De Pecc. Mer. Et remiss., I, 55.*”

<sup>471</sup> Footnote 162: “*Moral., IX, 32.*”

<sup>472</sup> Footnote 163: “*Sentent., I, 22, 2.*”

<sup>473</sup> Footnote 164: “*De cognit. baptismi, LXXXIX. St. Avitus (Poemata, lib. VI, vers. 190 and foll.) mentions the fire: ‘Quae flammis tantum genuerunt membra parentes.’*”

St. Augustine, quoted St. Fulgentius, 523-526: “The quality of an evil life begins with lack of faith, which takes its beginnings from the guilt of original sin. In it, each one begins to live in such a way that, before he ends his life, which is ended when freed from its bonds, if that soul has lived in the body for the space of one day or one hour, it is necessary that it suffer with that same body the endless punishments of hell, where the devil with his angels will burn forever. ... Hold most firmly and never doubt that not only adults with the use of reason but also children who either begin to live in the womb of their mothers and who die there or, already born from their mothers, pass from this world without the sacrament of holy baptism must be punished with the endless penalty of everlasting fire. Even if they have no sin from their actions, still, by their carnal conception and birth, they have contracted the damnation of original sin.”<sup>475</sup>

St. Augustine, *Sermon 294*, 413: “3. This is the first error that needs to be turned away from people’s ears and uprooted from their minds. This is something new in the Church previously unheard of, that there is everlasting life apart from the kingdom of heaven, eternal salvation apart from the kingdom of God. First consider, brother, if you shouldn’t perhaps agree with us on this point, that whoever is not consigned to the kingdom of God is undoubtedly consigned to damnation. The Lord is going to come, and pass judgment on the living and the dead, as the gospel says, and to make two groups, on the right hand and on the left. To those on the left he is going to say, ‘Go into the eternal fire, which has been prepared for the devil and his angels’ (Mt 25:41); to those on the right he is going to say, ‘Come, you blessed of my Father, receive the kingdom which has been prepared for you from the origin of the world’ (Mt 25:34). On this side he mentions the kingdom, on that damnation with the devil. There is no middle place left where you can put babies.

“Judgment will be passed on the living and the dead; some will be on the right, others on the left; I don’t know any other destiny. You there, bringing in a middle place, get out of the middle, don’t make the person seeking the right hand trip over you. And I’m advising you for your own sake; get out of the middle, but don’t go to the left. So if there will be a right hand and a left, and we know of no middle place in the gospel; here on the right hand is the kingdom of heaven: Receive, he says, ‘the kingdom. Whoever isn’t there, is on the left. What will be happening on the left? Go into the eternal fire. On the right to the kingdom, eternal of course; on the left to the eternal fire. Whoever is not on the right is without a doubt on the left; so whoever is not in the kingdom is without a doubt in the eternal fire... There you are, he has explained to you what the kingdom is, and what everlasting fire is; so that when you confess that a baby won’t be in the kingdom, you are admitting it will be in the everlasting fire. The kingdom of heaven, you see, is everlasting life.”<sup>476</sup>

St. Augustine, *Letter 166*, 415: “21. ... All who die do not die otherwise than in Adam, so all who shall be made alive shall not be made alive otherwise than in Christ. Wherefore whosoever tells us that any man can be made alive in the resurrection of the dead otherwise than in Christ, he is to be detested as a pestilent enemy to the common faith. Likewise, whosoever says that those children who depart out of this life without partaking of that sacrament shall be made alive in Christ, certainly contradicts the apostolic declaration, and condemns the universal Church, in which it is the practice to lose no time and run in haste to administer baptism to infant children, because it is believed, as an indubitable truth, that otherwise they cannot be made alive in Christ. Now he that is not made alive in Christ must necessarily remain under the condemnation, of which the apostle says, that ‘by the offense of one, judgment came upon all men to condemnation.’ That

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<sup>474</sup> *History of Dogmas*, apostate J. Tixeront. *Imprimatur*, die 19, Nov. 1913, +Joannes J. Glenon, Archiepiscopus, St. Ludovki. Herder Book Co., 1923. Vol. ii, St. Augustine and Pelagianism, pp. 475-6 and vol. iii, Latin Theology from 430 to 771, p. 335.

<sup>475</sup> St. Fulgentius, To Peter on the Faith 36, 70.

<sup>476</sup> Preached in the Basilica of the ancestors on the birthday of the martyr Guddens on 27 June (on the baptism of infants, against the Pelagians).

infants are born under the guilt of this offense is believed by the whole Church...

25. ..Let no one hold any opinion contrary to the manifest belief of the Apostle... A reason must be sought and given why souls, if they are newly create for each one being born, are damned if the infants die without Christ's Sacrament. That they are damned if the so depart the body is the testimony of the Holy Scripture and of Holy Church."

St. Augustine, *The Soul and Its Origin*, 419-420: "Let no one promise infants who have not been baptized a sort of middle place of rest and happiness, such as he pleases and where he pleases, between damnation and the kingdom of heaven. This is what the Pelagian heresy promised them."

St. Prosper of Aquitaine, *Letter to St. Augustine*, c. 428: "When we offer as objection to these arguments the countless multitude of infants, who, except for original sin, under which all men alike are born into the condemnation of the first man, have as yet no will, no proper actions, and who, not without a judgment of God, are cut off and are to be carried away before any experience of this life gives them a discernment of good and evil, so that some through rebirth are enrolled among the heirs of the heavenly kingdom, while others without Baptism pass over among the debtors of eternal death; such are lost."

St. Gregory the Great, *Moralia*, 591: "9. There is no man without sin, save him who came not into this world by sin; and whereas all we are tied fast in the bonds of guilt, we die by the mere loss of righteousness. Of the robe of innocence given us aforetime in Paradise, we are stripped naked, and we are yet further consumed by the subsequent dissolution of the flesh. Thus man being a sinner dies in guilt, is stripped bare of righteousness, is consumed in punishment."<sup>477</sup> ...

"31. ...[God] then condemns even without works some that are only bound with the guilt of original sin. 32. For there be some that are withdrawn from the present light, before they attain to shew forth the good or evil deserts of an active life. And whereas the Sacraments of salvation do not free them from the sin of their birth, at the same time that here they never did aright by their own act; there they are brought to torment. And these have one wound, viz. to be born in corruption, and another, to die in the flesh. But forasmuch as after death there also follows everlasting death, by a secret and righteous judgment 'wounds are multiplied to them without cause.' For they even receive everlasting torments, who never sinned by their own will. And hence it is written, Even the infant of a single day is not pure in his sight upon earth. Hence 'Truth' says by his own lips, *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God*. Hence Paul says, *We were by nature the children of wrath even as others...* With what sort of visitation does the strict Judge mercilessly slay those, whom the guilt of their own deeds condemns, if he smites for all forever even those whom the guilt of deliberate choice does not impeach?"<sup>478</sup>

In the following infallible papal decree, Pope St. Zosimus teaches that infants who die with the sole guilt of original sin go to Gehenna where they are partners with the Devil and implies they suffer the pain of hell t when he quotes Mt. 25:41:

Pope Saint Zosimus, *Sixteenth Council of Carthage*, 418 AD: "[Infallible] Canon 3.1. If any man says that in the kingdom of heaven or elsewhere there is a certain middle place, where children who die unbaptized live in bliss (*beate vivant*), whereas without baptism they cannot enter into the kingdom of heaven, that is, into eternal life, let him be anathema. For when the Lord says: 'Unless a man be born again of water and the Holy Spirit, he shall not enter into the kingdom of God', what Catholic will doubt that he will be a partner of the devil who has not deserved

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<sup>477</sup> b. 12.

<sup>478</sup> b. 9.

to be a coheir of Christ? For he who lacks the right part will without doubt run to the left. [Mt. 25:41]”<sup>479</sup>

“Then he shall say to them also that shall be on his left hand: Depart from me, you cursed, into everlasting fire which was prepared for the devil and his angels.” (Mt. 25:41)

Beware of the below false translation of this canon, as contained in Denzinger’s and elsewhere, that refers to these infants as blessed while at the same time says they are partners with the Devil:

#### False Translation

Pope St. Zosimus, *Sixteenth Council of Carthage*, Original Sin and Grace, 418: “Canon 3. It has been decided likewise that if anyone says that for this reason the Lord said: ‘*In my Father’s house there are many mansions*’ [John 14:2]: that it might be understood that in the kingdom of heaven there will be some middle place or some place anywhere else where blessed [beati] infants live who departed from this life without baptism, without which they cannot enter into the kingdom of heaven, which is life everlasting let him be anathema. For when the Lord says: ‘Unless a man be born again of water and the Holy Ghost, he shall not enter into the kingdom of God’ (Jn. 3:5), what Catholic will doubt that he will be a partner of the devil who has not deserved to be a coheir of Christ? For he who lacks the right part will without doubt run to the left.” (D. 102, footnote 2.)

I was always suspicious of this translation because it makes no sense to say that these infants are blessed while at the same time they are partners with the Devil and thus in Gehenna. It would be the same as saying that Satan is blessed, as well as everyone in his evil kingdom. The true translation says, “If any man says that...children who die unbaptized live in bliss..., let him be anathema.” This makes sense with the rest of this infallible canon that says these infants are partners with the Devil in Gehenna.

Beware also of those who try to hide the true translation of this canon altogether and pretend it does not exist or attempt to discredit it. No doubt one of the motives for the heretics to hide this canon was to protect the reputation of their idol, the apostate Thomas Aquinas, who taught that those who die with the sole guilt of original sin are happy, in bliss, and united to God.<sup>480</sup>

This is more proof of how modernist heretics deliberately mistranslate or hide dogmatic teachings to defend their heresies. However, even the false translation condemns as heretics all who teach that those who die with the sole guilt of original sin are not partners with the Devil and thus are not in Gehenna but are in a third everlasting place in which they are happy and united to God. One cannot be a partner with the Devil and at the same time be united to God. And one cannot be happy and joyful in the kingdom of Satan, in Gehenna.

Even though Eugene IV was an apostate antipope, he teaches the dogma in this regard. And he fully quotes Mt. 25:42:

Apostate Antipope Eugene IV, *Council of Florence*, “Cantate Domino,” 1441: “The Holy, Catholic, and Apostolic Church firmly believes, professes, and proclaims that none of those outside the Catholic Church, not only pagans, but neither Jews, nor heretics and schismatics, can become participants in everlasting life, but will depart ‘into everlasting fire which was prepared for the devil and his angels’ (Mt. 25:41), unless before death they have been added to the Church.”

He makes no exceptions for damned infants. He says all “those outside the Catholic Church... depart into everlasting fire.”

<sup>479</sup> Translated by the Right Rev. Charles Joseph Hefele, D.D., & Henry Nutcombe Oxenham, M.A. Edited by Rev. Daniel R. Jennings, M.A. Beware of the false translation of this canon, as contained in Denzinger’s and elsewhere.

<sup>480</sup> See in this book “The heresy that they are happy and united to God began with apostate Aquinas,” p. [374](#).

## On the pain of loss

One may say, “A man cannot miss and thus suffer for what he never had; and so damned humans who were never in Heaven and never saw God do not miss these things and thus do not suffer for not being in Heaven and seeing God.”

While that is true for most men while they are alive, it is not true after they die. Most men who have not died do not feel the pain of loss, the pain of not knowing or seeing God, as most men do not even know God and some do not even believe in him. But God nevertheless gives them assisting graces to be happy and peaceful and, most of all, to seek and find him. Only good Catholics can feel somewhat the loss of not being in Heaven and not seeing God; but even they cannot feel the loss to its greatest extent because God is still giving them graces to be happy and peaceful. However, after men die and during their Particular Judgment, they all know Heaven and God perfectly, even the damned although they cannot enter Heaven and see God:

“And as it is appointed unto men once to die, and after this the judgment:” (Heb. 9:27)

The men who are damned during their Particular Judgment immediately see how great and good God and Heaven are, and hence they bewail the fact that they can never enter Heaven and see God. And once they are cast into Gehenna and see Satan, other devils, and damned humans and see how evil, hopeless, and disgusting they are compared to their knowledge of Heaven and God, they feel the pain of loss of Heaven and God to the highest degree possible. This everlasting loss also causes them to forever hate God, Heaven, the angels, the saints, and all the elect who are in Heaven with a perfect hatred. So while the damned hate God with a perfect hatred, the elect who are saved love God with a perfect love.

Another thing that causes them great suffering and torment is that they lack any grace from God and thus they exist in a state and place in which there is no love, peace, happiness, or any other good thing, all of which are mental torments. They also suffer physical torments, such as hellfire. Therefore, not only are there no good things in Gehenna, but there are also many evil, painful, and disgusting things.

Imagine men who have the knowledge and experience of eating thus tasting good food. But then they are banned not only from ever eating good food again, but are also forced to eat dung or some other disgusting things forever with no hope of ever eating good food again. The loss of good food would certainly cause pain, and an even worse pain is felt by being forced to eat disgusting food. And these men would hate with a perfect hatred the one who banished and punished them as such.

St. Augustine, *Enchiridion*, on Faith, Hope and Love, 421: “112. ...Now, if this wrath were all there is [in man's damnation], and even if it were present only in the slightest degree conceivable—still, to be lost out of the Kingdom of God, to be an exile from the City of God, to be estranged from the life of God, to suffer loss of the great abundance of God's blessings which he has hidden for those who fear him and prepared for those who hope in him—this would be a punishment so great that, if it be eternal, no torments that we know could be compared to it, no matter how many ages they continued.”<sup>481</sup>

## Those who died with only original sin are punished less than those who died in mortal sin

St. Augustine, *Enchiridion*, on Faith, Hope and Love, 421: “93. ...The mildest punishment of all will fall upon those who have added no actual sin [voluntary sin] to the original sin they brought with them; and as for the rest who have added such

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<sup>481</sup> c, 29.

actual sins, the punishment of each will be the more tolerable in the next world, according as his iniquity has been less in this world.”<sup>482</sup>

St. Augustine, *On the Merits and Forgiveness of Sins, and on the Baptism of Infants*, 412: “It may therefore be correctly affirmed that such infants as quit the body without being baptized will be involved in the mildest condemnation of all. That person, therefore, greatly deceives both himself and others, who teaches that they will not be involved in condemnation; whereas the apostle says: ‘Judgment from one offence to condemnation,’ and again a little after: ‘By the offence of one upon all persons to condemnation.’”<sup>483</sup>

Even though the following councils were invalid and the latter one also heretical, they teach the dogma that those who die with the sole guilt of original sin go to Gehenna and are punished and thus suffer pain; but they are punished and thus suffer less than those who die with the guilt of mortal sin:

Apostate Antipope Gregory X, invalid *Second Council of Lyons*, 1274: “The souls of those who die in mortal sin or only with original sin go down into hell, but there they receive unequal [*disparibus*] punishments.”<sup>484</sup>

Apostate Antipope Eugene IV, invalid and heretical *Council of Florence*, 1439: “The souls of those who depart in actual mortal sin or in original sin only, descend immediately into hell but to undergo punishments of unequal [*disparibus*] kinds.”<sup>485</sup>

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<sup>482</sup> c. 23.

<sup>483</sup> c. 21 (XVVI).

<sup>484</sup> Profession of Faith of Michael Palaeologus, 1274; D. 464 [Note: the English version of Denzinger mistranslated the Latin word *disparibus* to mean different.].

<sup>485</sup> Session vi, July 6, 1439; D. 693 [Note: the English version of Denzinger mistranslated the Latin word *disparibus* to mean different.].

## Heresies regarding Dead Unbaptized Infants

### The heresies

There are several heresies regarding the condition of those who died with the sole guilty of original sin.

1. The heresy that they only suffer spiritual (mental) pain and thus do not suffer the physical pain of fire.
2. The heresy that they do not suffer any pain but are not happy and thus are in a neutral state.
3. The heresy that they are happy and united to God.
4. The heresy that they are in a third everlasting place between Gehenna and Heaven.
5. The heresy that they are in Heaven.
6. The heresy that original sin is not a real sin, which is based upon the heresy that they suffer no pain.

### The heresy that they do not suffer the pain of hellfire

As you will read, some of the Anti-Church Fathers held the heresy that those who died with the sole guilt of original sin suffer no pain based upon their Pelagian heresy that original sin is not a real sin. But their heresy was put down by the 5th century.

In the 12th century, some scholastics and apostate antipopes resurrected the heresy that damned infants do not suffer the pain of fire. But they did hold the dogmas that they are in Gehenna and suffer spiritual pain, at least pain from the loss of the Beatific Vision.

### *Apostate Peter Abelard (1079-1142)*

From the information I have, the apostate Peter Abelard was the first scholastic to do so:

Nominal *Catholic Encyclopedia*, Limbo: “Abelard [1079-1142] was the first to rebel against the severity of the Augustinian tradition on this point. ...It should be noted, however, that this *poena damni* [penalty of loss] incurred for original sin implied, with Abelard and most of the early Scholastics, a certain degree of spiritual torment, and that Thomas was the first great teacher who broke away completely from the Augustinian tradition on this subject...<sup>486</sup>”

### *Apostate Peter Lombard (c. 1095-1164)*

The first influential scholastic who taught this heresy was the apostate Peter Lombard:

Apostate Peter Lombard, *Sentences*, 1150: “Such little ones will be damned not for the actual sins of their parents, nor even for the actual sins of our first parent, but for his original sin, which is drawn from their parents, in virtue of this, that they are not

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<sup>486</sup> The apostate Thomas Aquinas not only taught the heresy that they do not suffer the pain of fire, but also the heresy that they suffer no pain, and also the heresy that they are happy and united to God, as you will read in this book.

going to feel any pain of the material fire, and/or of the worm of conscience, except that they shall lack in perpetuity the Vision of God."<sup>487</sup>

### *Apostate Antipope Innocent III (c. 1160-1216)*

The first apostate antipope to teach this heresy was Innocent III:

*Limbo: Unsettled Question*, by apostate Rev. George J. Dyer, S.T.D, 1964: "The twelfth-century Scholastics had taken a giant step away from Augustine; but their limbo was still a primitive thing... Nearly a thousand years lie between Augustine and the great Scholastics, and an even greater gulf separates their thought. Theologians had taken immense strides away from Augustine. ... Fifty years before Thomas arrived in Paris, [apostate Anti-] Pope Innocent wrote a letter to the Archbishop of Aries, replying to a difficulty that had been proposed. In the course of his letter Innocent spoke of the punishment appropriate to actual and to original sin. Actual sin, said Innocent, is punished by the endless torment of hell; but original sin is punished by the loss of the vision of God."<sup>488</sup>

"This letter was written in 1201 at a time when theologians were moving en masse away from the ancient theory [dogma] of hellfire for unbaptized infants. At first glance, it would seem that Innocent's letter endorsed their opinion; theologians, however, are prone to second glances at papal documents. Over the centuries they have noted several points that are worth mentioning. In the first place Innocent III was not exercising his full magisterial power in this letter. He was answering the special difficulty of a particular bishop. Secondly, the letter would not have ended all discussion, even if the pope were speaking with the fullness of his authority. If we examine the pope's reply carefully, we find that he was indicating the punishment that was appropriate to the sins in question; he did not say that the appropriate or proper punishment was the only punishment. By saying that the pain of sense was proper to actual sin, he surely had no intention of excluding the pain of loss.

"This distinction may seem a bit of theological pedantry, but history proves the contrary. This very question was discussed by Albert the Great; and Albert's solution disagrees with Innocent. Albert denied that children suffered the pain of sense... Innocent's letter does little to endorse the scholastic speculations on limbo, but it is important for another reason. It is the first time that the teaching authority of the Church has taken cognizance of the pain of loss and the pain of sense as two very distinct torments of the damned. And this itself is an important part of the whole problem of unbaptized children."<sup>489</sup>

Here is apostate Antipope Innocent III's heretical teaching:

Apostate Antipope Innocent III, *Maiores Ecclesiae causas*, 1201: "The punishment of original sin is deprivation of the vision of God, but the punishment of actual sin is the torments of everlasting hell."<sup>490</sup>

It can be argued that Innocent III implied that they suffer spiritual pain due to the everlasting loss of the Beatific Vision:

Nominal *Catholic Encyclopedia*, Limbo, 1910: "Pope Innocent's teaching is to the effect that those dying with only original sin on their souls will suffer 'no other pain, whether from material fire or from the worm of conscience, except the pain of

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<sup>487</sup> b. 2, dist. 33, c. 2.

<sup>488</sup> Footnote 30: "Majores Ecclesiae," DB, n. 410.

<sup>489</sup> , chap. ii, pp. 55-57.

<sup>490</sup> Letter to Humberto, the Archbishop of Arelatensem, 1201: CIC Decr. Gerg. III, 42, 3: Frdbg II 644 sq; Rcht II 619 sq; Pth 1479. The Effect of Baptism (and the Character); D. 410.

being deprived forever of the vision of God' (*Corp. Juris*, Decret. l. III, tit. xlii, c. iii - *Majores*).”

But some can make the counter argument that he taught that damned infants do not suffer any pain because he said only those who died with actual sins (mortal and venial sins) suffer “the torments of everlasting hell” and thus those who died with only original sin do not suffer any torments at all but are only punished by the deprivation of the Beatific Vision in which they would be in the state similar to fallen men who have not yet died and are in a state of mental and physical health and thus suffer no pain but are not in the Beatific Vision. If he did teach this, then he would be a heretic not only for denying that damned infants do not suffer the pain of fire but also a heretic for believing that they do not suffer any pain.

Apostate Antipope Innocent III also taught in the same encyclical the error that circumcision remitted sins during the Old Covenant era:

Apostate Antipope Innocent III, *Maiores Ecclesiae causas*, 1201: “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.”

This error is illogical because women did not get circumcised. How, then, did faithful Israelite women get their sins remitted? And it is erroneous because circumcision did not exist before Abraham and was suspended several times when it was in force, such as when the Israelites traveled in the desert for forty years. It is also erroneous because sins were not remitted until Christ died on the Cross. Before that, they were only covered.

Even though the Council of Florence was invalid and heretical, it condemns the opinion that circumcision remitted sins:

Apostate Antipope Eugene IV, invalid and heretical *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)

Even this decree is erroneous because it teaches that there was no grace during the Old Covenant era. If that were so, then men could not be holy and perfect and thus pleasing to God? The truth is that the Old Testament sacrifices and other rites and prayers effected assisting graces and covering graces from God but did not and could not effect sanctifying grace.<sup>491</sup> The sentence, then, should have been worded as such—“those of the Old Law did not effect sanctifying grace.”

Apostate Antipope Innocent III also held by implication the heresy that there is a Fourth Person of the Holy Trinity. And he explicitly held the heresy that the divine essence does not beget, is not begotten, and does not proceed, all of which he taught in the invalid and heretical Fourth Lateran Council in 1215.<sup>492</sup>

(See in this book “Some post-Trent theologians opposed the resurrected Pelagianism,” p. [397](#).)

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<sup>491</sup> See RJMI article *Brief on The Old Testament elect's sins were covered but not remitted*; and RJMI book *The Hellenization of the Christianity by the Anti-Church Fathers and Scholastics*: ...The heresy that the Old Testament elect were unholy for enjoying the material world and good passions.

<sup>492</sup> See RJMI book *The Heresy That the Divine Essence Does Not Beget, Is Not Begotten, and Does Not Proceed*: The Heresy Was Enshrined in 1215 in the Invalid and Heretical Fourth Lateran Council.

## **The heresies that they do not suffer any pain and original sin is not a real sin**

The heresy that those who die with the sole guilt of original sin are in a neutral state and thus suffer no pain is based upon the heresy that original sin is not a real sin and thus does not cause real guilt but only a deprivation of something good (Heaven and the Beatific Vision). And these are Pelagian heresies.

### *The ordinary magisterium and solemn magisterium infallibly condemned these heresies*

The heresies that original sin is not a real sin that causes guilt and that those who died with the sole guilt of original sin do not suffer pain was condemned by all the Church Fathers and thus was infallibly condemned by the ordinary magisterium. And it was condemned several times by the solemn magisterium and thus by infallible papal decrees.<sup>493</sup>

### *Some Anti-Church Fathers who held these heresies*

#### Apostates Gregory of Nyssa and Gregory of Nazianzus

Some of the Anti-Church Fathers held the heresy that those who died with only original sin are neither wicked nor good, neither sinners nor holy, neither rewarded nor punished. Hence they believed that these infants exist in a neutral state:

Nominal *Catholic Encyclopedia*, Limbo: “Thus, according to Gregory [of Nazianzus], for children dying without baptism, and excluded for want of the ‘seal’ from the ‘honor’ or gratuitous favor of seeing God face to face, an intermediate or neutral state is admissible, which, unlike that of the personally wicked, is free from positive punishment.”

Apostate Gregory of Nazianzus, Oration 40, 4th century: “23. . . It will happen, I believe . . . that those last mentioned [infants dying without baptism] will neither be admitted by the just judge to the glory of Heaven nor condemned to suffer punishment, since, though unsealed [by baptism], they are not wicked. . . For from the fact that one does not merit punishment it does not follow that one is worthy of being honored, any more than it follows that one who is not worthy of a certain honor deserves on that account to be punished.”

The apostate Gregory of Nazianzus’ analogy does not apply because dead unbaptized infants *do* deserve to be punished with torments because they are guilty of original sin. Many, if not all, of the Anti-Church Fathers were affected and infected by pagan philosophers and as such held heretical beliefs regarding the true nature of original sin and salvation. They believed that inherited original sin is not a true sin that causes guilt and hence is not punished by God. They saw original sin only as something that deprives one of Heaven and the vision of God, which they did not see as a punishment but only as a deprivation of something one cannot attain because of what he lacks (original justice) and not because of something he has (guilt):

*History of Dogmas*, by apostate J. Tixeront, 1923: “While it is true that the belief of all the Greek writers of the 4th century in the fall of mankind as a result of the fault of Adam cannot be questioned, it must be also admitted that their idea of this fall comes decidedly short of the idea of it, entertained at that time in the West. It is less complete and precise. . . St. [apostate] Gregory [of Nazianzus] does not seem to have taught that our souls were, strictly speaking, stained with the sin of Adam. He

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<sup>493</sup> See in this book “Dogmas regarding Damned Infants,” p. [339](#).

declares that those children who die unbaptized are without sin, and will be neither rewarded nor punished by the just Judge.<sup>494</sup> We find the same teaching in St. [apostate] Gregory of Nyssa [+ c. 385]: he too speaks of fall, but not of sin. In his treatise *De infantibus qui praemature moriuntur*, he writes that these children have no disease from the beginning, that they have no need of the health which comes from purification...<sup>495,496</sup>

Apostate Alphonsus Liguori, *The Great Means of Salvation*, 18th century:  
“Children who die without baptism...Such children receive neither reward nor punishment... This was directly affirmed by St. Gregory Nazianzen: ‘Children will be sentenced by the just Judge neither to the glory of heaven nor to punishment.’ St. Gregory of Nyssa was of the same opinion: ‘The premature death of children shows that they who have thus ceased to live will not be in pain and unhappiness.’<sup>497,498</sup>

These Greek Anti-Church Fathers, Gregory of Nazianzus and Gregory Nyssa, and others also held the Universal Salvation Heresy and other heresies.<sup>499</sup>

### *St. Augustine refuted these heresies*

When refuting the Pelagians, St. Augustine refuted their no-pain heresy and their heresy that that original sin is not a real sin and thus does not cause guilt. To prove to the Pelagians that original sin is a real sin that causes guilt and deserves punishment, St. Augustine referred to the effects of inherited original sin on the body and soul of infants, even in those who have been freed from original sin because they still have the effect of it in their concupiscent flesh. He then says that God would be unjust if original sin were not a real sin that causes guilt for punishing these infant because they would not be guilty of original sin or any other sin. And he also teaches that if infants who died with original sin are damned to Gehenna, then they had to be guilty of sin or else God would be unjust. Hence original sin is a real sin that thus cause causes real guilt:

*History of Dogmas*, by apostate J. Tixeront, 1923: “The Bishop of Hippo [teaches that] unbaptized children are damned.<sup>500</sup> Now, they cannot be damned unless they have sinned; hence, on coming into this world, infants are sinners; they are stained with original sin... To be deprived of the kingdom of God is a punishment, and why should this punishment be inflicted on one who is innocent?<sup>501</sup>

“The Bishop of Hippo derived another proof in support of his doctrine [on original sin] from man’s present physical and moral condition. First, there are the sufferings of children. These sufferings are many and very painful. They extend ‘*usque ad daemonum incursum*’ [even to attacks by demons]. How account for them? They are not chastisements for personal [voluntary] sins, nor are they intended to try virtue of those who are afflicted with them. Wherefore, unless we are ready to accuse God of injustice and cruelty, or to follow the Manichean error which places in man a principle which is essentially evil, we must say that these sufferings are the just punishment of some original sin.<sup>502</sup>

“Then, there is that profound and universal misery of mankind, disease, pain, poverty, ignorance, vice, labor, accidents, misfortunes of all kinds, which are the

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<sup>494</sup> Footnote 48: *Or.* XL, 23.

<sup>495</sup> Footnote 49: *P.G.*, XLVI, 177, 180.

<sup>496</sup> HOD, v. ii, Greek Theology, pp. 141-3.

<sup>497</sup> Apostate Alphonsus de Liguori agrees with this and thus holds the same heresy. (See in this book “Apostate Alphonsus de Liguori (1696-1787) follows Aquinas,” p. 391.)

<sup>498</sup> GMS, p. ii, chap. i, III – Children who die without baptism, pp. 129-132.

<sup>499</sup> See in this book “The Universal Salvation heresy,” p. 199.

<sup>500</sup> Footnote 128: “*De peccat. merit. et remiss.*, III, 7.”

<sup>501</sup> Footnote 130: “*De peccat. merit. et remiss.*, I, 58; *Contra Iulian.*, VI, 32.”

<sup>502</sup> Footnote 135: “*Contra Iulian.*, VI, 67; III, 9; *Contra Iulian. op. imperf.*, I, 27, 29, 49; II, 87, 119; V. 64; VI, 36.”

permanent condition of our unhappy race.<sup>503</sup> There is, worst of all, this opposition within us between body and the mind, this filthy concupiscence of which we are ashamed and which we do our best to conceal, so deeply and instinctively do we feel that it cannot be the Creator's work...<sup>504</sup> It seems to St. Augustine that such a wretched condition is not man's natural and normal state, that God would have been wanting in sanctity and justice, had he without reason inflicted such a condition upon us; and therefore, that man's present state is the consequence of a fault that lies heavy upon it, and is shared by every one of us."<sup>505</sup>

St. Augustine, *Against Julian of Eclanum*, 430: "10. ... Answer, therefore, why the soul of an infant is tormented in this very life by afflictions of the flesh, although nothing deserving this torment can yet be imputed to the infant on the ground that he has not ruled his flesh well. You say: 'At the beginning of life, human nature is adorned with the gift of innocence.' We agree wholeheartedly, so far as personal sins are concerned. But, since you also deny that an infant is subject to original sin, you must answer why such great innocence is sometimes born blind; sometimes, deaf. Deafness is a hindrance to faith itself, as the Apostle says: 'Faith is from hearing.' Indeed, if nothing deserving punishment passes from parents to infants, who could bear to see the image of God, which is, you say, adorned with the gift of innocence, sometimes born feeble-minded, since this touches the soul itself? ... Yet you do not wish to say that from the beginning, when the human race deserted God, it contracts the offense of its condemned origin, which fully deserves to suffer all these punishments it endures except where the inscrutable wisdom of the Creator spares it, mysteriously, according to his plan."<sup>506</sup>

St. Augustine also proved in another way that original sin is a true sin that hence causes guilt by referring to the sacrament of baptism that Christ instituted for the remission of sins (real sins, not imaginary ones). St. Augustine proved that original sin is a true sin because one needs to be baptized to have original sin remitted. Also by referring to the baptismal ritual, he proved that original sin makes one a child of Satan because that ritual says the candidates for baptism are children of Satan. He then concluded that only those who are guilty of deadly sin are children of Satan:

*History of Dogmas*, by apostate J. Tixeront, 1923: "The Bishop of Hippo [teaches that] on coming into this world, infants are sinners; they are stained with original sin, and are baptized *in remissionem peccatorum* [for the remission of sins]..."<sup>507</sup>

"Infant baptism and the rites with which it was accompanied afforded St. Augustine a third argument in behalf of original sin. That baptism is an *ablution*, a *cleansing*; those who received it are *redeemed* from slavery of Satan, and share in the redemption of Jesus Christ, as is proved by the exorcisms and by the renunciations of Satan, required of the sponsors. How account for all this, except by a sin of origin, which affects infants from their birth and has placed them under Satan's dominion?"<sup>508</sup> The argument puzzled the Pelagians considerably, so much so that some adopted the belief that, after their birth, infants had committed personal sin.<sup>509, 510</sup>

St. Augustine, *Against Julian of Eclanum*, 430: "11. There is no basis for your judgment that 'There cannot be offense in infants, because there can be no offense without will, which they do not possess.' This assertion may be correctly made

<sup>503</sup> Footnote 136: "See the descriptions of the *Contra Iulian. op. imp.* I, 50, 54; III, 44; VI, 5, and chiefly of the *De civit. Dei*, XXII, 22, 1-3."

<sup>504</sup> Footnote 137: "*De nupt. et concup.*, I, 24; *Contra duas espist. pelag.*, I, 31, 33, 35."

<sup>505</sup> v. ii, Augustine and Pelagianism, pp. 464-6.

<sup>506</sup> b. 3 c. 4.

<sup>507</sup> Footnote 129: "*De peccat. merit. et rem.*, I, 34; III, 7; I, 25."

<sup>508</sup> Footnote 133: "*De nupt. et concup.*, I, 23; *Contra Iulian.*, VII, II; *Contra Iulian. op. imp.*, I, 50."

<sup>509</sup> Footnote 134: "*De pecc. mer. et rem.*, I, 63, 64."

<sup>510</sup> HOD, v. ii, St. Augustine and Pelagianism, pp. 464-5.

about a personal sin, but not about the contagion by way of origin of the first sin. If there were no such sin, then infants, bound by no evil, would suffer nothing evil in body or in soul under the great power of the just God. Yet, this evil itself took its rise from the evil will of the first man; so that there is no other origin of sin but an evil will. If you understand the meaning of these things, you will simply and truthfully confess the grace of Christ in regard to infants, and you will not be forced to the ungodly and absurd assertions either that infants ought not to be baptized, which you may very well be driven to say at some later time, or that so great a sacrament is mockery in them, with the result that they are baptized in the Saviour, but not saved; are redeemed by the Deliverer, but not delivered; are bathed by the laver of regeneration, but not washed; are exorcized and exsufflated, but not freed from the power of darkness; their price is the blood which was shed for the forgiveness of sins, but they are not cleansed by the forgiveness of any sins. You must bear this whole burden of absurdity and ungodliness because you are afraid to deny that they should be baptized, lest not only your face be dirtied by the spittle of men, but also your head be pulverized by the slippers of women.”<sup>511</sup>

Hence, considering not only the baptismal ritual that says that unbaptized are children of Satan but also the sacrament of baptism itself that is administered for the remission of sins, St. Augustine proves that original sin is a true sin that causes deadly guilt. If this were not true, then the baptismal ritual and sacrament of baptism would be a lie in regards to those with the sole guilt of original sin.

As you will read below, scholastics and apostate antipopes resurrected these heresies in the 12th century and went even further.

### **The no-pain heresy has the punishments but not the sin remitted**

Those who believe the heresies the those who died with the sole guilt of original sin suffer no pain based upon their heresy that original sin is not a real sin and thus does not cause real guilt but only the deprivation of something good (Heaven and the Beatific Vision) hold another heresy by implication: the heresy that after death the punishments that were due to original sin while these infants lived are remitted while their original sin is not remitted.

#### *Punishments due to original sin*

Hence the heretics who hold the no-pain heresy have the punishments due to original sin remitted while the sin remains for those who died with the sole guilt of original sin. Let us look at what the dogmas on original sin teach about the just punishments God inflicts upon all men guilty of original sin and the pain caused by those punishments. Let us start with Adam and Eve. One of the punishments for Adam and Eve’s original sin was the loss of the vision of God. Although they never had the vision of God in the Garden of Eden, they were destined to see God if they did not commit the original sin. After the original sin the deprivation of the vision of God was known as the loss of the vision of God—a loss that would have been forever for all men if Jesus had not redeemed men and if men do not cooperate with the redemption. However, the loss of the vision of God was not the only punishment for original sin. Because of the original sin, Adam and Eve were punished both physically and spiritually in many ways. And these punishments caused them pain, suffering, and sorrow:

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<sup>511</sup> b. 3, c. 5.

1. They were punished by the potential of everlasting damnation and hence the everlasting loss of the vision of God if they did not repent and obey all of God's commands.
2. They were punished with a weakened body that decays, gets sick, and dies, all of which causes corporal pain and suffering.
3. They were punished with corporal pain and suffering when doing their daily necessary-to-life duties.
4. They were punished with a weakened intellect that made learning difficult, which caused them spiritual pain—such as, confusion, consternation, confoundedness, etc.
5. They were punished with a weakened will that inclined their hearts to rebellion and evil, which caused them spiritual pain and suffering: “*The imagination and thought of man's heart are prone to evil from his youth.*” (Gen. 8: 21)
6. They were punished by the concupiscence of the flesh that rebels against the spirit, which caused them both corporal and spiritual pain and suffering.

All these pains, sufferings, and sorrows were caused by the punishments due to original sin. And all future generations of men inherit the sin and guilt of Adam and Eve's original sin and hence all the pains, sufferings, and sorrows caused by the corporal and spiritual punishments due to original sin. Even though the Council of Trent, the Catechism of Trent, and the Baltimore Catechisms are invalid and heretical, they teach the truth in this regard:

Invalid and heretical *Council of Trent*, Decree on Original Sin, 1546: “2. If anyone 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)”<sup>512</sup>

Invalid and heretical *Catechism of Trent*: “Wherefore, the pastor should not omit to remind the faithful that the guilt and punishment of original sin were not confined to Adam, but justly descended from him, as from their source and cause, to all posterity.”<sup>513</sup>

Invalid and heretical *Baltimore Catechism*:

“**44 Q.** What befell Adam and Eve on account of their sin? **A.** Adam and Eve on account of their sin lost innocence and holiness, and were doomed to sickness and death.

“**45 Q.** What evil befell us on account of the disobedience of our first parents? **A.** On account of the disobedience of our first parents we all share in their sin and punishment, as we should have shared in their happiness if they had remained faithful.

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<sup>512</sup> sess. v; D. 789.

<sup>513</sup> pt. i (The Creed), art. ii.

“**46 Q.** What other effects followed from the sin of our first parents? **A.** Our nature was corrupted by the sin of our first parents, which darkened our understanding, weakened our will, and left us a strong inclination to evil.”

*Apostate Aquinas has the punishments due to original sin remitted while the sin remains*

In spite of these dogmas regarding the effects of original sin, the apostate Thomas Aquinas teaches the heresy and blasphemy that God would be unjust if he punished those who died with the sole guilt with any pain or suffering:

*Summa:* “**I answer that,** ... Their [those with the sole guilt of original sin] being deprived of everlasting life and the reason for this privation... will not cause any sorrow in them. ... Hence they will nowise grieve for being deprived of the divine vision.”<sup>514</sup>

*Summa:* “**I answer that,** ... Wherefore no further punishment is due to him, besides the privation of that end to which the gift withdrawn destined him... Now this is the divine vision; and consequently the loss of this vision is the proper and only punishment of original sin after death... As his guilt did not result from an action of his own, even so neither should he be punished by suffering himself.”<sup>515</sup>

*Summa:* “**Reply to Objection 4.** Sensible pain corresponds to sensible pleasure, which is in the committing of actual sin: whereas habitual concupiscence, which is in original sin, has no pleasure. Hence, sensible pain does not correspond thereto as punishment.”<sup>516</sup>

Hence, according to the apostate Aquinas, the punishment for original sin does not cause any “sensible pain” or “sorrow” or grief because inherited original sin does not result from a man’s own act, as is the case with a voluntary (actual) sin.

In the following quote Thomas denies the pain inflicted on the bodily senses caused by the guilt of original sin. He says that the bodies of those who died with the only original sin that they will receive after the General Judgment will be impassable, like that of the elect, and hence they suffer no pain. And he says that God would be unjust if he punishes their bodies with any pain-causing punishments.

The following Objection 5 teaches the dogma that original sin inflicts pain-causing punishments to the body, but Thomas’ reply to this objection disagrees with this dogma:

*Summa:* “**Objection 5.** [RJMI: This is not Thomas’ opinion] Further, after the resurrection the bodies of children will be either passible or impassible. If they be impassible—and no human body can be impassible except either on account of the gift of impassibility (as in the blessed) or by reason of original justice (as in the state of innocence)—it follows that the bodies of children will either have the gift of impassibility, and thus will be glorious, so that there will be no difference between baptized and non-baptized children, which is heretical, or else they will have original justice, and thus will be without original sin, and will not be punished for original sin, which is likewise heretical. If, on the other hand, they be passible, since everything passible suffers of necessity in the presence of the active, it follows that in the presence of active sensible bodies they will suffer sensible punishment.”

“**Reply to Objection 5.** [This is Thomas’ teaching] The bodies of children will be impassible, not through their being unable in themselves to suffer, but through the lack of an external agent to act upon them: because, after the resurrection, no body will act on another, least of all so as to induce corruption by the action of nature, but

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<sup>514</sup> supp., App. I, q. 1, a. 2.

<sup>515</sup> supp., App. I, q. 1, a. 1.

<sup>516</sup> supp., App. I, q. 1, a. 1.

there will only be action to the effect of punishing them by order of the divine justice. Wherefore those bodies to which pain of sense is not due by divine justice will not suffer punishment. On the other hand, the bodies of the saints will be impassible, because they will lack the capability of suffering; hence impassibility in them will be a gift, but not in children. [RJMI: He means that impassability is also in children but not as a gift but by nature.]<sup>517</sup>

According to Thomas, then, those who died with the sole guilt of original sin will suffer no pain or punishment in their bodies when they get their bodies back after the General Judgment and will have impassible bodies like the saints in heaven. Hence he implies that they should not have been punished with pain in their bodily senses for original sin when they lived because he believes that pain to the body is an unjust punishment for original sin. But this is where Thomas is illogical and contradicts himself. He implies that for those with original sin, such as unbaptized infants, bodily and spiritual pain are just punishments while they live because he qualifies his remarks by only speaking about unbaptized infants after they die as being immune to pain-causing punishments:

*Summa*: “**I answer that**, ... Wherefore no further punishment is due to him, besides the privation of that end to which the gift withdrawn destined him... Now this is the divine vision; and consequently the loss of this vision is the proper and only punishment of original sin **after death**... As his guilt did not result from an action of his own, even so neither should he be punished by suffering himself.”<sup>518</sup>

Just as God punishes living men with corporal and spiritual pain for the guilt of original sin, he likewise punishes dead men with corporal and spiritual pain for the guilt of original sin in Gehenna. These pain-causing punishments are not only spiritual because they affect man’s will and intellect but also corporal because they affect his exterior senses.

According to Thomas, all the pain-causing punishments for original sin which are inflicted on unbaptized infants while they live are just but unjust after they die. But the dogma is that these infants who died with original sin have the same corrupted will and intellect due to original sin that they had when they lived and will get back the same corrupted body due to original sin after the General Judgment; hence they must have, in the very least, the same pains caused by original sin that they had when they lived. The rebel and idiot Aquinas does not believe this. According to Thomas something changes between life and death so that the punishments for original sin that caused pain, suffering, and sorrow disappear while the original sin remains. What changes? This is a question Thomas never answers for fear of falling into yet another heresy. No matter how one answers this question, the answer is heretical.

### *The half-baptism heresy that has the punishment but not the sin remitted*

For instance, one may answer that those who died with the sole guilt of original sin get a half baptism after they die so that the pain-causing punishments due to original sin are remitted while the original sin remains—but this answer is heretical because there is no such thing as a half baptism or any baptism that remits the punishments due to sins while not also remitting the sins. The notorious heretic Suarez taught this heresy.<sup>519</sup>

The Catholic Church infallibly condemned as a Pelagian heresy the belief that the damage and pain-causing punishments to the body, will, and intellect caused by original sin can be repaired without the grace of baptism; that is, without sanctifying grace, without the original sin also being remitted:

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<sup>517</sup> *supp.*, App. I, q. 1, a. 1.

<sup>518</sup> *supp.*, App. I, q. 1, a. 1.

<sup>519</sup> See in this book “Suarez heretically says dead unbaptized infants are redeemed by Christ,” p. [395](#).

*Second Council of Orange, 529, Against the Semi-Pelagians: “Canon 13. Freedom of will weakened in the first man cannot be repaired except through the grace of baptism...”<sup>520</sup>*

Aquinas implies that the damage caused by original sin that causes pain and suffering can be repaired after death for those who died with the sole guilt of original sin, but he never says how. It is heretical to believe that the punishments due to original sin can be remitted without the sin also being remitted by the grace of baptism, by sanctifying grace. In one place, Thomas does teach that punishment for sin cannot be remitted until the guilt of the sin is remitted:

*Summa: “I answer that, ...It is impossible for punishment to cease, unless first of all guilt be expiated: so that, as guilt remains for ever in the damned, their punishment will nowise be interrupted.”<sup>521</sup>*

But Thomas’ correct belief that punishments *cannot* cease unless the guilt is first remitted contradicts his belief that punishments *do* cease without the guilt being remitted for those who died with the sole guilt of original sin. The reason he believes this is because he does not believe original sin is a real and thus does not cause guilt. Hence he heretically believes there is no guilt to expiate when it comes to original sin. (See in this book “Aquinas’ Pelagian heresy that original sin is not a real sin that causes real guilt,” p. [385](#).)

#### *The merit-after-death heresy that has the punishment but not the sin remitted*

It is also heresy to believe that those who died with the sole guilt of original sin can earn merit for themselves or that the living can earn merit for them so that God would remit their original sin and the pain-causing punishments due to original sin after they died. This belief is heretical because after men die in original sin or mortal sin, they can never have those sins remitted. And after men die, they can never change their condition; they are either damned forever or have everlasting life: “*It is appointed unto men once to die, and after this the judgment.*” (Heb. 9:27) “*When the wicked man is dead, there shall be no hope any more: and the expectation of the solicitous shall perish.*” (Prv. 11:7) “*If the tree fall to the south, or to the north, in what place soever it shall fall, there shall it be.*” (Eclcus. 11:3)

*Catholic Commentary, Eclcus. 11:3: “If the tree fall: The state of the soul is unchangeable when once it comes to heaven or hell: and a soul that departs this life in the state of grace, shall never fall from grace: as on the other side, a soul that dies out of the state of grace, shall never come to it. But this does not exclude a place of temporal punishments for such souls as die in the state of grace: yet not so as to be entirely pure: and therefore they shall be saved, indeed, yet so as by fire.”*

Whereas a poor soul in purgatory can benefit from the merits of the living to expiate his venial sins and the punishment due to his sins, he can never merit a better reward in heaven. No dead person can have his final reward in the Gehenna, Purgatory, or Heaven increased or decreased. Hence damned humans cannot merit a better or worse place in the Gehenna or decrease or increase the punishments due to their final reward. The apostate Thomas says he believes this—that dead men cannot merit either a better or worse place in Gehenna or a decrease or increase to their punishments:

*Summa: “Whether suffrages avail the children who are in limbo?: I answer that, ...Since the state of the dead cannot be changed by the works of the living, especially as regards the merit of the essential reward or punishment, the suffrages of the living cannot profit the children in limbo... **Reply to Objection 1.** ...The*

<sup>520</sup> Original Sin, Grace, Predestination; D. 186.

<sup>521</sup> *supp.*, q. 71, a. 5.

souls of the children in limbo are in such a state that they cannot be assisted, because after this life there is no time for obtaining grace.”<sup>522</sup>

Thomas, then, correctly teaches that those who died only with original sin cannot have their original sin remitted. He also correctly teaches that punishments due to sin cannot be remitted until the sins are first remitted, as quoted above. But the question remains: How, then, according to Thomas, are the pain-causing punishments due to original sin that are inflicted upon living unbaptized infants remitted after these infants died with the only original sin? If the original sin remains, then the punishment must remain. And if the faithful on earth cannot help them, then there is no way for their original sin to be remitted or the punishments caused by original sin after they died.

### **The heresies that they are not in Gehenna and original sin is not a real sin**

#### *The Pelagian heresy that they are in a third everlasting place between Gehenna and Heaven*

A logical conclusion for those who hold the heresy that those who died with only original sin suffer no pain is that they cannot be in Gehenna because Gehenna is a place of everlasting pain, suffering, and fire. Hence they invented another heresy. They teach that these souls are not in Gehenna but are in a third everlasting place between Gehenna and Heaven. In the early days of this heresy, most teach that they are in the underworld in a place similar to where the Limbo of Fathers was. And some teach that after the General Judgment they will live upon the new earth. In every case this is heresy because it is a dogma that they are in Gehenna and that there is no third everlasting place before the second coming of Jesus Christ.<sup>523</sup> In the latter days of this heresy, most if not all teach that these souls are in Heaven, in the lowest level, as you will read below.

Before the 5th century some Anti-Church Fathers tried to introduce the heresy that there is an everlasting third or middle place between Heaven and Gehenna where those who died with the sole guilt of original sin go and suffer no pain. This heresy was infallibly condemned by the ordinary magisterium and thus from AD 33. And it was infallibly condemned several times by the solemn magisterium; for example, by Pope St. Zosimus in 418 at the Sixteenth Council of Carthage:

Pope Saint Zosimus, *Sixteenth Council of Carthage*, 418 AD: “Canon 3.1. If any man says that in the kingdom of heaven or elsewhere there is a certain middle place where children who die unbaptized live in bliss (*beate vivant*), whereas without baptism they cannot enter into the kingdom of heaven, that is, into everlasting life, let him be anathema. For when the Lord says: ‘Unless a man be born again of water and the Holy Spirit, he shall not enter into the kingdom of God,’ what Catholic will doubt that he will be a partner of the devil who has not deserved to be a coheir of Christ? For he who lacks the right part will without doubt run to the left.”<sup>524</sup>

Pope St. Zosimus, therefore, infallibly condemned as heresy the belief that those who died with the sole guilt of original sin (such as unbaptized infants) are in a middle everlasting place between Heaven and Gehenna and are in bliss. He also infallibly teaches that they “run to the left” and are a “partner with the Devil” because they have “not deserved to be coheirs with Christ” and hence are coheirs with Satan and therefore are in Gehenna.

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<sup>522</sup> *supp.*, q. 71, a. 7.

<sup>523</sup> See in this book “There are only two everlasting places before the second coming,” p. 347.

<sup>524</sup> Translated by the Right Rev. Charles Joseph Hefele, D.D., & Henry Nutcombe Oxenham, M.A. Edited by Rev. Daniel R. Jennings, M.A.

Because enough heretics in the 18th century revived the heresy that dead unbaptized infants go to an everlasting third or middle place between Heaven and Gehenna (which the heretics call the Limbo of the Children), apostate Antipope Pius VI re-condemned it. Even though his condemnation was invalid because he was an apostate Antipope, he teaches the dogma in this regard; but he also teaches heresy because says it is an allowable opinion to believe that they do not suffer the pain of fire:

Apostate Antipope Pius VI, *Auctorem fidei*, 1794: “26. The doctrine which rejects as a Pelagian fable, that place of the lower regions (which the is generally designate by the name of the limbo of the children) in which the souls of those departing with the sole guilt of original sin are punished with the punishment of the condemned, exclusive of the punishment of fire, just as if, by this very fact, that these who remove the punishment of fire introduced that middle place and state free of guilt and of punishment between the kingdom of God and everlasting damnation, such as that about which the Pelagians idly talk – Condemned as false, rash, injurious to Catholic schools.”<sup>525</sup>

Even though he teaches heresy for allowing the opinion that they do not suffer the pain of fire, he teaches the following dogmas. 1) He condemns as Pelagian heretics anyone who believes that original sin does not cause guilt and everlasting punishment and pain; 2) anyone who believes there is an everlasting middle place between Heaven and Gehenna; and, 3) anyone who believes that those who died with the sole guilt of original sin are not in Gehenna.

#### The Pelagian heresy that original sin is not a real sin but only a deprivation

The main heresy of the Pelagians is that men can be good and attain everlasting life without God’s grace working in them. They exalt free will over grace, man over God. As a result of this heresy, they deny that men inherit the guilt of original sin. If the Pelagians admit that men are born guilty of original sin, then they would not be able to have men being good on their own and thus without God’s grace working within men to sanctify and preserve them.<sup>526</sup> They believe that the only sins men are guilty of are the sins they commit (voluntary sins), which some incorrectly call actual sins<sup>527</sup>:

Nominal *Catholic Encyclopedia*, Pelagius and Pelagianism: “The original work of Pelagius... suddenly become famous, brought to light the fact that it contained the fundamental ideas which the Church condemned as ‘Pelagian heresy’. In it Pelagius denied the primitive state in paradise and original sin... insisted on the naturalness of concupiscence and the death of the body, and ascribed the actual existence and universality of sin to the bad example which Adam set by his first sin. As all his ideas were chiefly rooted in the old, pagan philosophy, especially in the popular system of the Stoics, rather than in Christianity, he regarded the moral strength of man’s will (*liberum arbitrium*), when steered by asceticism, as sufficient in itself to desire and to attain the loftiest ideal of virtue. The value of Christ’s redemption was, in his opinion, limited mainly to instruction (*doctrina*) and example (*exemplum*), which the Saviour threw into the balance as a counterweight against Adam’s wicked example, so that nature retains the ability to conquer sin and to gain eternal life even without the aid of grace. ...These doctrines... clearly contain the quintessence of Pelagianism:

1. Even if Adam had not sinned, he would have died.
2. Adam’s sin harmed only himself, not the human race.

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<sup>525</sup> D. 1526.

<sup>526</sup> It also a dogma that even Adam and Eve when they were perfect and holy before they fell needed God’s grace to maintain such a condition. The same is true of the angels and saints in Heaven; they need God’s grace to remain holy and perfect.

<sup>527</sup> See RJMI’s *Catechism on Sins and Faults*.

3. Children just born are in the same state as Adam before his fall.
4. The whole human race neither dies through Adam's sin or death, nor rises again through the resurrection of Christ.
5. Even before the advent of Christ there were men who were without sin.

As a result of these heresies, the Pelagians also heretically believed unbaptized infants are not evil because they do not have the guilt of original sin. Hence they believed that dead unbaptized infants do not go to Gehenna because they are innocent. But they also believed dead unbaptized infants could not go to Heaven because Christ said men need to be baptized to enter Heaven. Hence the Pelagians placed dead unbaptized infants in an everlasting third place between Heaven and Gehenna where they are happy and united to God and thus have everlasting life but not everlasting life in the kingdom of Heaven:

Nominal *Catholic Encyclopedia*, Pelagianism: "As to infant baptism he [Pelagius] granted that it ought to be administered in the same form as in the case of adults, not in order to cleanse the children from a real original guilt, but to secure to them entrance into the 'kingdom of God'. Unbaptized children, he thought, would after their death be excluded from the 'kingdom of God', but not from 'eternal life'."

*Limbo: Unsettled Question*, apostate Rev. George Dyer, 1964: "The Pelagians pointed out that, according to Christ, baptism was necessary in order to enter the kingdom of heaven. He had not said that it was necessary for eternal life. Armed with this distinction, the Pelagians were now willing to admit the necessity of infant baptism. A child must be baptized if it is to enter the kingdom of God. Should it die unbaptized, however, its innocence would bring it to salvation and to eternal life. This distinction harmonized nicely with the total Pelagian construct. In their view man is capable of reaching God by the power of his own nature; and this would be eternal life. On the other hand, there was a more perfect reward, the kingdom, and he who would attain it must first undergo a sacramental initiation in baptism. The Pelagians did not deny that baptism could remove sin, but specified that it did so only when actual [voluntary] sin was present on the soul of the neophyte. Infants were baptized not to free them from sin but to render them precious in the sight of God, worthy of the kingdom he had prepared."<sup>528</sup>

### *Apostate Aquinas' heretical Limbo of Children*

#### His Limbo of Children is lower in the underworld than the Limbo of the Fathers was

The apostate Thomas Aquinas calls this heretical third place the Limbo of the Children. He teaches the heresy that those who died with the sole guilt of original sin (such as dead unbaptized infants) not only do not suffer any pain but that they are happy and united to God. Hence he teaches that are not in Gehenna. But he also correctly taught they are not in Heaven. Hence he teaches the heresy that they are in a third everlasting place which is neither Heaven nor Gehenna. Consequently, he invented the label Limbo of the Children as the place where they go. And he places his Limbo of Children in the highest place in the underworld (in hell), which is just below the place where the Limbo of the Fathers was during the Old Testament era, which no longer exists. So, during the New Covenant era, Aquinas' Limbo of Children is in the highest place in the underworld.

First we will examine Thomas' teachings on the Limbo of the Fathers (*Limbus Patrum*), also known as Abraham's Bosom, which during the Old Testament era was a temporary and the

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<sup>528</sup> *Limbo: Unsettled Question*, by Rev. George J. Dyer, S.T.D. *Nihil obstat*: The Very Reverend J. S. Considine, O.P. *Imprimatur*: +The Most Reverend Cletus F. O'Donnell, D.D., Vicar General, August 21, 1963. Sheed & Ward, Inc., 1964. Chap. i, p. 12.

highest place in the underworld (hell) and thus was a prison where the souls of the just were detained:

*Catholic Commentary* on 1 Peter 3:19: “‘*In which* (to wit, soul or spirit) *also he came, and preached to those spirits who were in prison.*’ ...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 that which we call the apostles’ creed, (sometimes called Abraham’s bosom, sometimes Limbus Patrum [Limbo of the Fathers], a place where were detained all the souls of the patriarchs, prophets, and just men, as it were in prison) and preached to these spirits in this prison; i.e. brought them this happy news, that he who was their Redeemer was now come to be their deliverer, and that at his glorious ascension they should enter with him into heaven... for these spirits in prison, to whom Christ went to preach, after his death, were not in heaven; nor yet in the hell of the damned [Gehenna]: because heaven is no prison: and Christ did not go to preach to the damned.”

In the following quote, Aquinas correctly refers to the Limbo of the Fathers also as the Limbo of Hell because it was a Limbo and was in Hell (the underworld):

Apostate Thomas Aquinas, *Summa*: “**I answer that**, After death men’s souls cannot find rest save by the merit of faith, because ‘he that cometh to God must believe’ (Heb. 11:6). Now the first example of faith was given to men in the person of Abraham, who was the first to sever himself from the body of unbelievers, and to receive a special sign of faith: for which reason ‘the place of rest given to men after death is called Abraham’s bosom,’ as Augustine declares (Gen. ad lit. xii). But the souls of the saints have not at all times had the same rest after death; because, since Christ’s coming they have had complete rest through enjoying the vision of God, whereas before Christ’s coming they had rest through being exempt from punishment, but their desire was not set at rest by their attaining their end. Consequently the state of the saints before Christ’s coming may be considered both as regards the rest it afforded, and thus it is called Abraham’s bosom, and as regards its lack of rest, and thus it is called the limbo of hell.”<sup>529</sup>

It is a basic dogma, as stated in the Apostles’ Creed, that the dead Old Testament elect were detained in the underworld (hell) before Christ came and liberated them. In the Apostles’ Creed Catholics profess that Jesus “descended into the underworld”:

Apostles’ Creed: “I believe... in Jesus Christ... Who... was crucified, died, and was buried. He descended into the underworld (hell)...”<sup>530</sup>

One place in the underworld where Jesus descended was the Limbo of the Fathers where he preached to the elect who were detained and then freed them and took them to Heaven.<sup>531</sup> Even though the Catechism of Trent is invalid and heretical, it teaches the truth in this regard:

Invalid and heretical *Catechism of Trent*, 1566: “He Descended into Hell - In the first part of this Article, then, we profess that immediately after the death of Christ his soul descended into hell... Hell, then, here signifies those secret abodes in which are detained the souls that have not obtained the happiness of heaven. In this sense the word is frequently used in Scripture. Thus...in the Acts of the Apostles St. Peter says that Christ the Lord is again risen, having loosed the sorrows of hell...

“Abodes in Hell: ...The third kind of abode is that into which the souls of the just before the coming of Christ the Lord, were received, and where, without experiencing any sort of pain, but supported by the blessed hope of redemption,

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<sup>529</sup> *supp.*, q. 69, a. 4.

<sup>530</sup> See in this book “On the word “Hell” as used in some Bibles,” p. 339.

<sup>531</sup> It is an allowable opinion, and one that I hold, that Jesus also descended into Gehenna in order to chain up the damned devils and humans that resided there and in so doing limited their power. (See RJMI book *The Great Apostasy: Satan Chained in AD 33 and the De-paganization of the World Begins.*)

they enjoyed peaceful repose. To liberate these holy souls, who, in the bosom of Abraham, were expecting the Saviour, Christ the Lord descended into hell.”<sup>532</sup>

With this in mind, we will now examine the location of Thomas’ heretical Limbo of Children in relation to his teachings on the location of the Limbo of the Fathers (which he teaches is a place in hell):

Apostate Thomas Aquinas, *Summa*: “**I answer that**, The limbo of the Fathers and the limbo of children, without any doubt, differ as to the quality of punishment or reward. For children have no hope of the blessed life, as the Fathers in limbo had, in whom, moreover, shone forth the light of faith and grace. But as regards their situation, there is reason to believe that the place of both is the same; except that the limbo of the Fathers is placed higher than the limbo of children...”<sup>533</sup>

Thomas, then, teaches that his Limbo of Children is in a lower place than the Limbo of the Fathers was. He also teaches that the Limbo of the Fathers is in hell, which he calls the Limbo of Hell—“Abraham’s bosom... is called the limbo of hell.” Therefore, Thomas’ Limbo of Children is logically in hell (the underworld) also because it is in a lower place in hell than the Limbo of the Fathers was—“The limbo of the Fathers is placed higher than the limbo of children.” Hence there can be no doubt that Thomas’ Limbo of Children is in hell (the underworld). But it is not in Gehenna and thus it is in another everlasting third place in the underworld. And Thomas teaches that those in the Limbo of Children “have no hope of the blessed life” and thus will never enter Heaven. Another proof that he teaches that they are in an everlasting third place is that he says they are happy and united to God and thus cannot be in Gehenna, which is an even worse heresy.<sup>534</sup>

### His contradiction regarding the place of the Limbo of Children

However, the apostate Aquinas contradicts himself, as do all the scholastics. He teaches elsewhere that the Limbo of the Children is not in hell (in the underworld) and thus places it somewhere between hell (the underworld) and Heaven.

Apostate Thomas Aquinas, *Summa*: “**I answer that**, The abodes of souls are distinguished according to the souls’ various states. Now the soul united to a mortal body is in the state of meriting, while the soul separated from the body is in the state of receiving good or evil for its merits; so that after death it is either in the state of receiving its final reward, or in the state of being hindered from receiving it. If it is in the state of receiving its final retribution, this happens in two ways: either in the respect of good, and then it is paradise; or in respect of evil, and thus as regards actual sin it is hell, and as regards original sin it is the limbo of children.”<sup>535</sup>

So in the above quote, Thomas teaches that his Limbo of Children is not in hell [the underworld] but those who are guilty of actual sin (voluntary sin) are in hell. But in the previous quote, he teaches that his Limbo of the Children is in hell but lower than was the Limbo of Father which also was in hell:

Apostate Thomas Aquinas, *Summa*: “Abraham’s bosom... is called the limbo of hell.”<sup>536</sup> ...The limbo of the Fathers is placed higher than the limbo of children...”<sup>537</sup>

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<sup>532</sup> pt. 1, art. v.

<sup>533</sup> supp., q. 69, a. 6.

<sup>534</sup> See in this book “The heresy that they are happy and united to God began with apostate Aquinas,” p. 374.

<sup>535</sup> supp., q. 69, a. 7.

<sup>536</sup> supp., q. 69, a. 4.

<sup>537</sup> supp., q. 69, a. 6.

And in his following quote he teaches that when the soul is set free (dies) it is either plunged into Hell or soars to Heaven and thus there is no third place for his Limbo of Children which is between Heaven and Hell (the underworld:

Apostate Thomas Aquinas, *Summa*: “**I answer that**, ...since a place is assigned to souls in keeping with their reward or punishment, as soon as the soul is set free from the body it is either plunged into hell or soars to heaven, unless it be held back by some debt, for which its flight must needs be delayed until the soul is first of all cleansed [**purgatory**]. This truth is attested by the manifest authority of the canonical Scriptures and the doctrine of the holy Fathers; wherefore the contrary must be judged heretical as stated in Dial. iv, 25, and in De Eccl. Dogm. xlvi.”<sup>538</sup>

Hence Thomas contradicted himself when he taught elsewhere, as quoted above, that his Limbo of Children is not in Hell:

Apostate Thomas Aquinas, *Summa*: “If it is in the state of receiving its final retribution, this happens in two ways: either in the respect of good, and then it is paradise; or in respect of evil, and thus as regards actual sin it is hell, and as regards original sin it is the limbo of children.”<sup>539</sup>

Either way, Aquinas teaches several heresies: First, he teaches the heresy that those who died with the sole guilt of original sin are not in Gehenna; second, he teaches the heresy that there is a third everlasting place that is between Heaven and Gehenna. And in a following chapter, you will see that he teaches the heresy that they are happy and united to God.

### *St. Augustine refuted these Pelagian heresies*

While refuting the Pelagians by proving the existence of original sin and that it is a true sin that causes guilt, St. Augustine also refuted their heresy that dead unbaptized infants exist in an everlasting third or middle place between Gehenna and Heaven, which the Pelagians call everlasting life but not the everlasting life in the Heaven, in the Kingdom of God. St. Augustine proved that Jesus taught there are only two everlasting places where souls go when they die:

*Limbo: Unsettled Question*, by apostate Rev. George J. Dyer, S.T.D, 1964: “The Pelagians were speaking of some halfway house between heaven and hell, Augustine set about tumbling it down. In his discourse on the last judgment Christ had said that all men would be placed either at the right hand of the judge or at his left. Those on the right hand of Christ would be welcomed into the kingdom of God, while those on his left would be condemned to the flames of hell (Mt. 25: 41). It was obvious, said Augustine, that a child who died unbaptized could find no place on the right hand of the judge. He must then take his place on the left with those condemned to eternal fire. There was no third alternative; no middle place into which an unbaptized child might escape.”<sup>540</sup>

“...Children who die unbaptized are certainly excluded from the kingdom of God; and since eternal life for them is out of the question, nothing remains but eternal death. The Pelagians were now in a dilemma. Either they had to question the justice of God, or they had to admit the existence of original sin. God admittedly does not condemn the innocent. The condemnation of the unbaptized child demands an explanation, and the sin of Adam is the only explanation.”<sup>541</sup>...

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<sup>538</sup> sup., q. 69, a. 2.

<sup>539</sup> sup., q. 69, a. 7.

<sup>540</sup> Footnote 9: *Serm.* 294, 3, 4, *PL* 38, c. 1337: “Behold, I have explained to you what the Kingdom is and what eternal fire is, so that when you profess that a child is not in the Kingdom, you may acknowledge that he is in eternal fire.”

<sup>541</sup> Footnote 11: *De Peccatorum Meritis et Remissione*, III, 7, *PL* 44, c. 189: “They could not be damned, however, if they were certainly sinless.” Cf. *De Peccato Originali*, 23, *PL* 44, c. 396; *Epist.* 166, 25, *PL* 33, c. 731; *Contra Duas Epistolas Pelagianorum*, I, 49, *PL* 44, c. 570; *De Peccatorum Meritis et Remissione*, I, 23, *PL* 44, c. 122.

“The question still remained: what precisely did eternity hold for them? Searching the Scriptures, Augustine could find but one answer—eternal death: and so in language that was largely scriptural he painted a chilling description of the future life of the unbaptized child. He must face the judgment of God, said Augustine; he is a vessel of wrath, a vessel of contumely, and the judgment of God is upon him. Baptism is the only thing that can deliver him from the kingdom of death and the power of the devil. If no one frees him from the grasp of the devil, what wonder is it that he must suffer in flames with Satan? There can be no doubt about the matter, the saint concludes, he must go into eternal fire with the devil.<sup>542,543</sup>

St. Augustine, *Sermon 294*, 413: “3. This is the first error that needs to be turned away from people’s ears and uprooted from their minds. This is something new in the Church previously unheard of, that there is everlasting life apart from the kingdom of heaven, eternal salvation apart from the kingdom of God. First consider, brother, if you shouldn’t perhaps agree with us on this point, that whoever is not consigned to the kingdom of God is undoubtedly consigned to damnation. The Lord is going to come and pass judgment on the living and the dead, as the gospel says, and to make two groups, on the right hand and on the left. To those on the left he is going to say, ‘Go into the eternal fire, which has been prepared for the devil and his angels’ (Mt 25:41); to those on the right he is going to say, ‘Come, you blessed of my Father, receive the kingdom which has been prepared for you from the origin of the world’ (Mt 25:34). On this side he mentions the kingdom on that damnation with the devil. There is no middle place left where you can put babies.

“Judgment will be passed on the living and the dead; some will be on the right, others on the left. I don’t know any other destiny. You there, bringing in a middle place, get out of the middle, don’t make the person seeking the right hand trip over you. And I’m advising you for your own sake: Get out of the middle but don’t go to the left. So there will be a right hand and a left and we know of no middle place in the gospel; here on the right hand is the kingdom of heaven ‘Receive, he says, the kingdom, ’whoever isn’t there is on the left. What will be happening on the left? Go into the eternal fire. On the right to the kingdom, eternal of course; on the left to the eternal fire. Whoever is not on the right is without a doubt on the left; so whoever is not in the kingdom is without a doubt in the everlasting fire.

“Can those who are not baptized really have eternal life? They won’t be on the right; that is, they won’t be in the kingdom. Do you count everlasting fire as eternal

<sup>542</sup> Footnote 12: *Epist.* 186, 27, *PL* 33, c. 826; *De Peccatorum Meritis et Remissione*, I, 40, *PL* 44, c. 132; *Ibid.*, III, 7, c. 189; *Ibid.*, I, 41, c. 132; *Ibid.*, I, 62, c. 145; *Ibid.*, III, 3, c. 187; *De Peccato Originali*, 19, *PL* 44, c. 394; *Ibid.*, 22, c. 395; *Contra Julianum*, VI, 10, *PL* 44, c. 827; *De Peccatorum Meritis et Remissione*, I, 41, *PL* 44, c. 132; *Ibid.*, I, 62, c. 145; *Ibid.*, III, 3, c. 187; *Ibid.*, III, 7, c. 189; *Epist.* 166, 6, *PL* 33, c. 723; *Ibid.*, 25, c. 731; *Ibid.*, 28, c. 733. *De Peccato Originali*, 19, *PL* 44, c. 394; *Ibid.*, 22, c. 395; *Ibid.*, 23, c. 396. *De Nuptiis et Concupiscentia*, II, 32, *PL* 44, c. 455; *Ibid.*, II, 46, c. 463; *Ibid.*, II, 51, c. 466; *Ibid.*, II, 58, c. 471; *De Anima et ejus Origine*, I, 13, *PL* 44, c. 481; *Ibid.*, I, 16, c. 483; *Ibid.*, II, 17, c. 505; *Ibid.*, II, 18, c. 506; *Ibid.*, III, 14, c. 518; *Ibid.*, IV, 16, c. 533; *Contra Duas Epistolas Pelagianorum*, IV, 24, *PL* 44, c. 626; *De Correptione et Gratia*, 12, *PL* 44, c. 923; *De Dono Perseverantiae*, 23, *PL* 45, c. 1006; *Ibid.*, 25, c. 1008; *Ibid.*, 30, c. 1011; *Ibid.*, 31, c. 1012; *Ibid.*, 32, c. 1012; *Serm.* 294, 7, *PL* 38, c. 1339; *Epist.* 157, 11, *PL* 33, c. 678; *Ibid.*, 12, c. 679; *Ibid.*, 19, c. 683; *Epist.* 186, 27, *PL* 33, c. 826; *Ibid.*, 29, c. 827; *Ibid.*, 30, c. 827; *Epist.* 194, 42, *PL* 33, c. 889; *Enchiridion ad Laurentium*, 26, *PL* 40, c. 245; *Ibid.*, 51, c. 256; *Contra Julianum*, III, 25, c. 715; *Ibid.*, IV, 46, c. 761; *Ibid.*, VI, 10, c. 827; *Ibid.*, VI, 52, c. 853; *Ibid.*, VI, 59, c. 858; *Opus Imperfectum*, I, 130, *PL* 45 c. 1130; *Ibid.*, II, 103, c. 1183; *Ibid.*, II, 105, c. 1185; *Ibid.*, II, 135, c. 1198; *Ibid.*, II, 189, c. 1223; *Ibid.*, III, c. 1261; *Contra Julianum*, I, 24, *PL* 44, c. 657; *Ibid.*, II, 9, c. 679; *Ibid.*, III, 8, c. 706; *Ibid.*, III, 9, c. 707; *Ibid.*, IV, 34, c. 756; *Ibid.*, VI, 22, c. 835; *Ibid.*, VI, 31, c. 840; *Ibid.*, VI, 33, c. 841; *Opus imperfectum*, I, 50, *PL* 45, c. 1073; *Ibid.*, I, 56, c. 1078; *Ibid.*, I, 60, c. 1081; *Ibid.*, I, 64, c. 1084; *Ibid.*, I, 88, c. 1107; *Ibid.*, II, 181, c. 1220; *Ibid.*, III, 99, c. 1289; *Ibid.*, III, 125, c. 1300; *Ibid.*, III, 127, c. 1300; *Ibid.*, III, 137, c. 1302; *Ibid.*, III, 207, c. 1335; *Ibid.*, IV, 77, c. 1383; *Ibid.*, V, 64, c. 1504; *Ibid.*, VI, 20, c. 1546; *De Nuptiis et Concupiscentia*, I, 1, *PL* 44, c. 413; *Ibid.*, I, 22, c. 426; *Ibid.*, II, 3, c. 438; *Ibid.*, II, 8, c. 441; *Ibid.*, II, 15, c. 445; *Ibid.*, II, 33, c. 455; *Ibid.*, II, 50, c. 465; *Ibid.*, II, 51, c. 467; *Contra Duas Epistolas Pelagianorum*, IV, 24, *PL* 44, c. 626; *De Dono Perseverantiae*, 27, *PL* 45, c. 1009; *Ibid.*, 29, c. 1010; *Epist.* 194, 43, *PL* 33, c. 889; *Ibid.*, 46, c. 890; *De Haeresibus*, 88, *PL* 42, c. 47; *Opus Imperfectum*, III, 199, *PL* 45, C. 1333: “If a child is not wrested from the power of darkness, but remains there, why do you marvel that he is in eternal fire who is not permitted to enter the kingdom of heaven?”; *Serm.* 294, 3, *PL* 38, c. 1337: “He who is not on the right [hand of the Judge] is undoubtedly on the left; therefore, he who [is] not in the kingdom [is] beyond doubt in eternal fire”; *Ibid.*, “Behold, I have explained to you what the kingdom is, and what eternal fire is; so that when you profess that a child is not in the kingdom, you may acknowledge that he is in eternal fire.”

<sup>543</sup> chap. i, pp. 12-15.

life? And about eternal life itself, listen to a more explicit statement that the kingdom is nothing else but eternal life. First he mentioned the kingdom, but on the right; eternal fire on the left. In the final sentence, though, to teach us what the kingdom is and what eternal fire is, then these, he says, ‘will go off into eternal burning, the just, however, into eternal life’ (Mt 25:46).

“There you are, he has explained to you what the kingdom is and what eternal fire is so that when you confess that a baby won’t be in the kingdom, you are admitting it will be in the eternal fire. The kingdom of heaven, you see, is eternal life.”

St. Augustine’s argument is impeccable! Based upon the very words of Christ Himself, there are only two everlasting places souls go when they die—to the left, which is Gehenna, or to the right, which is Heaven. And this was taught by the unanimous consensus of the Church Fathers (the ordinary magisterium) and by infallible papal decrees (the solemn magisterium).

### **The heresy that they are happy and united to God began with apostate Aquinas**

From the information I have, the apostate Thomas Aquinas was the first to hold the heresy that those who died with only original sin are happy and united to God:

*Summa*: “**Reply to Objection 5.** Although unbaptized children are separated from God as regards the union of glory, they are not utterly separated from him: in fact they are united to Him by their share of natural goods, and so will also be able to rejoice in him by their natural knowledge and love.”<sup>544</sup>

Nominal *Catholic Encyclopedia*, Limbo, 1910: “It should be added that in Thomas’ view the *limbus infantium* is not a mere negative state of immunity from suffering and sorrow, but a state of positive happiness in which the soul is united to God by a knowledge and love of him proportionate to nature’s capacity. . . .It should be noted, however, that this *poena damni* [penalty of loss] incurred for original sin implied, with Abelard and most of the early Scholastics, a certain degree of spiritual torment, and that Thomas was the first great [heretical] teacher who broke away completely from the Augustinian tradition on this subject. . . . [He] maintained, at least virtually, what the great majority of later [nominal] Catholic theologians have expressly taught, that the *limbus infantium* [children’s limbo] is a place or state of perfect natural happiness.”

What utter and total disregard apostate Aquinas had for the ordinary magisterium and solemn magisterium of the Catholic Church. For example, the following teachings of St. Augustine were taught by the unanimous consensus of the Church Fathers and thus are ordinary magisterium dogmas from AD 33:

St. Augustine, *The Soul and Its Origin*, 419-420: “Let no one promise infants who have not been baptized a sort of middle place of rest and happiness, such as he pleases and where he pleases, between damnation and the kingdom of heaven. This is what the Pelagian heresy promised them.”

St. Augustine, *Sermon 294*, 413: “3. . . .The Lord is going to come and pass judgment on the living and the dead, as the gospel says, and to make two groups, on the right hand and on the left. To those on the left he is going to say, ‘Go into the eternal fire, which has been prepared for the devil and his angels’ (Mt 25:41); to those on the right he is going to say, ‘Come, you blessed of my Father, receive the kingdom which has been prepared for you from the origin of the world’ (Mt 25:34). On this side he mentions the kingdom, on that damnation with the devil. There is no

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<sup>544</sup> supp., App. I, q. 1, a. 2.

middle place left where you can put babies... What will be happening on the left?  
Go into the eternal fire.”

St. Augustine, *Letter 166*, 415: “21. ...That infants are born under the guilt of this offense is believed by the whole Church... 25. ..Let no one hold any opinion contrary to the manifest belief of the Apostle... That they are damned if the so depart the body is the testimony of the Holy Scripture and of Holy Church.”

And in 418 it was infallibly defined by the solemn magisterium and thus by an infallible papal decree:

Pope Saint Zosimus, *Sixteenth Council of Carthage*, 418 AD: “[Infallible] Canon 3.1. If any man says that in the kingdom of heaven or elsewhere there is a certain middle place, where children who die unbaptized live in bliss (*beate vivant*), whereas without baptism they cannot enter into the kingdom of heaven, that is, into eternal life, let him be anathema. For when the Lord says: ‘Unless a man be born again of water and the Holy Spirit, he shall not enter into the kingdom of God’, what Catholic will doubt that he will be a partner of the devil who has not deserved to be a coheir of Christ? For he who lacks the right part will without doubt run to the left. [Mt. 25:41]”<sup>545</sup>

Hence he is a heretic on several counts in regards to those who died with only original sin:

1. He is a heretic for teaching that they do not suffer any pain.
2. He is a heretic for teaching they are happy and thus in bliss.
3. He is a heretic for teaching they are united to God instead of being united to the Devil.
4. He is a heretic for teaching they are not in Gehenna.
5. He is a heretic for teaching that they are in third or middle everlasting place in the underworld which he calls the Limbo of Children.
6. He is a heretic for teaching that original sin is not a real sin and thus does not cause guilt. He teaches that the only consequence of original sin is the deprivation Heaven and thus the Beatific Vision.
7. While he teaches the truth that they do not have the everlasting life of Heaven and thus are deprived of the life of the blessed (of the blessed life), he teaches the heresy that they, nevertheless, do have a lesser everlasting life in a third or middle everlasting place where they are happy and united to God.

*Aquinas’ contradiction that they are faithless and graceless but happy and united to God*

While Thomas teaches that those who died with only original sin are happy and united to God, he also teaches that they have no faith and no grace:

*Summa*: “**I answer that**, The limbo of the Fathers and the limbo of children, without any doubt, differ as to the quality of punishment or reward. For children have no hope of the blessed life [Heaven], as the Fathers in limbo had, in whom, moreover, shone forth the light of faith and grace.”<sup>546</sup>

While Thomas correctly teaches that they are graceless and faithless because they are in a place that does not “shine forth the light of faith and grace,” as did the “limbo of the Fathers,” he

<sup>545</sup> Translated by the Right Rev. Charles Joseph Hefele, D.D., & Henry Nutcombe Oxenham, M.A. Edited by Rev. Daniel R. Jennings, M.A. Beware of the false translation of this canon, as contained in Denzinger’s and elsewhere. (See in this book False Translation, p. 352.)

<sup>546</sup> *supp.*, q. 69, a. 6.

heretical teaches they are happy and united to God. Hence he teaches yet another heresy that men who have no faith and no grace can be united to God and be in a state of everlasting happiness.

The apostate Vincent Ferrer, an apostate Dominican and admirer of Aquinas, teaches the same. And he tells us just what kind of faith they have: Philosophy.<sup>547</sup>

### *The apostate Bonaventure condemns Aquinas' happy heresy as a Pelagian heresy*

The apostate Bonaventure, a contemporary of Aquinas, condemned Thomas as a Pelagian heretic by implication. Bonaventure correctly teaches that Thomas' opinion that those who died with only original sin are happy is the old Pelagian heresy that denies the very nature of original sin:

Apostate Bonaventure, *The Breviloquium*, 13th century: "On the Corruption Effected by Original Sin: "2. ...In his detestation of the Pelagian belief in some form of happiness after death for unbaptized infants he [Augustine] made use of words ...to bring the Pelagians back to moderation..."<sup>548</sup>

While Bonaventure correctly condemned Thomas' teaching as a Pelagian heresy, he never denounced Aquinas as a heretic but instead referred to him as a Catholic in good standing. This is just one more example of the heresies of non-judgmentalism and non-punishmentism.

### But Apostate Bonaventure's no-pain opinion is also heresy

Even though Bonaventure did not believe the heresy that those who die with only original sin are happy, he did believe in the heresy that they do not suffer any pain, which is also a Pelagian heresy:

*Limbo: Unsettled Question*, by apostate Rev. George J. Dyer, S.T.D, 1964: "The greatest of the theologians of the Middle Ages agreed that children in limbo would suffer no distress. They parted company, however, when they discussed the question of happiness. Some thought that the children lived a somewhat static existence, their emotions and appetites so perfectly balanced that they felt neither sadness nor joy. Divine justice, so St. Bonaventure said, established them in an unchanging state of knowledge and love which knew neither progress nor retrogression, sadness nor joy."<sup>549,550</sup>

The apostate Bonaventure's no-pain heresy contradicts his correct teachings regarding the consequences of original sin. He correctly teaches that living unbaptized infants suffer the following pains as punishments for original sin:

Apostate Bonaventure, *The Breviloquium*, 13th century: "On the Corruption Effected by Original Sin: "2. This is how mankind is corrupted by original sin. Everyone generated from the union of the sexes is, by the very nature of this birth, [cf. Eph. 2:3] a child of wrath; for he is deprived of the righteousness of original justice, in the absence of which our souls incur a fourfold penalty: weakness, ignorance, malice, and concupiscence. These, inflicted because of original sin, are matched in the body by all kinds of pain, imperfection, labor, disease, and affliction. More penalties come later: death and the return to dust, privation of the beatific vision and loss of the heavenly glory, not only for adults, but also for infants who die without baptism. Of all human beings, however, these little ones suffer 'the

<sup>547</sup> See in this book "Apostate Vincent Ferrer (1350-1419)," p. 387.

<sup>548</sup> pt. 3, c. 5,

<sup>549</sup> Footnote 27: *II Sent.*, d. 33, a. 3, q. 2.

<sup>550</sup> chap. ii, p. 54.

lightest penalty.’ They are deprived of the beatific vision, but are not chastised in their senses...”<sup>551</sup>

Hence, according to Bonaventure, when the unbaptized infant dies, all the pain-causing punishments due to original sin disappear because he believes these infants do not suffer any pain to their senses even though their original sin remains:

Apostate Bonaventure, *The Breviloquium*, 13th century: “On the Corruption Effected by Original Sin: “6. Finally, because the absence of this justice in the newly born is not caused by a personal act of their will nor by any actual pleasure, original sin does not demand after this life that they suffer the punishment of the senses in hell; for divine justice, always tempered with superabundant mercy, punishes not more but less than would be just. This we must hold to be Augustine’s actual opinion, although, in his detestation of the Pelagian belief in some form of happiness after death for unbaptized infants he made use of words that might seem to have a different ring. In his effort to bring the Pelagians back to moderation, he himself went somewhat to extremes.”<sup>552</sup>

How, then, one may ask the apostate, lying Bonaventure, do the pain-causing punishments due to original sin disappear for unbaptized infants when they die while their original sin remains? He is a heretic on four counts regarding this:

1. He is a heretic for teaching that they do not suffer any pain
2. He is a heretic for having the punishments due to original sin remitted while the sin is not remitted.<sup>553</sup>
3. He is a heretic for denying the dogma by implication that original sin is a real sin that thus cause real guilt.
4. He is a heretic for presuming on God’s mercy and denying God’s justice when he says “for divine justice, always tempered with superabundant mercy, punishes not more but less than would be just.” If God’s divine justice were always tempered with mercy then no one would be damned forever in Gehenna. To some God gives mercy to others he does not: “He hath mercy on whom he will; and whom he will, he hardeneth.” (Rom. 9:18) Those whom God hardened are worthy of it either because when he gave them mercy they did not amend their ways and thus God withdrew his mercy and struck them with the full measure of justice; or, in the case of dead unbaptized infants, God knows that they are ultimately of bad will so that if they did attain the use of reason they would never be saved because they would not ultimately cooperate with his mercy and grace.

And the apostate Bonaventure lied about St. Augustine’s teachings and then in the same paragraph contradicted his lie:

“This we must hold to be Augustine’s actual opinion... although...made use of words that might seem to have a different ring. In his effort to bring the Pelagians back to moderation, he himself went somewhat to extremes.”

St. Augustine never held the no-pain heresy and thus not even in his earlier writings. But then Bonaventure says that in his latter life, Augustine held the extreme position, which is actually the dogma. So how can Augustine’s so-called earlier opinion be his actual and thus final opinion when his latter writings contradict it! The fact is that St. Augustine never held the no-pain heresy as the lying Bonaventure will have you believe. But even if he had, his latter opinion prevails, which is the dogma that all who died with the sole guilt of original sin go to Gehenna and suffer

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<sup>551</sup> pt. 3, c. 5.

<sup>552</sup> pt 3, c. 5.

<sup>553</sup> See in this book “The no-pain heresy has the punishments but not the sin remitted,” p. 362.

everlasting pain, including the pain of hellfire. So in his desperate attempt to defend his heresy, the apostate, lying bastard Bonaventure tries to drag in St. Augustine to his side.<sup>554</sup>

*Aquinas' heretically and illogically believes that venial sin is worse than original sin*

The apostate Thomas Aquinas fell into more contradictions and heresies regarding his heresy that those who died with only original sin are happy and united to God. He teaches the heresy that venial sin is worse than original sin. This objection teaches the dogma the original sin, which is a deadly sin, is more evil and destructive than venial sin, which is a non-deadly sin. But the apostate Thomas disagrees:

*Summa*: “**Objection 2.** Further, a greater fault deserves a greater punishment. Now original sin is greater than venial, because it contains more aversion, since it deprives its subject of grace, whereas venial sin is compatible with grace; and again because original sin is punished eternally, whereas venial sin is punished temporally. Seeing then that venial sin is deserving of the punishment of fire, much more so is original sin.

“**Reply to Objection 2.** Of all sins original sin is the least, because it is the least voluntary; for it is voluntary not by the will of the person, but only by the will of the origin of our nature. But actual sin, even venial, is voluntary by the will of the person in which it is; wherefore a lighter punishment is due to original than to venial sin. Nor does it matter that original sin is incompatible with grace; because privation of grace has the character, not of sin, but of punishment, except in so far as it is voluntary: for which reason that which is less voluntary is less sinful...”<sup>555</sup>

The question of which is the worse sin has nothing to do with whether it is a voluntary sin or not but only the degree of guilt and the punishment incurred because of it. By teaching that something inherited (such as original sin) can never be as bad as something voluntarily incurred is like saying that a child who inherited a disease from his parent by birth is less diseased than his parent; or, worse, not diseased at all.

The dogma is that original sin is a deadly sin that thus places the soul in a state of damnation. Whereas, venial sin is not a deadly sin and thus does not place a soul in a state of damnation. The only two sins that place a soul in a state of damnation are mortal sin and original sin. Hence all those who are only guilty of venial sin are in the way of salvation and thus if they die as such will be saved.<sup>556</sup> Hence men who died guilty of only venial sin are saved and men who died guilty of original sin or mortal sin are not saved and thus are damned to Gehenna. Aquinas does not like this dogma, so he denies it. In defense of his heresy, he will have you believe that something that is deadly to souls (original sin) is less evil than something that is not deadly to souls (venial sins). In short he lost all logic and is an idiot, a smart idiot if you will.

Just like his idols, the Greek and other philosophers, Aquinas has a huge problem with original sin. They believed it would be unjust in every case if God allowed souls to incur guilt for a sin they did not commit. But our faith and even reason and the natural law tells us, this is precisely what God allows for the original sin which men inherit. Catholics must believe in all dogmas and thus even those that are above human reason and even those that contradict human reason (like God's infinity and the Holy Eucharist). The dogma on original sin can also be understood by human reason by merely observing men and how they behave and their condition

<sup>554</sup> See in this book “St. Augustine refuted these heresies,” p. 360; and “St. Augustine refuted these Pelagian heresies,” p. 372.

<sup>555</sup> *supp.*, App. I, q. 1, a. 1.

<sup>556</sup> The only men who can be guilty of only venial sins are members of the Catholic Church. All those who are outside the Catholic Church are guilty of original sin or mortal sin or both. And they have no way to have their sins remitted unless they enter the Catholic Church because there is not remission of sins outside of the Catholic Church. And members of the Catholic Church who died in mortal sin are damned because mortal sin is a deadly sin. However, members of the Catholic Church who died with only the guilt of venial sin are saved, but they must first go to Purgatory to have their venial sins remitted.

in this life. So the apostate Aquinas has even lost his ability to reason properly, as do all the apostates who glorify philosophy. And he precisely lost his ability to reason properly because of his sins against the faith, because of his faithlessness and disobedience to that Catholic Church's dogmas.

Another consequence of Aquinas' heresies is that he believes original sin only deprives men of grace and thus the Beatific Vision and thus is not a sin but only has the character of punishment and thus not of sin:

*Summa*: "Nor does it matter that original sin is incompatible with grace; because privation of grace has the character, not of sin, but of punishment, except in so far as it is voluntary: for which reason that which is less voluntary is less sinful..."<sup>557</sup>

(See in this book "Aquinas' Pelagian heresy that original sin is not a real sin that causes real guilt," p. [385](#).)

*Aquinas' heresies denies dogmas on the nature of God*

### He implies that God does not will for infants to be saved

In the quote below, the apostate Thomas Aquinas makes the heretical and illogical arguments that dead unbaptized infants do not grieve for being deprived of the vision of God because one never grieves for something he never had a claim to or for something he was never able to obtain. According to Thomas, then, these infants do not grieve for being deprived of the vision of God and Heaven because while they lived they never had a claim to these things and/or because they were never able to obtain these things by their own efforts:

*Summa*: "**I answer that**, ...Consequently others say that they will know perfectly things subject to natural knowledge, and both the fact of their being deprived of eternal life and the reason for this privation, and that nevertheless this knowledge will not cause any sorrow in them. How this may be possible we must explore. Accordingly, it must be observed that if one is guided by right reason one does not grieve through being deprived of what is beyond one's power to obtain, but only through lack of that which, in some way, one is capable of obtaining. Thus no wise man grieves for being unable to fly like a bird, or for that he is not a king or an emperor, since these things are not due to him; whereas he would grieve if he lacked that to which he had some kind of claim. I say, then, that every man who has the use of free-will is adapted to obtain eternal life, because he can prepare himself for grace whereby to merit eternal life [Cf. I-II, 109, 5 and 6]; so that if he fail in this, his grief will be very great, since he has lost what he was able to possess. But children were never adapted to possess eternal life, since neither was this due to them by virtue of their natural principles, for it surpasses the entire faculty of nature, nor could they perform acts of their own whereby to obtain so great a good. Hence they will nowise grieve for being deprived of the divine vision; nay, rather will they rejoice for that they will have a large share of God's goodness and their own natural perfections. Nor can it be said that they were adapted to obtain eternal life, not indeed by their own action, but by the actions of others around them, since they could be baptized by others, like other children of the same condition who have been baptized and obtained eternal life: for this is of superabundant grace that one should be rewarded without any act of one's own. Wherefore the lack of such a grace will not cause sorrow in children who die without Baptism, any more than the

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<sup>557</sup> supp., App. I, q. 1, a. 1.

lack of many graces accorded to others of the same condition makes a wise man to grieve.”<sup>558</sup>

Let us examine and dissect with a scalpel Thomas’ heretical and illogical statements. Thomas illogically believes that men never grieve for being deprived of things they cannot obtain:

*Summa*: “**I answer that**, ...Accordingly, it must be observed that if one is guided by right reason one does not grieve through being deprived of what is beyond one’s power to obtain, but only through lack of that which, in some way, one is capable of obtaining.”<sup>559</sup>

A wife who wants children and has a barren womb knows she cannot have children. But she grieves nevertheless. Thomas says she is illogical for grieving for something she knows she cannot have.

If a man is thirsty and has no possible access to water, this man nevertheless suffers the pains of thirst and is made extremely sorrowful because of the lack of water. Even though water is impossible for him to obtain, he is still greatly pained and grieved for not having it. According to Thomas, right reason should tell this man that he should not grieve or suffer pain because water is impossible for him to obtain. Similarly, according to Thomas, devils and damned humans should not grieve or suffer pain because they are not in Heaven, do not see God, and have no grace or love since they know it is impossible for them to obtain these things—so why worry or be sorrowful! However, Thomas seems to qualify his above statement by saying that this only applies to those who never had a need or a claim to something:

*Summa*: “**I answer that**, ...Thus no wise man grieves for being unable to fly like a bird, or for that he is not a king or an emperor, since these things are not due to him; whereas he would grieve if he lacked that to which he had some kind of claim.”<sup>560</sup>

According to Thomas, then, men only grieve for not obtaining something they have a claim to. Therefore, the thirsty man who cannot obtain water suffers and grieves because he, by his very nature, does have a claim to water. The devils and damned humans also grieve and suffer for not being in Heaven and seeing God because at one time they had a claim to these things. But this also applies to dead unbaptized infants because while they lived on earth, they too had a claim to everlasting life because God wills all men to be saved, even infants: “*God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth.*” (1 Tim. 2:3-4) Because God wills for all men to be saved, infants included, infants have the potential to get wings and soar to Heaven.

The apostate Aquinas disagrees. He denies this dogma. He believes dead unbaptized infants never had a claim to the Beatific Vision and Heaven and thus they do not grieve for not obtaining them because one would only “grieve if he lacked that to which he had some kind of claim.” Consequently, he holds the heresy that God does not really want all men (infants included) to be saved. If Thomas admits that dead unbaptized infants did have a claim to the Beatific Vision and Heaven when they lived, then, by his very statement above, he must also admit they grieve for never having obtained it—“he would grieve if he lacked that to which he had some kind of claim.”

Also water can be compared to grace in Aquinas’ example of the thirsty man. As water is to the body, so is grace to the soul. No man can be happy and peaceful without the assisting graces of God, not even new born infants. And no man can be purified and saved without the sanctifying grace of God. Infants who die with only original sin never had sanctifying grace and lose the assisting graces of God that they had when they lived. Hence they lack all grace, all water, and thus suffer greatly because of it, regardless of the fact that they know they can no longer obtain

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<sup>558</sup> sup., App. I, q. 1, a. 2.

<sup>559</sup> sup., App. I, q. 1, a. 2.

<sup>560</sup> sup., App. I, q. 1, a. 2.

any grace from God. So, just as the thirsty man who does not have access to water suffers nevertheless, so do souls who do not have access to God's grace suffer nevertheless. And Aquinas even admits, tells the truth, that dead unbaptized infants are graceless

*Summa*: “**I answer that**, The limbo of the Fathers and the limbo of children, without any doubt, differ as to the quality of punishment or reward. For children have no hope of the blessed life [Heaven], as the Fathers in limbo had, in whom, moreover, shone forth the light of faith and grace.”<sup>561</sup>

Hence the infants in Aquinas' Limbo of Children have no faith and no grace. And because their souls have no grace (water), they can never have the faith nor be happy or peaceful, but only suffer greatly forever. Their souls are everlasting dead without any hope of grace, just as a man's body is dead without water. Therefore, Aquinas contradicts himself when he says these infants are happy and united to God, as this is not possible without having access to any of God's grace.

Now for yet another contradiction by Aquinas: On the one hand he rightly teaches that the dead unbaptized infants' loss of the Beatific Vision and everlasting life in Heaven is a punishment:

*Summa*: “**Reply to Objection 2.** ...a lighter punishment is due to original”<sup>562</sup>

But on the other hand, from his above example, he implies that this should not be punishment at all because they never had a claim to the Beatific Vision and Heaven while they lived—because the lack of being able to fly is not a punishment to someone who never had a claim to fly:

*Summa*: “**I answer that**, ...Thus no wise man grieves for being unable to fly like a bird, or for that he is not a king or an emperor, since these things are not due to him; whereas he would grieve if he lacked that to which he had some kind of claim.”<sup>563</sup>

Hence flying like a bird is not due to earthly men, and hence their being deprived of flying like a bird cannot be a punishment from God, which is true. But Thomas applies this to dead unbaptized infants, which is heresy. According to his above statement, he believes they are not punished because he believes the Beatific Vision and Heaven were never due to them. And this contradicts his above statement that their loss of the Beatific Vision and Heaven is a punishment.

All arguments aside (which philosophers and scholastics hate), dead unbaptized infants suffer everlasting pain, including the pain of hellfire in Gehenna because God says so through the infallible teachings of his Catholic Church.

### He implies that God is not all powerful, all knowing, all just, or all merciful

The apostate Thomas Aquinas' following statement contains a rash judgment and implies that God is not all powerful, all knowing, all just, and all merciful. He says that all men who inherit original sin would not have committed it if they had been created in original justice as Adam and Eve were. He also teaches the heresy that original sin is not a real sin, which I will cover in detail a following chapter<sup>564</sup>:

*Summa*: “**I answer that**, ...The defect transmitted to us through our origin... this [original] sin [does not] belong to this particular man, except in so far as he has such a nature, that is deprived of this good, which in the ordinary course of things he would have had and would have been able to keep.”<sup>565</sup>

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<sup>561</sup> supp., q. 69, a. 6.

<sup>562</sup> supp., App. I, q. 1, a. 1.

<sup>563</sup> supp., App. I, q. 1, a. 2.

<sup>564</sup> See in this book “Aquinas' Pelagian heresy that original sin is not a real sin that causes real guilt,” p. 385.

<sup>565</sup> supp., App. I, q. 1, a. 1.

Thomas makes the rash and godlike judgment that all men except Adam and Eve would have been able to maintain the state of original justice had they not inherited original sin. How does Thomas know if other men would not have sinned against God as Adam and Eve did?

But that is not the worse part of his rash and erroneous statement. It also denies God's omniscience, omnipotence, justice, and mercy. Based upon the Catholic dogmas dealing with predestination, Catholics can and must make an absolute judgment regarding those who died with the sole guilt of original sin. If any of these men would not have committed the original sin if they had been born in a state of original justice (which means they would never have committed any sin against God) and thus had maintained their original justice, then God would never have let them die with the sole guilt of original sin. Instead, God would have seen to it that they lived long enough to get baptized into the Catholic Church and died in a state of grace. Hence the mere fact that God allowed them to die in original sin proves two things:

1. If God had let them reach the age of reason, they would have committed mortal sin and died in mortal sin.
2. If they would have been born in the state of original justice as Adam and Eve were, they would have sinned against God as Adam and Eve did, but they would not have repented as Adam and Eve did.

In short, it proves that they were ultimately bad willed souls or God would never have sent them to Gehenna. To believe anything different is to deny the dogmas of God's omniscience, omnipotence, justice, and mercy. If God sees that a man born with original sin has an ultimately good soul, then he will never let him die with the guilt of original sin. Instead, God would see that he gets him whatever he needs to be saved.

#### *Aquinas' heresies are refuted by the Devil's promotion of abortion*

Aquinas' heretical belief that infants who died with the sole guilt of original sin are happy and united to God is refuted by the Devil's promotion of abortion. If these infants are happy and united to God, the Devil would be against abortion because these infants would be forever happy and united to God and hence would have escaped enslavement to him. This obviously would not please Satan at all. Hence if Aquinas' heretical opinion were true, then Satan would want these infants to live long enough to reach the age of reason and commit a mortal sin and then die so that they would suffer everlasting pain and be forever united to him in Gehenna instead of being forever happy and united to God. Simply put, Satan would be pro-life if those who died with the sole guilt of original sin are happy and united to God, for surely Satan does not want that!

#### *Aquinas' punishment for dead unbaptized infants is no punishment*

##### His punishment for dead unbaptized infants causes no sorrow or pain

In his following teaching, Aquinas teaches that dead unbaptized infants are punished, which is true. But he heretically teaches that they are only punished with the loss of Heaven and the Beatific Vision.

*Summa*: "**I answer that**, ... The loss of this vision is the proper and only punishment of original sin after death."<sup>566</sup>

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<sup>566</sup> supp., App. I, q. 1, a. 1.

Yet, Thomas' punishment is no real punishment because it causes no pain or suffering since his punished infants are actually happy and rejoice:

*Summa*: "**I answer that**, ...Their [dead unbaptized infants] being deprived of eternal life and the reason for this privation... will not cause any sorrow in them. ...Hence they will nowise grieve for being deprived of the divine vision."<sup>567</sup>

*Summa*: "**I answer that**, ...Wherefore no further punishment is due to him, besides the privation of that end to which the gift withdrawn destined him... Now this is the divine vision; and consequently the loss of this vision is the proper and only punishment of original sin after death... As his guilt did not result from an action of his own, even so neither should he be punished by suffering himself."<sup>568</sup>

*Summa*: "**Reply to Objection 5**. Although unbaptized children are separated from God as regards the union of glory, they are not utterly separated from him: in fact they are united to Him by their share of natural goods, and so will also be able to rejoice in him by their natural knowledge and love."<sup>569</sup>

### His belief is illogical because any punishment causes suffering or pain

It is heretical and illogical to believe that a punishment does not entail some kind of pain or suffering, be it corporal or spiritual punishment or both. If there is no pain involved, then there is no real punishment. The punishment of being deprived of something entails a degree of pain or suffering for the thing lost. If there is no pain or suffering, then there is no punishment. It would then simply be an act in which a person is deprived of something he does not need or desire. For example, if a child does not like eating spinach, it would not be a punishment to deprive him of eating spinach. His being deprived of eating spinach would not actually be a punishment but a reward that makes him happy. So we see that for a punishment to be a punishment, it must cause a degree of pain or suffering. Hence when someone is punished by being deprived of something, that thing must be either needed or desired by the person being punished so that the deprivation of it will cause him some degree of pain. Hence Thomas' punishment for dead unbaptized infants is no punishment at all.

### His heresy that the everlasting loss of Heaven and the Beatific Vision does not cause pain

The everlasting loss of Heaven and the Beatific Vision of God entails also the loss of God's grace, love, and all other good things.<sup>570</sup> Hence this loss causes the greatest possible spiritual torment. Some Church Fathers and others teach that it is a worse torment than the pain of the senses, such as by hellfire:

Heretic John Chrysostom: "9. ...'Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.' ...And though it appear indeed to be some single judgment, the being burnt up, yet if one examine carefully, these are two punishments. For he that is burnt is also cast of course out of God's kingdom; and this latter punishment is more grievous than the other. Now I know indeed that many tremble only at hell, but I affirm the loss of that glory to be a far greater punishment than hell. And if it be not possible to exhibit it such in words, this is nothing marvelous. For neither do we know the blessedness of those good things,

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<sup>567</sup> supp., app. I, q. 1, a. 2.

<sup>568</sup> supp., app. I, q. 1, a. 1.

<sup>569</sup> supp., App. I, q. 1, a. 2.

<sup>570</sup> See in this book "On the pain of loss," p. [353](#).

that we should on the other hand clearly perceive the wretchedness ensuing on being deprived of them.”<sup>571</sup>

*Limbo: Unsettled Question*, by apostate Rev. George J. Dyer, S.T.D, 1964: “The pain of sense is not the greatest torment of the damned. By divine decree the children in limbo are eternally exiled from the vision of God. Do they chafe under their misfortune? Do they rebel against the providence that banished them? ...Augustine and John Chrysostom alike had insisted that the loss of heaven was a far greater torment than the fire of hell.”<sup>572</sup>

St. Augustine, *Enchiridion*, on Faith, Hope and Love, 421: “112. ...Now, if this wrath were all there is [in man's damnation], and even if it were present only in the slightest degree conceivable—still, to be lost out of the Kingdom of God, to be an exile from the City of God, to be estranged from the life of God, to suffer loss of the great abundance of God's blessings which he has hidden for those who fear him and prepared for those who hope in him—this would be a punishment so great that, if it be eternal, no torments that we know could be compared to it, no matter how many ages they continued.”<sup>573</sup>

Hence, according to Augustine, Chrysostom, and others, the spiritual punishment for original sin of the everlasting loss of Heaven and the Beatific Vision causes greater pain than the physical punishment of the senses, which may very well be true.

In considering this opinion, Thomas comes to an illogical and false conclusion that defends his heretical belief that dead unbaptized infants suffer no spiritual pain. He says that if their spiritual punishment causes greater pain than the physical punishment of mortal sinners, then dead unbaptized infants would suffer more pain than mortal sinners, which would contradict the dogma that those who die with only original sin suffer less pain than mortal sinners. Hence he heretically and illogically concludes that dead unbaptized infants cannot undergo any spiritual pain or suffering because they would be punished more than damned mortal sinners:

Nominal *Catholic Encyclopedia*, Limbo, 1910: “No reason can be given—so argued the Angelic [Demonic] Doctor—for exempting unbaptized children from the material torments of Hell (*poena sensus*) that does not hold good, even a fortiori, for exempting them also from internal spiritual suffering (*poena damni* in the subjective sense), since the latter in reality is the more grievous penalty, and is more opposed to the *mitissima poena* [lesser punishment] which St. Augustine was willing to admit (*De Malo*, V, art. iii). Hence he expressly denies that they suffer from any ‘interior affliction’, in other words that they experience any pain of loss (*nihil omnino dolebunt de carentia visionis divinae* ‘In Sent.’, II, 33, q. ii, a.2).”

Aquinas’ reasoning that defends his heresy is misleading and illogical. Thomas misleads his readers by making them think that the mortal sinner suffers only the pain of the senses. Hence his analogy sways the readers to believe his heretical opinion that dead unbaptized infants who are deprived of Heaven and the Beatific Vision suffer no pain for this because if they did it would be worse pain than damned mortal sinners. Hence, according to Thomas, if the pain of loss is greater than the pain of the senses, then dead unbaptized infants would suffer more than damned mortal sinners, and thus he concludes that dead unbaptized infants suffer no pain at all for this loss. Thomas’ heretical presumption is that damned mortal sinners do not also suffer the pain of loss. He deliberately left out the dogma that those who died in mortal sin suffer not only the pain of the senses but also the pain of loss, just as those who died only with original sin. Hence, dead unbaptized infants would suffer less than damned mortal sinners because damned mortal sinners suffer both the pains of loss and the pain of the senses while the dead unbaptized infants would

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<sup>571</sup> *Homilies on the Gospel of St. Matthew*: Homily xxiii.

<sup>572</sup> chap. ii, p. 49.

<sup>573</sup> c, 29.

only suffer the pain of loss. But the truth, the dogma, is that dead unbaptized infants suffer both the pain of loss and the pain of the senses (which includes hellfire) but suffer less than damned mortal sinners who also suffer the pain of loss and the pain of the senses (which includes hellfire). While the pain of loss is the same, the pain of the senses is less for those who died only with original sin. Hence the fire is not as hot for them, nor is the pain to their others senses as painful as for damned mortals sinners.

### **Aquinas' Pelagian heresy that original sin is not a real sin that causes real guilt**

The Pelagians teach the heresy that original sin is not a real sin and thus does not cause guilt. They teach that original sin is only the deprivation of Heaven and the Beatific Vision. Hence, according to this heresy, those who died only with original sin do not suffer because they are not guilty of any sin and thus they attain everlasting life in a third everlasting place between Gehenna and Heaven.<sup>574</sup>

The apostate Thomas Aquinas held this heresy. In the following quote, he teaches original sin is only the deprivation of a supernatural good (Heaven and the Beatific Vision) and thus is not a corruption of the nature, of the natural good; therefore, he teaches that original sin is not a real sin but only has the character of sin, and thus is only punished with the deprivation of the supernatural good of Heaven and the Beatific Vision:

*Summa*: “**I answer that**, ...Now the defect transmitted to us through our origin, and having the character of a sin does not result from the withdrawal or corruption of a good consequent upon human nature by virtue of its principles [the natural good], but from the withdrawal or corruption of something that had been superadded to nature [the supernatural good of Heaven and the Beatific Vision]. Nor does this sin belong to this particular man, except in so far as he has such a nature, that is deprived of this good [it is not a real sin but only a deprivation of the good of Heaven and the Beatific Vision], which in the ordinary course of things he would have had and would have been able to keep.<sup>575</sup> Wherefore no further punishment is due to him, besides the privation of that end to which the gift withdrawn destined him, which gift human nature is unable of itself to obtain. Now this is the divine vision; and consequently the loss of this vision is the proper and only punishment of original sin after death.”<sup>576</sup>

Aquinass teaches heresy when he says that original sin does not corrupt the natural good. He denies the dogma that original sin not only deprives men of Heaven and the Beatific Vision but also corrupted man's nature, the natural good, in many ways, and makes him a son of the Devil.<sup>577</sup> Hence he teaches that those who died only with original sin maintain the natural good because it was never corrupted by original sin, and thus they are happy and united to God:

*Summa*: “**Reply to Objection 5.** Although unbaptized children are separated from God as regards the union of glory, they are not utterly separated from Him: in fact they are united to him by their share of natural goods, and so will also be able to rejoice in Him by their natural knowledge and love.”<sup>578</sup>

Hence he teaches that heresy that the only punishment for original sin is the deprivation of sanctifying grace, which thus deprives dead unbaptized infants of Heaven and the Beatific Vision:

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<sup>574</sup> See in this book “The Pelagian heresy that original sin is not a real sin but only a deprivation,” p. 368.

<sup>575</sup> Here, Aquinass makes the rash and godlike judgment that all men except Adam and Eve would have been able to maintain the state of original justice had they not inherited original sin. (See in this book “He implies that God is not all powerful, all knowing, all just, or all merciful,” p. 381.)

<sup>576</sup> *supp.*, App. I, q. 1, a. 1.

<sup>577</sup> See in this book “Punishments due to original sin,” p. 362.

<sup>578</sup> *supp.*, App. I, q. 1, a. 2.

*Summa*: “**I answer that**, Unbaptized children are not detained in limbo save because they lack the state of grace.”<sup>579</sup>

Hence, Aquinas’ punishment for original sin is not punishment at all because he believes that those who died with only original sin suffer no pain; and, even worse, they are happy and united to God.<sup>580</sup> And this is why, in the following quote, he refers to the punishment as only the character of punishment, while teaching again that original sin is not a sin:

*Summa*: “**Reply to Objection 2**: Nor does it matter that original sin is incompatible with grace; because privation of grace has the character, not of sin, but of punishment...”<sup>581</sup>

In the following quote, Aquinas teaches the heresy that no man can suffer for a sin that he did not commit, and thus he is not punished by any pain or suffering for original sin because he did not commit it but only inherited it:

*Summa*: “**I answer that**, ...Now this is the divine vision; and consequently the loss of this vision is the proper and only punishment of original sin after death because, if any other sensible punishment were inflicted after death for original sin, a man would be punished out of proportion to his guilt, for sensible punishment is inflicted for that which is proper to the person, since a man undergoes sensible punishment in so far as he suffers in his person. Hence, as his guilt did not result from an action of his own, even so neither should he be punished by suffering himself, but only by losing that which his nature was unable to obtain. On the other hand, those who are under sentence for original sin will suffer no loss whatever in other kinds of perfection and goodness which are consequent upon human nature by virtue of its principles.”<sup>582</sup>

Here Thomas surprisingly refers to those with original sin as being guilty—“his guilt did not result from his own action.” One is left wondering what kind of guilt Thomas speaks of. Does this guilt only have the character of guilt just as his original sin only has the character of sin and hence the guilt and sin are not real guilt and real sin? His conclusion that they are happy and united to God supports this interpretation because how can someone who is guilty of anything be forever happy and united to God.

In the above quote, Aquinas denies the dogma that those who inherit original sin are just as guilty as those who committed it, Adam and Eve. Even though Adam committed the original sin and thus incurred its guilt and of all of its consequences, so do those who inherit original sin incur its guilt and all of its consequences. Hence those who inherit original sin are impious sinners just as Adam and Eve<sup>583</sup>:

*Second Council of Orange*, Pope Felix II, 529: “[Infallible] Canon. 2. If anyone asserts that Adam’s transgression injured him alone and not his descendants, or declares that certainly death of the body only, which is the punishment of sin, but not sin also, which is the death of the soul, passed through one man into the whole human race, he will do an injustice to God, contradicting the Apostle who says: *‘Through one man sin entered in the world, and through sin death, and thus death passed into all men, in whom all have sinned.*’ (Rom. 5:12)”<sup>584</sup>

And Aquinas denies the dogmas that those who died only with original sin are in Gehenna and thus are partners with the Devil and suffer everlasting pain, including the pain of hellfire:

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<sup>579</sup> *supp.*, q. 71, a. 7.

<sup>580</sup> See in this book “Aquinas’ punishment for dead unbaptized infants is no punishment,” p. [382](#).

<sup>581</sup> *supp.*, App. I, q. 1, a. 1.

<sup>582</sup> *supp.*, App. I, q. 1, a. 1.

<sup>583</sup> See in this book “Unbaptized infants are impious sinners,” p. [342](#).

<sup>584</sup> D. 175.

Pope Saint Zosimus, *Sixteenth Council of Carthage*, 418 AD: “[Infallible] Canon 3.1. If any man says that in the kingdom of heaven or elsewhere there is a certain middle place, where children who die unbaptized live in bliss (*beate vivant*), whereas without baptism they cannot enter into the kingdom of heaven, that is, into eternal life, let him be anathema. For when the Lord says: ‘Unless a man be born again of water and the Holy Spirit, he shall not enter into the kingdom of God’, what Catholic will doubt that he will be a partner of the devil who has not deserved to be a coheir of Christ? For he who lacks the right part will without doubt run to the left. [Mt. 25:41]”<sup>585</sup>

## Evidence that apostate Aquinas resurrected Pelagianism

Empirical evidence that apostate Thomas Aquinas’ heretical teachings about dead unbaptized infants resurrected the heresy of Pelagianism is that most of the theologians embraced his heretical teachings and began to explain original sin and the fate of dead unbaptized infants in the way a Pelagian heretic would, as did Thomas. Hence the Pelagian heretics were cast as the heroes and St. Augustine as the villain, even though it was Augustine who taught the truth, the dogma, about original sin and the fate of dead unbaptized infants:

*Limbo: Unsettled Question*, by apostate Rev. George J. Dyer, S.T.D, 1964: “Reviewing this fifth-century debate, we may get the uneasy feeling that the antagonists have been miscast, with the villain’s role falling to Augustine. Pelagius takes the stand on the side of the angels, advocating mercy and moderation, while Augustine relentlessly demands the supreme penalty. In this area of controversy at any rate, present-day sympathies might lean toward Pelagius. Then, too, Pelagius’ opinion bears an undeniable resemblance to our modern views of limbo, and we have a natural tendency to favor the familiar. If we were men of another time and place, our sympathies might have gone to Augustine. As a matter of fact, this is precisely what did happen in the seventeenth and eighteenth centuries. Augustine was undeniably the hero of the moment, and the modern idea of limbo was rejected because it seemed [was] Pelagian.”<sup>586</sup>

It was Aquinas, then, and his idolizers who resurrected the Pelagian heresy so that modern men would now favor it and reject the dogma as taught not only by St. Augustine but also by all of the Church Fathers and thus by the ordinary magisterium and by infallible papal decrees and thus by the solemn magisterium.

## Apostates who followed Aquinas’ heresy

### *Apostate Vincent Ferrer (1350-1419)*

The apostate Vincent Ferrer, picked up the following heresies from his idol Thomas Aquinas regarding original sin and the fate of those who died with original sin only.

- He held Thomas’ heresy that original sin is not a real sin that causes real guilt but only deprives men of Heaven and the Beatific Vision.

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<sup>585</sup> Translated by the Right Rev. Charles Joseph Hefele, D.D., & Henry Nutcombe Oxenham, M.A. Edited by Rev. Daniel R. Jennings, M.A. Beware of the false translation of this canon, as contained in Denzinger’s and elsewhere. (See in this book “False Translation,” p. [352](#).)

<sup>586</sup> chap. i, p. 15.

- He held Thomas' heresies that dead unbaptized infants and others who died only with original sin are not co-partners with Satan but are happy, peaceful, and united to God in the Limbo of Children, a third, middle everlasting place between Gehenna and Heaven.

Here is the evidence:

Apostate Vincent Ferrer, *Sermon for Holy Saturday, Colossians 3*: “Limbo: The second place is called the place of children, as we say one place [porta, door] where all the children are who died with only original sin. Original sin is not committed by them, but received, like a painting falling into the mud, etc. Therefore that sin is not called actual, but original, because that stain is received in bodily generation. And so because it is not an actual sin, they do not have physical pain there... St. Thomas says II Sent., dist. 34, a. 1, and see there the good [evil] doctor, that when they see the glory of the blessed, that they do not grieve nor are saddened, because it is not relevant for them, just as you are not saddened because you do not have a kingdom, which doesn't pertain to you. But the son of a king, a prince, to whom the kingdom pertains, grieves about this. Neither are you saddened when you see an eagle flying, because you do not have wings. So neither do these children grieve. To these the soul of Christ descends for glorious consolation. Practically, imagine how as the soul of Christ appeared at the gate of limbo, those children immediately knew Christ to be the savior. Seeing his soul and adoring him, saying: 'Glory be to you, Lord, who have died for mankind,' etc. To whom he said, 'How are you?' They replied, 'Lord it is good with us. We have great natural understanding and many graces and virtues,'—although they do not have sanctifying grace, ‘We debate with each other and we love each other.’ Christ said, ‘Therefore give thanks to God who freed you from the fire of hell,’—he showed them the place of the damned—and praise the Lord, and you will rest in peace.’<sup>587</sup>

Apostate Vincent Ferrer, *Sermon on the Discovery of the Holy Cross*, Sermon 1: “...And so no one before the passion of Christ entered into heaven, but went either to hell, or to the place of purgation, or to the place of children, limbo, or the bosom of the perfect, which is called the bosom of Abraham...”

Apostate Vincent Ferrer, *Sermon on Judas the Betrayer*: “The mildest of punishment is given for original sin, because they suffer only punishment of the damned, that is, not to see God; but they do not have punishment of the senses. St. Thomas says in 2 Sent., dist. 32, q., art. 2, that those children who die only with original sin, have great consolations for themselves, debating among themselves about philosophy, which they know better than philosophers in this world know, nor are they saddened, nor does it displease them that they do not have paradise. Just as a peasant is not saddened because he is not the king of the Romans, for he well knows that it is not fitting for him. Nor are you sad that you do not have wings for flying, because it is not fitting for you to fly like an eagle. So therefore those children are not sad that they do not have the kingdom of God, because they know that it is not owed to them. If they were saddened they would be experiencing sensible punishment. So therefore it would have been good for Judas, that he had never been born into this world, but that he had died in the womb of his mother, because then he would have died only with original sin. And so it is now with those children, offspring of Christians, Jews, and Muslims, who die only with original sin. Original sin is not a sin committed by a creature. It is received, like a statue of gold or silver which falls into the mud, so the soul, made in the image of God, is destined for a place in the temple of glory, but it falls into the mud of carnal generation. If God would have made man some other way, he would not have had original sin. And so since it is not a sin committed by a creature, God does not give to a creature

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<sup>587</sup> A746 *Sabbato sancto Paschae*.

a felt punishment from that sin alone. But, from the fact that he died with that sin he shall never see God, although he may approach the gate of Paradise seeking entrance, because he has never committed another sin. And Christ replies, 'Look at the sin which you bear.' He shall reply, 'Lord, I have not done it.' To which Christ answers, 'And so I do not give you a painful punishment, but because you have a stain, you shall go to limbo with the others.' Or, if you wish, it is like a king who committed a castle most strong and impregnable to his knight, who like a traitor, hands over the castle to his enemy. At first the king does not wish to kill the treasonous knight, although he can, but he swears that never will any of his kind enter into his court. And so it happened. If it is asked why should the sons of the soldier not yet conceived, born nor begotten, be punished? Response. Because they are the children of the traitor. But because they never did anything wrong, therefore the King does not inflict any punishment, but he does not want them in his court... Note, those children dying with only original sin and existing in limbo, on one hand are reconciled [*regratiantur*] to God, because they are freed from the punishment of hell...<sup>588</sup>

One proof that Ferrer holds the heresy that original sin is not a real sin that causes real personal guilt in the soul is his statement that children and others who have only original sin are "like a painting falling into the mud" or "like a statue of gold or silver which falls into the mud." Hence he heretically believes that original sin does not stain the soul but only the flesh. He believes that original sin is exterior to the soul and not interior because the painting or the gold and silver (the soul) is still beautiful but only covered externally with mud. The truth, the Catholic dogma, is that the painting or gold and silver (the soul) itself is marred and stained from within and thus very ugly.

To transform Ferrer's heretical example into a dogmatic example, the picture or the gold and silver (the soul) that is in the mud applies only to a Catholic in the state of grace in which his soul is thus free from all deadly sin, original and mortal, and hence is beautiful but is still in the mud of his concupiscent flesh. His soul (the picture or gold and silver) is pleasing to God and thus worthy of Heaven. But his concupiscent flesh (the mud) is stained and not pleasing to God because it will not benefit from the redemption until the General Judgment at the end of this world. St. Paul says, "*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 [Catholics in a state of grace], even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body.*" (Rom. 8:22-23)

To make Ferrer's other heretical example conform to Catholic dogma, the king (God) not only banished the race of their treacherous father (Adam) from his Heaven and his kingdom but also inflicted upon that race (the human race) death of body and soul, sickness, ignorance and confusion of mind, concupiscent flesh, and delivered them into the kingdom and control of his wicked and tyrannical enemy, the Devil. Hence not just mere banishment but all these other evils are caused by the guilt of original sin, as infallibly taught by the holy Catholic Church! Hence the apostate Vincent Ferrer lies in order to seduce his listeners into believing his heresy.

In his above quote, he also makes it no secret that he loves the philosophers, as so all the scholastics, when he says these infants will be studying and talking about philosophy forever, as if this is a reward instead of a punishment:

Apostate Vincent Ferrer, *Sermon on Judas the Betrayer*: "Those children who die only with original sin, have great consolations for themselves, debating among themselves about philosophy, which they know better than philosophers in this world know."

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<sup>588</sup> A699 Tuesday of Holy Week.

What a curse, to be lost forever, to lose the truth forever, to never know the truth with certainty, as they will be forever debating about the truth and thus never know it: “Ever learning, and never attaining to the knowledge of the truth.” (2 Tim. 3:7) How, then, can these infants be happy and united to God if they will never know him for certain, if they will never know the truth for certain, because they will be philosophizing forever? The god these infants would be united to is the false gods of Aristotle, Plato, and the other philosophers. The apostate bastard Ferrer has no shame when it comes to his glorifying of philosophy! The truth, the dogma, is that all the damned know exactly who God is and know the truth for certain but they hate it with a perfect hatred. What they hate even more is that they cannot even pretend not to know God and not to know the truth and thus pretend to philosophize about these things, as men can who live on earth. They are forced to acknowledge God and the truth and this very thing causes them extreme pain.

### He blames God for original sin and implies that God does not want all men to be saved

In the below quote Vincent Ferrer teaches two heresies. He says that God could have made men in a different way so that they would not have committed the original sin and says that all men are destined for heaven:

Apostate Vincent Ferrer, *Sermon On Judas the Betrayer*: “Like a statue of gold or silver which falls into the mud, so the soul, made in the image of God, is destined for a place in the temple of glory, but it falls into the mud of carnal generation. If God would have made man some other way, he would not have had original sin.”

Firstly, the dogma is that not all men are destined for heaven but only very few.<sup>589</sup> The rest are destined for the Gehenna because of their ultimately evil will, which God knew before he created the world.

Secondly, the dogma is that God could not have created men a different way so that the original sin would not be committed. If God could have created men so that they would not have committed original sin, then God is evil and the author of sin for not doing so. This heresy not only makes God the author of sin but also makes him a cruel God who does not love all men and want them to be saved. After all, if, as Ferrer says, God could have created men without the original sin being committed, then all men would be saved. But because God did not, then the logical conclusion, according to Ferrer’s heresy, is that God does not want all men to be saved because these men could have been saved if God had simply created them another way. All this is a denial of freewill and man’s necessary cooperation with God’s grace to be saved. The truth is that God did not create men with original sin. The original sin came from Adam and Eve, who abused their freewill and disobeyed God. And original sin is handed down from man to man by generation and not from God. The apostate Ferrer, the Fur Ball, then, teaches Aquinas’ heresy that God does not want all men to be saved because he says that souls who died only with original sin were never meant to enter Heaven, never meant to have wings like an eagle and fly to heaven. And thus he teaches that because they were never meant to enter Heaven they have nothing to be angry or sad about for not being in Heaven.<sup>590</sup>

(For more of the apostate Vincent Ferrer’s apostasies and heresies, see RJMI book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics*: The Scholastics: Vincent Ferrer.)

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<sup>589</sup> See in this book “Few Are Saved,” p. 90.

<sup>590</sup> He got this heresy and example from the apostate Aquinas. See in this book “He implies that God does not will for infants to be saved,” p. 379.

*Apostate Alphonsus de Liguori (1696-1787) follows Aquinas*

Apostate Alphonsus Liguori, *The Great Means of Salvation*, 18th century: Children who die without baptism: “To perish is not the same as not to be blessed: since eternal happiness is a gift entirely gratuitous; and therefore the want of it is not a punishment. The opinion, therefore, of Thomas is very just, that children who die in infancy have neither the pain of sense nor the pain of loss... He further says... that such children will not only not grieve for the loss of eternal happiness, but will, moreover, have pleasure in their natural gifts; and will even in some way enjoy God, so far as is implied in natural knowledge and in natural love: ‘Rather will they rejoice in this, that they will participate much in the divine goodness, and in natural perfections.’ And he immediately adds that although they will be separated from God as regards the union of glory, nevertheless ‘they will be united with him by participation of natural gifts; and so will even be able to rejoice in Him with a natural knowledge and love.’”<sup>591</sup>

One wonders how the apostate Alphonsus reconciles his following true teaching with his heretical belief that damned infants are happy and united to God:

Apostate Alphonsus de Liguori, *Preparation for Death*, 18th century: “We shall all then be in eternity, which shall be for us either an eternal day of delights, or an eternal night of torments. There is no middle way; it is certain and an article of faith, that either one lot or the other will be ours. ...*If the tree fall to the south or to the north, in what place soever it shall fall there it shall be*. Wheresoever the tree of your soul will fall at death, there will it remain forever. There is no medium; you will be forever a king in heaven, or a slave in hell; forever in bliss, in an ocean of delights, or forever in despair in a pit of torments.”<sup>592</sup>

There is no room in these correct teachings of Alphonsus to place his precious dead unbaptized infants in a place other than Heaven or Gehenna, as he says there is no middle way. So either his precious dead unbaptized infants whom he says are happy and united to God are either in Heaven or Gehenna. He clearly teaches that are not in Heaven when he says,

Apostate Alphonsus de Liguori: “[They] will be separated from God as regards the union of glory, nevertheless ‘they will be united with him by participation of natural gifts; and so will even be able to rejoice in Him with a natural knowledge and love.’”

Hence, according to his correct teaching that there are only two everlasting places souls go when they die, Heaven or Gehenna, his dead unbaptized infants are either in Heaven or Gehenna. And if they are happy and united to God, as he says, then they cannot be in Gehenna because he correctly teaches that those in Gehenna are “in despair in a pit of torments.” Hence, according to his above quote that says there are only two everlasting places, they have to be in Heaven. But he teaches they are not in Heaven either; and hence he has created an everlasting third or middle place for dead unbaptized infants, the very thing he condemns in his above quote—“We shall all then be in eternity, which shall be for us either an eternal day of delights, or an eternal night of torments. There is no middle way.” How many times do I have to say that these scholastics have lost reason and have become stupid. Why? - Because they are idolaters for glorifying philosophy or mythology or both.

In the following quote, Alphonsus’ implies that the modern theologians are much better than the Church Fathers and popes when they teach infallibly:

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<sup>591</sup> Translated from the Italian by Rev. Eugene Grimm. *Nihil obstat*: Arthur Scanlan, S.T.D., *Censor Librorum. Imprimatur*: + Patritius Cardinalis Hayes, Archiepiscopus Neo-Eboracensis, Neo-Eboraci, Die, 24 Mar., 1927. Approbation: James Barron, C.S.S.R., Provincial, Brooklyn, N.Y., March 2, 1927. Published by Redemptorist Fathers. Part II, chap. i, III – Children who die without baptism, pp. 129-132.

<sup>592</sup> con. iv, 2nd point and con. xiv, 2nd point.

Apostate Alphonsus Liguori, *The Great Means of Salvation*, 18th century: “And as far as relates to the pain of loss, although these children are excluded from glory, nevertheless Thomas, who had reflected most deeply on this point, teaches that... such children will not only not grieve for the loss of eternal happiness, but will, moreover, have pleasure in their natural gifts; and will even in some way enjoy God.”<sup>593</sup>

Oh, so that means that St. Augustine, who taught the opposite and condemned Aquinas teaching as heresy, either did not reflect as deeply as Aquinas did or he was not as smart, not as wise, as Aquinas. The apostate Alphonsus does not only drag in St. Augustine but all the Church Fathers and all the popes who infallibly defined that dead unbaptized infants are in Gehenna and thus are united to the Devil and suffer everlasting pain. Hence, according to Alphonsus, they were either not as diligent as Aquinas because they did not study and reflect as deeply as he had or they were not as smart, not as wise, as Aquinas. Hence he implies that the brains of the modern theologians evolved over time and thus are much superior than the brains of the Church Fathers and early popes, which is yet another heresy; from which stems the heresy that dogmas can change their meaning, evolve over time. In their quest to be more diligent and wise than the Church Fathers and popes infallibly definitions, the scholastics and others who glorify philosophy have become stupid:

“Be not over just and be not more wise than is necessary, lest thou become stupid.”  
(Ectes. 7:17)

But it gets worse. Alphonsus did not just denigrate the Church Fathers and popes when they teach infallibly but also God the Holy Spirit because it is the Holy Spirit who makes infallible definitions through the unanimous consensus of the Church Fathers and though popes when they teach infallibly. So, according to the apostate Alphonsus, God the Holy Spirit was either not as diligent as Aquinas or he was not as smart, not as wise, as Aquinas. Hence Alphonsus, in essence, has demoted and dethroned God, and put that apostate Aquinas in his place as a small “g” god. You can just see how Lucifer, who is now called Satan, sees himself in Alphonsus and Aquinas and others like them and thus is well pleased with them. And they now share in his everlasting punishment:

“To whom art thou like, O thou that art famous and lofty among the trees of pleasure? Behold, thou art brought down with the trees of pleasure to the lowest parts of the earth.” (Ez. 31:18)

“Thy pride is brought down to hell, thy carcass is fallen down: under thee shall the moth be strewed, and worms shall be thy covering. How art thou fallen from heaven, O Lucifer, who didst rise in the morning? How art thou fallen to the earth, that didst wound the nations [by their scholasticism]? And thou saidst in thy heart: I will ascend into heaven, I will exalt my throne above the stars of God, I will sit in the mountain of the covenant, in the sides of the north. I will ascend above the height of the clouds, I will be like the most High. But yet thou shalt be brought down to hell, into the depth of the pit.” (Isa. 14:11-15)

Lastly, to deeply study a topic does not mean one will come up with the right answers. If a theologian has an evil heart, he can reflect and study deeply until Kingdom Come and will always end up believing in and teaching one or more heresies. After all, many heretics studied topics very deeply and came to heretical conclusions. It is the heart and faith that must come first not the brain and reason.

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<sup>593</sup> Ibid.

## Apostates who expanded Aquinas' heresy by placing these infants in the new earth

### *Apostate Girolamo Savonarola (1452-1498)*

After Thomas taught his heresies regarding dead unbaptized infants, many theologians followed Thomas' heretical teachings by embracing the same heresies. And some went further by expanding upon the logical implications of Thomas' heretical teachings that infants who died with original sin are happy and united to God by teaching another Pelagian heresy that after the General Judgment these infants will be released from the Limb of Children in the underworld and will dwell forever upon the face of the new earth.

The apostate Savonarola is yet another scholastic that picked up some of the same heresies as his idol Thomas Aquinas regarding the condition and fate of those who died with only original sin. He not only teaches all the heresies that Aquinas taught and uses all of Aquinas' heretical examples to defend the heresies, but he adds a new heresy: He teaches that after the General Judgment, God will resurrect these souls out of the Limbo of the Children and place them on the new earth forever:

Apostate Rev. Girolamo Savonarola, 1496: "All men who are born have original sin, and if they die without baptism, they go not to Hell but to Limbo, where they will never see the face of God, and this is their penalty."<sup>594</sup>

Apostate Rev. Girolamo Savonarola, *The Triumph of the Cross*, 1497: "Man cannot attain to beatitude without the gift of supernatural grace. Therefore, he who dies in original sin is deprived of eternal life; but he is not, therefore and thereby, subjected to any sorrow or suffering. Not being proportioned to beatitude, he is incapable of enjoying it. He does not, however, suffer from the loss; because God rectifies his will, conforming it to his own, and taking from it the desire of that which is impossible to it. A man who has no claim to an imperial crown, does not grieve because he is not an Emperor. Neither does such a soul suffer any sensible pain. On the contrary, it is endowed with all perfection proper to human nature—such as the knowledge of all natural things, and even the contemplation, by means of creatures, of such as are Divine. It enjoys all the happiness which human nature can enjoy. Furthermore, God confers upon these souls certain supernatural gifts—such as immortality, and impassibility of body—so that they are not subject to human infirmity; nor will they ever suffer sensible pain. And, although we believe that the abode of these souls is Limbo, the place of their habitation signifies but little. My private opinion, (subject to any future pronouncement of the Holy Roman Church), is, that after the resurrection, they will dwell on the purified and glorified earth. My reason for thus thinking is, that if the place of habitation be proportioned to the inhabitant, souls informing immortal and impassible bodies, and enjoying all the happiness natural to man, ought not to be deprived of the light of the sun and of other natural advantages and delights, in which they could have no share were they detained in a subterranean Limbo. We may go further, and say, that such a deprivation would not only be a diminution of happiness, but a sensible pain. Original sin, however, although it involves, as its consequence, the loss of the Beatific Vision, does not imply the endurance of sensible pain. Thus, we see, that God, in his dealings with souls that pass from life in original sin, manifests, in a peculiar manner, his justice and his wisdom. We see also that the Christian teaching concerning original sin is neither incredible nor unreasonable."<sup>595</sup>

Next to the above quote in the book where I found the heresy was a comment from a previous reader that says "Catholic View?" Hence this reader was shocked and scandalized. Obviously, the

<sup>594</sup> "Palm Sunday Procession Sermon, Amos and Zacharias," Sermon XL, March 27, 1496.

<sup>595</sup> c. 9 (The Christian Doctrine of Original Sin Is Neither Unreasonable Nor Incredible), pp. 121-123.

apostate Savonarola was too busy reading the works of his false gods, Thomas Aquinas and the *Summa* and other scholastics, to care much about dogmatic teachings of the Catholic Church. He obviously chose them over dogmas and thus over the one true God, God the Holy Spirit, who spoke through the unanimous consensus of the Church Fathers and infallible papal decrees. In the eyes and heart of Savonarola, Aquinas won hands down. And Savonarola's appeal to the Catholic Church and thus to a future pope to settle this issue is yet another heresy for appealing to a pope to undo what has already been infallibly defined.

In the last sentence from Savonarola's above quote ("We see also that the Christian teaching concerning original sin is neither incredible nor unreasonable"), he proves that he has the same spirit as the Greek philosophers, Theophilosophers (aka Scholastics), and other humanists who have a problem with original sin, of God sending infants to Gehenna to suffer forever. To him and them it does not seem reasonable that God should do such things, and thus they place human reason over faith. So what does he do? He denies the supernatural dogmas because his intellect, his faulty human reasoning, cannot understand the justice and mercy of God regarding the dogmas on original sin and the punishments due to it. Hence he bows to his faulty and sinful intellect instead of to the Catholic faith and the dogmas.

Even though the elect in the Limbo of the Fathers (which was in the highest level of the underworld) during the Old Testament era were happy and united to God, it was still under the dominion of the Devil because he had a passive claim on them, and it was only a temporary place. Savonarola, then, places these infants in a similar temporary place (Limbo of the Children) in the underworld and has them being liberated at the end of the world and thus forever living upon the face of the earth, which is heresy because the dogma is that they are forever in Gehenna and thus are partners with the Devil and suffer everlasting torments. Hence Savonarola's everlasting third or middle place for dead unbaptized infants is the new earth, while the damned are forever in Gehenna and the elect are forever in Heaven. But the apostate Aquinas' everlasting third place is the Limbo of the Children because he does not have them being liberated from it.

And Savonarola holds another heresy by implication, the stoic heresy that Christ and the elect will not dwell upon the face of the new earth. For if Christ did rule on the new earth, then Heaven and earth would be united and those who have only original sin will see God, which all these heretics agree that they will not see God, the Beatific Vision. Hence they have do not have the elect living forever in the earthly paradise that Christ will create after the second coming, nor do they have Christ reigning in it.<sup>596</sup>

(For more of the apostate Vincent Ferrer's apostasies and heresies, see RJMI book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics: The Scholastics: Girolamo Savonarola.*)

### *Apostate Suarez (1548-1617)*

The apostate Jesuit Francisco Suarez expanded upon Aquinas' heresies regarding those who died with only original sin in the same way that the apostate Savonarola had. He places them on the new earth after the General Judgment. Many who taught this heresy were among the nominal Jesuits, who were also the main group that denied the Salvation Dogma:

*Limbo: Unsettled Question*, by apostate Rev. George J. Dyer, S.T.D, 1964: "[The heretic Suarez' teachings] They died as infants, but they will rise as adults possessing not only the use of their reason but full physical maturity as well. ...When they see the sentence of damnation passed upon the wicked as well as the joy of the just, they will recognize the justice of God. Their own destiny too, fixing them as it does on a middle ground between damnation and glory, will stand

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<sup>596</sup> See RJMI article *Brief on The Everlasting Earthly Paradise.*

revealed as another manifestation of God's perfect justice. Will they be aware of the fact that they all bear within them the stain of original sin? Suarez thinks that they will.

"...Theologians like Soto and St. Bonaventure thought the children doomed to spend their eternity in some gloomy place, but Suarez thinks differently, because they have done nothing to merit a sentence of damnation, though they are unworthy of heaven. At the last judgment, he feels, hell will become such a place of horrors that limbo's proximity would borrow of its terror.<sup>597</sup> Since children are guilty of no personal sin, the suffering that such a place would necessarily imply seems unfair and uncalled-for. It seems consonant with the pity of Christ that he would let them live out their eternity upon the earth, a congenial climate for the vigorous natural resources they possess. What will this world be like? Suarez holds that it will be totally made over after the resurrection of the dead. When the judgment has been completed the world will be swept away and the very air will burst into flames, consuming the earth, purging it of every impurity, leaving behind a new world gleaming in brilliant splendor."<sup>598</sup>

### Suarez heretically says dead unbaptized infants are redeemed by Christ

While Aquinas heretical taught that dead unbaptized infants are happy and united to God, he did not answer how their punishments due to original sin were remitted without the sin being remitted so that they could be forever happy and united to God.<sup>599</sup> Unlike Thomas who ignored this dilemma, as well as Savonarola, Suarez confronted it and fell into yet more heresies.

Following the heretical teachings of Aquinas, the Suarez believed that the infants who died with only original sin are happy and united to God. And like Aquinas, Suarez has the punishments due to original sin gone for these dead infants while the original sin remains:

*Limbo: Unsettled Question*, by apostate Rev. George J. Dyer, S.T.D, 1964: "[The heretic Suarez' teachings] Unbaptized infants... [that] died as infants... Will they be aware of the fact that they all bear within them the stain of original sin? Suarez thinks that they will. ...The unremitting strife that man experiences from concupiscence will be unknown to them. Their passions will be perfectly subject to their will and their will to their reason. The disorderly contention of the 'lower appetites' and the 'higher will' find no place in the new world in which they live.<sup>600</sup> This quiescence of their disorderly passions, says Suarez, will have its effect on their minds too. Unhampered by their passions, unimpeded by the distractions that bother men in this life, they will bring to perfection in themselves every natural virtue: justice, wisdom, courage, prudence. The natural law which the wounded children of Adam found beyond their strength in life will be well within the powers of the citizens of the new world. Beatitude too will be possible to them—the possession of God by their natural powers of intellection and volition. Unimpeded by either concupiscence or temptation, their minds will be able to contemplate God, their wills to love him above all things. In this, then, they attain not the supernatural end for which God destined them but the natural end for which their natures crave."<sup>601,602</sup>

Suarez teaches that those who died with only original sin still have original sin: "Will they be aware of the fact that they all bear within them the stain of original sin? Suarez thinks that they

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<sup>597</sup> Footnote 5: *De Peccato Originali*, disp. 9, sect. 6.

<sup>598</sup> chap. iii, pp. 64-67.

<sup>599</sup> See in this book "The no-pain heresy has the punishments but not the sin remitted," p. 362.

<sup>600</sup> Footnote 7: *De Peccato Originali*, disp. 9, sect. 6, and *Commentaria ac Disputationes in Tertiam Partem*, quaest. 56, art. 2, disp. 50, sect. 5.

<sup>601</sup> Footnote 8: *Ibid.*

<sup>602</sup> chap. iii, pp. 64-67.

will.” But, according to Suarez, gone are all the effects of original sin, gone is the concupiscence of the flesh, gone is the weakened and darkened will and intellect, gone is the inclination to evil, gone are all temptations, and gone are all the other punishments due to original sin. How, you may ask, are these punishments and pains due to original sin remitted while the sin is not remitted? Suarez attempted to solve this unsolvable dilemma, which Aquinas did not even attempt to answer, by yet another heresy. Unlike Aquinas, Suarez answered *how* the punishments due to original sin disappear from these dead unbaptized infants. And in doing so, Suarez fell into yet another heresy. Suarez taught that while dead unbaptized infants still have original sin, the effects of it are remitted by the redemption and merits of Christ and hence they share in the fruit of the redemption while still having original sin, which is yet another heresy:

*Limbo: Unsettled Question*, by apostate Rev. George J. Dyer, S.T.D, 1964: “[The heretic Suarez’ teachings] First of all they pay homage to Christ the Redeemer of the human race; this they could hardly do without being aware of the implications of the redemption. They will know then why the just are saved, and they will know that the wicked have contemned the redemptive act of Christ. Their knowledge, however, will not be that of faith but of reason, gathered from what they see and hear.<sup>603</sup> The whole plan of providence will be opened to them; while acknowledging Christ as God, they will honor his Father for the great gift they received first in Adam and then in Christ.

“These children, Suarez says, will be present at the last judgment to pay homage to the God-Man for his redemptive work. Although they failed to share in the real fruits of his redemption—adoptive sonship and a heavenly heritage—**they did profit from the redemptive work of Christ**. If God had desired to exercise the full rigor of his justice, says Suarez, he might have condemned these children to the flames of hell. They were, after all, children of wrath and vessels of anger because of original sin. If their destiny, instead of being an eternal horror, is an eternal paradise, then this **must be attributed to the merits of Christ**, who offered his Father satisfaction not only for every personal sin that man might commit but also for the original sin that stained every human nature that came into the world.<sup>604,605</sup>

Therefore Suarez heretically teaches that after their death, unbaptized infants are redeemed by Christ while their original sin remains. He heretically teaches the half-baptism or half-redemption heresy in which original sin is not remitted but the punishments due to the sin are remitted. Here is one of many infallible decrees that condemn this:

*Second Council of Orange*, Pope Felix II, 529: “Against the Semi-Pelagians: “[Infallible] Canon 13. Freedom of will weakened in the first man cannot be repaired except through the grace of baptism...”<sup>606</sup>

The apostate Suarez has the dead unbaptized infants’ weakened wills repaired without the grace of baptism, without sanctifying grace. He has their weakened wills redeemed by Christ while original sin is not remitted. He admits that these infants still have original sin: “Unbaptized infants... [that] died as infants... Will they be aware of the fact that they all bear within them the stain of original sin? Suarez thinks that they will.” But he heretically believes that their weakened wills have been repaired: “The disorderly contention of the ‘lower appetites’ and the ‘higher will’ find no place in the new world in which they live.”

<sup>603</sup> Footnote 4: *Commentaria ac Disputationes in Tertiam Partem D. Thomae*, quaest. 59, art. 6, disp. 57, sect. 6; quaest. 56, art. 2, disp. 50, sect. 3; quaest. 56, art. 2, disp. 50, sect. 5.

<sup>604</sup> Footnote 9: *Commentaria ac Disputationes in Tertiam Partem*, quaest. 56, art. 2, disp. 50, sect. 5.

<sup>605</sup> chap. iii, pp. 64-67.

<sup>606</sup> Original Sin, Grace, Predestination; D. 186.

## Some post-Trent theologians opposed the resurrected Pelagianism

From the 16th to the 18th centuries, a vigorous opposition from some theologians (mostly the Augustinians) to the Pelagian heresies regarding dead unbaptized infants arose:

*Limbo: Unsettled Question*, by apostate Rev. George J. Dyer, S.T.D, 1964: “In the three centuries that followed the council of Trent the limbo controversy constantly simmered and sometimes boiled over. Augustinians and Jansenists denied the existence of limbo; Jesuits defended it. The Jansenists detested the Jesuits, the Jesuits reciprocated, and the Augustinians disliked them both. The air was charged with suspicion and at times with libel. The Jesuits were denounced as Pelagians; the Augustinians as Jansenists; and the Jansenists as heretics. As the Spanish historian La Fuente remarked: ‘Theology was a chaos of subtleties disputed with such acrimony and exasperation that the different schools professed a hatred for one another that they might well have had for the heretics.’<sup>607,608</sup>

Even though some of the theologians held the right opinion as a dogma, most held it only as an allowable opinion. Even though the majority held the truth about dead unbaptized infants that they are in Gehenna and suffer the pain of hellfire, they only held this as an allowable opinion and thus not as a dogma. Therefore, they were heretics themselves even though they held the right opinion because they did not present it as a dogma. And the apostate antipopes did not take sides and thus allowed both opinions to be held (the dogma and the heresy) and thus were heretics on this point alone.

### *Apostates Augustine Mainardi and Musaeus of Trivignano (early 16th century)*

In the early 16th century, the Augustinian preachers Mainardi and Musaeus of Trivignano defended St. Augustine’s hellfire opinion (dogma):

*Limbo: Unsettled Question*, by apostate Rev. George J. Dyer, S.T.D, 1964: “An Augustinian preacher, Augustine Mainardi, was denounced to Rome for preaching erroneous, un-Catholic doctrines; among his ideas was a denial of limbo. Children who die with original sin on their souls, he said, are damned to the eternal torment of the fires of hell. ...The monk appealed his case to Pope Paul III [1468-1534], submitting a list of his ideas and asking that the Pope himself judge whether or not they were Catholic in tone. When Paul’s advisers pronounced Mainardi’s teaching ‘Catholic and not erroneous,’ the pope allowed him to continue his preaching. Mainardi’s view of unbaptized infants, said Paul, was that of St. Augustine himself, and could be found in many of the saint’s writings.<sup>609</sup> The pope repeated his observation three years later when another Augustinian, Musaeus of Trivignano, was denounced for denying the existence of limbo.<sup>610,611</sup>

### *Apostate Robert Bellarmine (1542-1621)*

The apostate Robert Bellarmine was one theologian that held the dogma as a dogma that dead unbaptized infants are in Gehenna and suffer the pain of hellfire. Hence he condemned as a heretic one theologian, Catharinus, who denied the dogma in his day. But Bellarmine did not

<sup>607</sup> Footnote 35: G. Hofman, “Formulae praeviae ad definitionem concilii Florentini de novissimis,” *Gregorianum* (1937), p. 354, n. 29.

<sup>608</sup> chap. iii, p. 81.

<sup>609</sup> Footnote 36: This letter of Paul III is reprinted in the *Opus de Theologicis Disciplinis*, Tome VII, p. 36.

<sup>610</sup> Footnote 37: This letter of Paul III is also reprinted in the *Opus de Theologicis Disciplinis*, Tome I, pp. 167-168.

<sup>611</sup> chap. iii, p. 82.

condemn Aquinas as heretic who also denied the dogma. Hence Bellarmine glorified and idolized Aquinas and thus pretended that Aquinas did not hold the heresy. When in fact, Aquinas was the originator of the heresy that dead unbaptized infants are happy and united to God and was the most influential theologian who held Pelagian heresies regarding original sin and dead unbaptized infants:

Nominal *Catholic Encyclopedia*, Limbo, 1910: “The teaching of Thomas was received in the schools, almost without opposition, down to the Reformation period. The very few theologians who, with Gregory of Rimini [c. 1300-1358], stood out for the severe Augustinian view, were commonly designated by the opprobrious name of *tortores infantium* [infant torturers]. ...The immediate result was to set up two... parties, one of whom either rejected Thomas to follow the authority of St. Augustine ...while the other remained faithful to...Thomas. ...The latter party, after a fairly prolonged struggle, has certainly the balance of success on its side.

“Besides the professed advocates of Augustinianism, the principal theologians who belonged to the first party were Bellarmine, Petavius, and Bossuet, and the chief ground of their opposition to the previously prevalent Scholastic view was that its acceptance seemed to compromise the very principle of the authority of tradition... It is clear that Bellarmine found the situation embarrassing, being unwilling, as he was, to admit that Thomas and the Schoolmen generally were in conflict with what St. Augustine and other Fathers considered to be *de fide*, and what the Council of Florence seemed to have taught definitively. Hence he names Catharinus and some others as revivers of the Pelagian error, as though their teaching differed in substance from the general teaching of the School, and tries in a milder way to refute what he concedes to be the view of Thomas (op. cit., vi-vii). ...Neither of these theologians, however, succeeded in winning a large following or in turning the current of...opinion from the channel into which Thomas had directed it.”

Hence the apostate Robert Bellarmine believed that it is a Pelagian heresy to hold the opinion that damned infants are happy and united to God and denounced as Pelagian heretics all those who held this opinion; that is, all those except one—his idol, Thomas Aquinas!

#### *Apostate Dionysius Petavius (1583-1652)*

*Limbo: Unsettled Question*, by apostate Rev. George J. Dyer, S.T.D, 1964: “*Suarez and a Reaction*: The theories of Suarez were a high-water mark in the development of the limbo theology. His...vision [heresy] was shortly to become an important element in a controversy that was to endure for the next two centuries. The Jesuit theologian had moved as far as possible from the views of Augustine without actually admitting unbaptized infants to the kingdom of God. His ideas were symptomatic of a rigorous new theology that was willing to reappraise the past and where necessary even to reshape it. A violent reaction to the new theology was taking shape, however; it involved a rediscovery of the past that revived and revitalized many of the ideas of Augustine, including his views on the fate of unbaptized infants... The Scholastics had not developed Augustine’s thought,...they had betrayed it. By abandoning Augustine the Catholic Church had permitted Pelagianism to invade its theology. The only course that seemed open... was to turn back to the saint himself, to recapture his views of grace and original sin. As we might suspect, this enthusiasm led to a revival of interest in the ancient opinion on the fate of unbaptized infants<sup>612</sup>...”

“A new reverence for Augustine had begun to spread through the Catholic universities of Europe; and men began to turn to his writings for inspiration in their

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<sup>612</sup> Footnote 10: A. Harnack, *History of Dogmas*, trans. by W. M’Gilchrist (London: Williams and Norgate, 1889), Vol. VI, pp. 307 ff.

wrestling with new problems. The anti-Pelagian works of Augustine were read and reread by the theologians of the day. Studded as they are with references to unbaptized infants, they began to exercise a growing influence;<sup>613</sup> and increasing numbers of... theologians began to abandon the scholastic idea of limbo. The most prominent of these was Denis Petau [Dionysius Petavius], a French Jesuit.

“Petau was something of a trail-blazer; he walked alone down a new path, opening the way to a theology that was less speculative and more thoroughly grounded in the literature of the patristic age. While this quiet scholar did not scorn speculation, he did believe in turning back history’s pages to see what foundation there might be for it. In his own blunt way he said that Augustine’s views of unbaptized children were not an appendage to this theology but an important part of it. Moreover, said Petau, it was an opinion that had been endorsed by many of the Fathers and probably sanctioned by the Council of Florence.<sup>614</sup> There would be many who followed him in his thoughtful analysis...”<sup>615</sup>

### *Apostate Henry Noris (1631-1704)*

*Limbo: Unsettled Question*, by apostate Rev. George J. Dyer, S.T.D, 1964: “The Augustinians... chose Henry Noris to defend the honor of Augustine and their order. Noris was an unusual man. Von Pastor ranks him with Mabillon as one of the most important scholars of the seventeenth century. English by ancestry, Italian by birth, he became a member of the Hermits of St. Augustine. In the vanguard of the Augustinian revival, he formulated what has become known as the ‘Strict Augustinian School’ of theological thought. During his lifetime he enjoyed the favor of several popes; and after his death Benedict XIV came to his defense with an extraordinary *apologia*. Noris wrote biting and well and with an immense amount of erudition. His object, he said, was to free Augustine from the calumnies that had been heaped on him by ‘recent writers.’ He refrained from naming names for the most part, but the Jesuits were clearly under fire...

“His *Historia Pelagiana* set off an explosion that reverberated throughout Europe for seventy-five years. Jesuit theologians were indignant at an attack from this quarter while they fought the enemies of the Church; and they made heroic efforts to have Noris’s book condemned. It was examined by the Holy See on three occasions and each time released without censure of any sort. As we shall see, this point will figure prominently in the debate between the Jesuits and the Augustinians.

“Noris was not a speculative theologian; following the lead of the Jesuit Petau, he combined a good theological training with an immense historical scholarship. Probing into the past, he found little historical justification for the limbo of the Scholastics. The Scholastics had placed unbaptized infants within the confines of hell; but they set them apart from the damned by denying that they suffered the pain of sense or any distress over the loss of heaven. In Noris’s opinion the Scholastics were at variance with the pontiffs, the councils, the Fathers of the past. The punishment meted out to an unbaptized child was identical generically and specifically with that given one who died in the state of actual serious sin. The only difference between the two was one of degree. Original sin was the least of the serious sins; and hence it was punished least severely.

“There would be no point in minimizing the boldness of Noris’s thesis. He

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<sup>613</sup> Footnote 11: Among the professors at Louvain who were taken with the idea we find Conrius, Fabricius, Paludanus, Mercerus, Baius, Wiggers, Rampen, and Paludanus F. Conrius, *Tractatus de Statu Parvulorum sine baptismo decedentium ex hac vita juxta sensum B. Augustini, compositus a F. Florentino Conrio, Hiberno, ad Archiepiscopatum Thuamensem ex ordine Fr. Minor. Regular. Observ. assumpta* (Paris, 1641).

<sup>614</sup> Footnote 12: *Dogmata Theologica Dionysii Petavii e Societate Jesu*, rev. ed. J. B. Fournials (Paris: Vivès, 1865), Tome II, lib. IX, cap. IX-XI.

<sup>615</sup> chap. iii, pp. 67-69.

clearly denied the limbo of Thomas and Bonaventure, the ‘house of shadows’ where children lived without sadness, free of pain.<sup>616</sup> He vigorously rejected the idea of any natural happiness for these infants. He quite candidly assigned children to the punishment of the flames of hell, although he willingly conceded that their punishment was the mildest among the damned. He was bold, too, in saying that the Scholastics had erred through ignorance of the history of the Pelagian controversy. For all of his boldness, however, Noris didn’t lose his sense of perspective. He conceded that these were his opinions and, he believed, Augustine’s; he did not think them beyond question. His one purpose, he asserted, was to prove that Augustine had not distorted the truth in his anti-Pelagian zeal but that he had built a solidly probable case against an infant limbo in eternity.

“Noris’s argument was built up with a fair amount of logic and, as we have noted, a great deal of erudition... He saw the Molinist conception of limbo as another proof that the Jesuits had abandoned Augustine for his Pelagian adversaries. Noris was not above sarcasm, but he made no accusations of heresy. The question of limbo had obvious polemical possibilities, however; and Noris exploited them. The Jesuits who occasioned his book had used Augustine’s ideas on unbaptized children to minimize his authority, accusing him of going to extremes. Noris turned the tables and demanded to know what historical justification the Jesuits or the Scholastics could offer for the idea of limbo. It would seem, he concluded, that it was they who had gone to extremes.”<sup>617</sup>

Note that the apostate Noris correctly said that the Scholastics were at “variance with the pontiffs, and councils,” which can only mean infallible decrees. But he never condemns their belief as heresy nor condemns them as heretics. Therefore, Noris was guilty of non-judgmentalism for not condemning heresy as heresy and for not denouncing heretics as heretics.

*Limbo: Unsettled Question*, by apostate Rev. George J. Dyer, S.T.D, 1964: “*Henry Noris and the Holy Office*: ...The question was...submitted to Rome; by this time the Jansenist controversy was blowing full gale, and the man accused was Henry Noris. Noris, who emphatically denied the existence of limbo in his *Historia Pelagiana*, saw the book reviewed by the Holy Office on three distinct occasions: 1672, 1676, and 1692. Each time the decision of the Congregation was favorable; and after each examination Noris was rewarded in some way by the Holy See. In 1673 he was appointed to the Inquisition itself; in 1676 he was given a promotion within the Holy Office; and in 1695 he was made a cardinal member of the Inquisition with the titular church of St. Augustine. The irony of these appointments could not have been entirely lost on his accusers.”<sup>618</sup>

#### *Apostate Giovanni Lorenzo Berti (1696-1766)*

In the 18th century another Augustinian theologian, the apostate Giovanni Lorenzo Berti (1696-1766), developed Henry Noris’ teachings and wrote *Opus de Theologicis Disciplinis* in defense of St. Augustine’s teachings. In his book he defended St. Augustine’s hellfire opinion:

*Limbo: Unsettled Question*, by apostate Rev. George J. Dyer, S.T.D, 1964: “The man who developed Noris’ system and carried it well into the eighteenth century was John Laurent Berti, an Italian and an Augustinian. The General of the Augustinians, Sciaffinati, told Berti to write a book that would set forth the whole of Augustine’s thought but especially his views of grace and free will. When it was completed, the book was to serve as a text for the students of the entire Augustinian

<sup>616</sup> The apostate Bonaventure did not hold Thomas’ heretical “happy and united to God” opinion, but he held the heretical no-pain opinion.

<sup>617</sup> chap. iii, pp. 72-77.

<sup>618</sup> chap. iii, pp. 82-83.

Order. The result of Berti's labors was the massive *Opus de Theologicis Disciplinis*. Its semi-official character helps to explain the prominence that the views of Noris and Berti achieved. Their opinions were not simply the private views of theologians; they were those of the Augustinian Order. ...When the views of Noris and Berti were adopted by the Augustinians, the denial of limbo had penetrated very far indeed into the thinking of...theologians."<sup>619</sup>

Nominal *Catholic Encyclopedia*, Berti, 1907: "By order of Father Schiaffinatti, his Superior General, he wrote the extensive work '*De Theologicis Disciplinis*' (Rome, 1739-45), an exposition of the theological teaching of St. Augustine. The book, which appeared in several editions, was vehemently attacked by d'Ise de Saléon (who was successively Bishop of Agen, 1730-35, Bishop of Rodez, 1735-46, and Archbishop of Vienne, 1747-51) and by Languet de Gergy, Archbishop of Sens (1731-53). They accused Berti of Jansenism. In answer, the latter published: (1) '*Augustinianum Systema de Gratiâ*' (Rome, 1747; Munich, 1750); (2) '*In Opusculum*' (Leghorn, 1756). The accusations against Berti were submitted to the Roman authorities. Benedict XIV (1740-58) had his book examined and found its teaching sound."

*Limbo: Unsettled Question*, by apostate Rev. George J. Dyer, S.T.D, 1964: "Clement XIII and the Augustinian Manifesto: In 1758 Rome was called on to re-evaluate the appraisal it had made of the Augustinians over the preceding two centuries. ...The Augustinians found themselves denounced as Jansenist and their theology pilloried as heterodox. At this juncture the Augustinian General, Vasquez, appealed to Rome, claiming that the Jesuit theologians of France, Spain, and Italy had accused his men of heresy. He submitted a formal petition to Clement XIII, asking that the Augustinian School be protected against the calumnies of its enemies.

"Vasquez' petition contained what might be termed a manifesto of Augustinian theology, embracing twenty-three propositions fundamental to Augustinian teaching; among them was a denial of limbo:

"Unbaptized children who die in original sin are not only distressed by the loss of the Beatific Vision, but they are tormented by the pain of fire in hell, however mildly it may be. [This opinion] is in keeping with the opinions of St. Augustine."<sup>620</sup>

"Clement submitted the matter to the cardinals of the Holy Office; and on January 10, 1759, a decree was drawn up and approved by him. The decree itself contained nothing new. It simply referred to the decisions of Paul III and to the action taken by Rome in the cases of Noris and Berti. With these previous decisions, Clement said, the security of the Augustinian School has been sufficiently provided for; it need have no fears.<sup>621</sup> ...The Augustinians taught that an unbaptized infant must suffer the fires of hell, however mild these might be. The papal decrees did not, except in the broadest sense of the word, approve the Augustinian theory; but neither did they disapprove of it. While theologians were free to disagree with the Augustinians, they could not censure the Augustinian position without disapproving what Rome had not disapproved in the persons of Paul III, Benedict XIV, and the popes who had caused Noris' writings to be so thoroughly reviewed."<sup>622,623</sup>

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<sup>619</sup> chap. iii, p. 76.

<sup>620</sup> Footnote 43: *Accademia dei Lincei: Biblioteca Corsiniana*, Rome, N. 1485, f. 193.

<sup>621</sup> Footnote 44: *Ibid.*

<sup>622</sup> Footnote 45: *Correspondance de Benoit XIV*, letter of June 25, 1749, Vol. I, p. 496.

<sup>623</sup> chap. iii, pp. 84-85.

*The apostate antipopes did not take sides and thus were heretics on this point alone*

Hence we see that in every case, the apostate antipopes did not take sides and thus allowed the dogma to be denied and the heresy to be held. They presented the dogma not as a dogma but only an allowable opinion and hence did not present the heresy as a heresy but only as an allowable opinion. There is no escaping the fact that the greatest damage to the Catholic faith was caused by the apostate antipopes who either held the heresy themselves or at least allowed the heresy to be taught as an allowable opinion and thus presented the dogma not as a dogma but only as an allowable opinion. Consequently, they also denied the infallibility of the Catholic Church, her ordinary magisterium and solemn magisterium; and thus they undermined their own authority to define doctrines and condemn heresies. If past popes were wrong regarding dogmatic teachings, then future popes can be wrong and thus there is no way to know the truth with certainty and hence the practical result is the denial of the infallibility of the Catholic Church.

### **The heresy that dead unbaptized infants are in Heaven**

Eventually the heretics placed dead unbaptized infants in Heaven or with a hope of being in Heaven and thus these infants see the Face of God, the Beatific Vision. After all, if dogmas can change, according to the dogma-changer heretics, then the logical conclusion is to place these infants in Heaven according to the heresy that these infants are everlastingly happy and united to God. Logic and other dogmas say they should be placed in Heaven because the only place souls are everlastingly happy and united to God is in Heaven. In this way these heretics upheld the dogma that there are only two everlasting places, Heaven and Gehenna, and that the only place where souls are everlasting happy and united to God is in Heaven. These heretics were less dishonest than the other heretics who banned these infants from Heaven while teaching that they are happy and united to God in an everlasting third or middle place between Gehenna and Heaven.

### *Apostate Antipope John Paul II*

One such heretic who places dead unbaptized infants in Heaven is the apostate Antipope John Paul II. He was the most prominent heretic to teach that dead unbaptized infants are “living in the Lord” and thus are in Heaven:

Apostate Antipope John Paul II, *Evangelium Vitae*, 1995: “99.3. I would now like to say a special word to *women who have had an abortion...* You will come to understand that nothing is definitively lost and you will also be able to ask forgiveness from your child, who is now living in the Lord.”

Now some can say that he is not teaching they are in Heaven and thus are the faithful but are united to God and thus happy in a everlasting third or middle place between Gehenna and Heaven, which is what the apostate Thomas Aquinas and other taught. But when one considers the catechism he approved, it is clear that he means they are in Heaven, even though he never explicitly says so:

Apostate Antipope John Paul II, Vatican II’s *Catechism of the Catholic Church*, 1994: “The Necessity of Baptism - 1261. As regards *children who have died without Baptism*, the Church can only entrust them to the mercy of God, as she does in her funeral rites for them. Indeed, the great mercy of God who desires that all men should be saved, and Jesus’ tenderness toward children which caused him to say: ‘Let the children come to me, do not hinder them,’ allow us to hope that there is a way of salvation for children who have died without Baptism...”

Here he teaches they may be saved and thus may be in Heaven. This is also proved when he teaches that funeral rites are offered for them, which is yet another heresy. Funeral rites are only allowed for the faithful who died in good standing. It is a dogma from AD 33 that funerals and other prayers must not be offered up for those who died outside the Catholic Church and thus for those who died as non-members of the Catholic Church. Even though the *1917 Code of Canon Law* is invalid and heretical, it teaches the truth in this regard in the parts I have quoted below:

“Canon 1239. Unbaptized persons must not be buried from a church.

“Canon 1241. When ecclesiastical burial had to be denied to a person it is also forbidden to have for him any funeral Mass, anniversary, or other public funeral services.”

From the information I have, the first time the heresy that funerals and other prayers were allowed to be offered for those who died as non-members of the Catholic Church, such as for dead unbaptized infants, was at the apostate Second Vatican Council, as you read in the following section.

### *Apostate Antipope Benedict XVI*

International Theological Commission, *The Hope Of Salvation For Infants Who Die Without Being Baptised*, confirmed By Apostate Antipope Benedict XVI, 2007:

Introduction: The theme “The Hope of Salvation for Infants who Die Without Being Baptized” was placed under the study of the International Theological Commission. In order to prepare for this study, a Committee was formed comprised by Most Rev. Ignazio Sanna, Most Rev. Basil Kyu-Man Cho, Rev. Peter Damien Akpunonu, Rev. Adelbert Denaux, Rev. Gilles Emery, OP, Msgr. Ricardo Ferrara, Msgr. István Ivancsó, Msgr. Paul McPartlan, Rev. Dominic Veliath, SDB (President of the Committee), and Sr. Sarah Butler, MSTB. The Committee also received the collaboration of Rev. Luis Ladaria, SJ, the Secretary General of the International Theological Commission, and Msgr. Guido Pozzo, the Assistant to the ITC, as well as other members of the Commission. The general discussion on the theme took place during the plenary sessions of the ITC, held in Rome. In October 2005 and October 2006. This present text was approved *in forma specifica* by the members of the Commission, and was subsequently submitted to its President, Cardinal William Levada who, upon receiving the approval of the Holy Father in an audience granted on January 19, 2007, approved the text for publication.

“95. ... Though some medieval theologians maintained the possibility of an intermediate, natural, destiny, gained by the grace of Christ (*gratia sanans*), namely Limbo, we consider such a solution problematic and wish to indicate that other approaches are possible, based on hope for a redemptive grace given to unbaptised infants who die which opens for them the way to heaven. We believe that, in the development of doctrine, the solution in terms of Limbo can be surpassed in view of a greater theological hope...

“99. ... It is especially in the liturgy of the Church that this role becomes manifest, as the Church prays and intercedes for all, including unbaptised infants who die.

100. Before Vatican II, in the Latin Church, there was no Christian funeral rite for unbaptised infants and such infants were buried in unconsecrated ground... Thanks to the liturgical reform after the Council, the *Roman Missal* now has a funeral Mass for a child who died before Baptism, and there are also special prayers for such a situation in the *Ordo Exsequiarum*...

“102. Within the hope that the Church bears for the whole of humanity and wants to proclaim afresh to the world of today, is there a hope for the salvation of infants who die without Baptism? We have carefully re-considered this complex question, with gratitude and respect... Our conclusion is that the many factors that we have considered above give serious theological and liturgical grounds for hope that unbaptised infants who die will be saved and enjoy the Beatific Vision.”

### *Apostate Antipope Francis I*

In Flight Press Conference from Panama, Aboard the Papal Plane, 1/28/2019, reported by Catholic New Agency (CNA): **“Pope Francis:** The message of mercy is for everyone... That is why I have opened up the power [for priests] to absolve abortion out of mercy, because many times, but always, they have to meet with their child. I advise many times when they call, they have this anguish: ‘Your child is in heaven, talk to him. Sing to him the lullaby that you have not sung... you have not been able to sing to him’. And there is a way for the mother to reconcile with her child.”

### **The progression of the heresies among theologians, prelates, and clerics**

The progression of these heresies depends upon the heresy that dogmas can change their meaning because for the first 1200 years of the Catholic Church the dogma was that dead unbaptized infants are in forever in Gehenna and suffer the pain of hellfire. And this was and still is forever the dogma.

1. But then the dogma changers came along and said that the new dogma is that while these infants are in Gehenna and suffer pain they do not suffer the pain of hellfire.
2. But then the dogma changers came along again and said that the new dogma is that these infants are forever in the Limbo of Children and suffer no pain but are not happy and united to God. Hence they are in a neutral state.
3. But then the dogma changers came along again and said that the new dogma is that these infants are forever in the Limbo of Children and are happy and united to God.
4. But then the dogma changers came along again and said that the new dogma is that these infants will leave the Limbo of Children and forever live upon the face of the new earth after the General Judgment.
5. But then the dogma changers came along again and said that the new dogma is that these infants are in Heaven and thus see the Face of God, the Beatific Vision.



<b>Regarding those who died with only original sin (such as dead unbaptized infants)</b>	
<p><b>Dogma</b></p> <p>In Gehenna and suffer hellfire</p>	<p>St. Augustine, <i>Sermon 294</i>, 413: “3. ...The Lord is going to come and pass judgment on the living and the dead, as the gospel says, and to make two groups, on the right hand and on the left. To those on the left he is going to say, ‘Go into the eternal fire, which has been prepared for the devil and his angels’ (Mt 25:41); to those on the right he is going to say, ‘Come, you blessed of my Father, receive the kingdom which has been prepared for you from the origin of the world’ (Mt 25:34). On this side he mentions the kingdom, on that damnation with the devil. There is no middle place left where you can put babies... What will be happening on the left? Go into the eternal fire.”</p> <p>St. Augustine, <i>Letter 166</i>, 415: “21. ...That infants are born under the guilt of this offense is believed by the whole Church... 25. ..Let no one hold any opinion contrary to the manifest belief of the Apostle... That they are damned if the so depart the body is the testimony of the Holy Scripture and of Holy Church.”</p> <p>Pope Saint Zosimus, <i>Sixteenth Council of Carthage</i>, 418 AD: “[Infallible] Canon 3.1. If any man says that in the kingdom of heaven or elsewhere there is a certain middle place, where children who die unbaptized live in bliss (<i>beate vivant</i>), whereas without baptism they cannot enter into the kingdom of heaven, that is, into eternal life, let him be anathema. For when the Lord says: ‘Unless a man be born again of water and the Holy Spirit, he shall not enter into the kingdom of God’, what Catholic will doubt that he will be a partner of the devil who has not deserved to be a coheir of Christ? For he who lacks the right part will without doubt run to the left. [Mt. 25:41]”</p>
<p><b>Heresy 1</b></p> <p>In Gehenna and suffer but not from hellfire</p>	<p>Apostate Peter Lombard, <i>Sentences</i>, 1150: “Such little ones will be damned not for the actual sins of their parents, nor even for the actual sins of our first parent, but for his original sin, which is drawn from their parents, in virtue of this, that <u>they are not going to feel any pain of the material fire</u>, and/or of the worm of conscience, except that they shall lack in perpetuity the Vision of God.”<sup>624</sup></p>
<p><b>Heresy 2</b></p> <p>In the Limbo of Children forever, in a neutral state</p>	<p>Apostate Antipope Innocent III, <i>Maiores Ecclesiae causas</i>, 1201: “The punishment of original sin is deprivation of the vision of God, but the punishment of actual sin is the torments of everlasting hell.”<sup>625</sup></p> <p>Apostate Bonaventure, <i>The Breviloquium</i>, 13th century: “On the Corruption Effected by Original Sin: “6. ...Original sin does not demand after this life that they suffer the punishment of the senses in hell.”<sup>626</sup></p>

<sup>624</sup> b. 2, dist. 33, c. 2.

<sup>625</sup> Letter to Humberto, the Archbishop of Arelatensem, 1201: CIC Decr. Gerg. III, 42, 3: Frdbg II 644 sq; Reht II 619 sq; Pth 1479. The Effect of Baptism (and the Character); D. 410.

<sup>626</sup> pt 3, c. 5.

<p><b>Heresy 3</b></p> <p>In the Limbo of Children forever, and happy and united to God</p>	<p>Apostate Thomas Aquinas, <i>Summa</i>: “Reply to Objection 5. Although unbaptized children are separated from God as regards the union of glory, they are not utterly separated from him: in fact they are united to him by their share of natural goods, and so will also be able to rejoice in him by their natural knowledge and love.”<sup>627</sup></p>
<p><b>Heresy 4</b></p> <p>Will leave Limbo of Children and be in the New Earth</p>	<p>Apostate Rev. Girolamo Savonarola, <i>The Triumph of the Cross</i>, 1497: “He who dies in original sin is deprived of eternal life; but he is not, therefore and thereby, subjected to any sorrow or suffering... Neither does such a soul suffer any sensible pain. On the contrary, it is endowed with all perfection proper to human nature—such as the knowledge of all natural things, and even the contemplation, by means of creatures, of such as are Divine. It enjoys all the happiness which human nature can enjoy. Furthermore, God confers upon these souls certain supernatural gifts—such as immortality, and impassibility of body—so that they are not subject to human infirmity; nor will they ever suffer sensible pain. And, although we believe that the abode of these souls is Limbo, the place of their habitation signifies but little. My private opinion is that after the resurrection, they will dwell on the purified and glorified earth.”<sup>628</sup></p>
<p><b>Heresy 5</b></p> <p>In Heaven</p>	<p>Apostate Antipope John Paul II, <i>Evangelium Vitae</i>, 1995: “99.3. I would now like to say a special word to <i>women who have had an abortion</i>... You will come to understand that nothing is definitively lost and you will also be able to ask forgiveness from your child, who is now living in the Lord.”</p> <p>Apostate Antipope John Paul II, Vatican II’s <i>Catechism of the Catholic Church</i>, 1994: “The Necessity of Baptism - 1261. ...Allow us to hope that there is a way of salvation for children who have died without Baptism...”</p> <p>Apostate Antipope Benedict XVI: “102. ...Our conclusion is that the many factors that we have considered above give serious theological and liturgical grounds for hope that unbaptised infants who die will be saved and enjoy the Beatific Vision.”<sup>629</sup></p> <p>Apostate Antipope Francis I: “<b>Pope Francis:</b> The message of mercy is for everyone... That is why I have opened up the power [for priests] to absolve abortion out of mercy, because many times, but always, they have to meet with their child. I advise many times when they call, they have this anguish: ‘Your child is in heaven, talk to him. Sing to him the lullaby that you have not sung... you have not been able to sing to him’. And there is a way for the mother to reconcile with her child.”<sup>630</sup></p>

<sup>627</sup> supp., App. I, q. 1, a. 2.

<sup>628</sup> c. 9 (The Christian Doctrine of Original Sin Is Neither Unreasonable Nor Incredible), pp. 121-123.

<sup>629</sup> International Theological Commission, *The Hope Of Salvation For Infants Who Die Without Being Baptised*, confirmed By Apostate Antipope Benedict XVI, 2007:

<sup>630</sup> In Flight Press Conference from Panama, Aboard the Papal Plane, 1/28/2019, reported by Catholic New Agency (CNA).

For example, apostate Antipope Benedict XVI was preparing to officially replace the heresy that dead unbaptized infants are in an everlasting middle place called Limbo between Heaven and Gehenna with the heresy that they are in Heaven:

*The Times Online*, “Pope tries to win hearts and minds by saving souls of unbaptised babies,” by Ruth Gledhill and Richard Owen, October 4, 2006: “The Pope [Benedict XVI] will cast aside centuries of Catholic belief later this week by abolishing formally the concept of limbo, in a gesture calculated to help to win the souls of millions of babies in the developing world for Christ. All the evidence suggests that Benedict XVI never believed in the idea anyway. ...For the Church, looking to spread the faith in countries with a high infant mortality rate, now is a good time to make it absolutely clear that stillborn babies of Christian mothers go direct to Heaven...

“Christians hold that Heaven is a state of union with God, while Hell is separation from God. They have long wrestled, however, ...with the fate of unbaptised children... The answer since the 13th century has been limbo, ...[a] halfway house between Heaven and Hell. ...The Pope is expected to abolish... ‘limbus infantium’ [limbo of children], where the souls of unbaptised infants go...

“Even though it has never been part of the Church’s doctrine formally, the existence of limbo was taught until recently to Catholics around the world. ...But its lack of doctrinal authority has long failed to impress the Pope who was recorded as saying before his election: ‘Personally, I would let it drop, since it has always been only a theological hypothesis.’

“This week a 30-strong Vatican international commission of theologians, which has been examining limbo, began its final deliberations. Vatican sources said it had concluded that all children who die do so in the expectation of ‘the universal salvation of God’ and the ‘mediation of Christ’, whether baptised or not.

“The theologians’ finding is that God wishes all souls to be saved, and that the souls of unbaptised children are entrusted to a ‘merciful God’ whose ways of ensuring salvation cannot be known. ‘In effect, this means that all children who die go to Heaven,’ one source said.”

(For the report, see in this book “The Heresy that They Are in Heaven: Apostate Antipope Benedict XVI,” p. [403](#).)

### **The progression of the heresies among laymen**

All of the heresies regarding dead unbaptized infants were at first only held and known by the apostate theologians, prelates, and some clerics. Once the majority of theologians, apostate antipopes, bishops, and priests were infected with these heresies, the heresies then began to enter books that teach laymen, such as catechisms. From the information I have, the first time this heresy entered imprimatured books that teach laymen was in the last part of the 19th century:

*Limbo: Unsettled Question*, by apostate Rev. George J. Dyer, S.T.D, 1964: “To my surprise I discovered that the idea of limbo apparently failed to take root very deeply in the minds of the faithful during the nineteenth or twentieth centuries. Using the catechetical literature of the period as a measuring device, we find that in the nineteenth century only half the catechists surveyed taught the existence of limbo; and only two of these mentioned it by name. Of the twentieth-century catechetical writings, one-third of the sixty-six tabulated could be said to teach the doctrine of limbo, while only one author in six mentioned it by name.”<sup>631</sup>

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<sup>631</sup> Freedom of Theologians, pp. 89-90.

1) *These infants are in Limbo and suffer no pain but does not say they are happy*

The following catechisms teach that the heresy that dead unbaptized infants are in the Limbo of the Children and suffer no pain but does not say one way or the other if they are happy or not.

1885 - Baltimore Catechism, No. 3

*Baltimore Catechism*, No. 3 (original), 1885: “**Q. 632.** Where will persons go who—such as infants—have not committed actual sin and who, through no fault of theirs, die without baptism? **A.** Persons, such as infants, who have not committed actual sin and who, through no fault of theirs, die without baptism, cannot enter heaven; but it is the common belief they will go to some place similar to Limbo, where they will be free from suffering, though deprived of the happiness of heaven.”

1910 - A Compendium of Catechetical Instruction (aka The Pius X Catechism)

*A Compendium of Catechetical Instruction* (also known as the *Catechism of Pope Pius X*), Monsignor John Hagan, 1910, English edition translated from a French version:

“Babies dead without baptism go to Limbo, where they do not enjoy God, but neither do they suffer, because, having original sin alone, they do not deserve paradise, but neither do they merit hell or purgatory.”

2) *These infants are not in Gehenna nor Heaven and are happy*

1892 - An Explanation of the Baltimore Catechism of Christian Doctrine

In 1892, in the *An Explanation of the Baltimore Catechism of Christian Doctrine*, laymen were taught that dead unbaptized infants are not in hell (meaning Gehenna) and are not in Heaven and thus are in an everlasting third or middle place between Gehenna and Heaven. But it does not use the word Limbo which leaves open the possibility that they are not even in the underworld. And it also teaches these infants are happy but it does not say they are united to God.

The *An Explanation of the Baltimore Catechism of Christian Doctrine*, in 1892<sup>632</sup> is commonly referred to as the *Baltimore Catechism No. 4*, but it is not actually a Baltimore Catechism. It is a textbook that further explains the answers in the original *Baltimore Catechism No. 2*. Below is the heretical explanation to the answer of Question 154. This explanation, which is not contained in the *Baltimore Catechism No. 2*, teaches these heresies:

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

**Author:** Rev. Thomas L. Kinkead

**Publisher:** Benzinger Brothers, 1892

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

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

**Approved by:** Cardinal Gibbons, Most Rev. M. A. Corrigan, Most Rev. William Henry Elder, Most Rev. P. J. Ryan, Right Rev. Dennis M. Bradley, Right Rev. Thomas F. Brennan, Right Rev. H. Gabriels, Right Rev. Leo Haid, Right Rev. John

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<sup>632</sup> This catechism and the previous *Baltimore Catechism #3* also introduced the Salvation Heresy to laymen for the first time by teaching that certain Protestants who die in their false religions can be saved. (See in this book “Salvation Heresy Enters Catechisms in USA,” p. 314.)

J. Keane, Right Rev. Wm. Geo. McCloskey, Right Rev. Camillus P. Maes, Right Rev. Tobias Mullen, Right Rev. H. P. Northrop, Right Rev. Henry Joseph Richter, Right Rev. S. V. Ryan, Rev. H. A. Brann, Rev. Richard Brennan, Rev. Andrew J. Clancy, Rev. Chas H. Colton, Rev. M. J. Considine, Rev. J. Dougherty, Rev. John F. Kearney, Rev. Michael J. Lqvelle, Rev. F. McCarthy, Rev. Edward T. McGinley, Rev. Jos. H. McMahon, Rev. D. J. McMahon, Rev. Meister, Rev. J. F. Mendl, Rev. C. M. O’Keefe, Rev. Wm. J. O’Kelly, Rev. W. Pardow, Rev. John T. Power, Rev. F. Ryan, Rev. John J. Ward, Rev. Clarence E. Woodman, Brother Azarias.

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

“[Explanation]... Those who through no fault of theirs die without Baptism, though they have never committed sin, cannot enter Heaven neither will they go to Hell. After the Last Judgment there will be no Purgatory. Where, then, will they go? God in His goodness will provide a place of rest for them, where they will not suffer and will be in a state of natural peace; but they will never see God or Heaven...”

By Hell it means Gehenna and not simply the underworld because in the same catechism it says Hell is the place where the damned go and suffer torments:

*An Explanation of the Baltimore Catechism*, 1892: “**Q. 418.** What is hell? **A.** Hell is a state to which the wicked are condemned, and in which they are deprived of the sight of God for all eternity, and are in dreadful torments.”

Hence the answer to Question 154 says these infants are happy and thus cannot be in Hell (meaning Gehenna) and that they are not in Heaven. And it does not say exactly where they are except that they are somewhere between Gehenna and Heaven, which can mean in the underworld in the Limbo of Children or in a place between the underworld and Heaven.

But this same book, *An Explanation of the Baltimore Catechism*, contradicts its heretical teaching that these infants are not in hell or heaven but in an everlasting middle place between heaven and hell. It teaches in the answer to Question 412 that there are only three places where souls go after they die: heaven, hell, or purgatory, and only two of them are everlasting:

*An Explanation of the Baltimore Catechism*, 1892: “**Q. 412.** What are the rewards or punishments appointed for men’s souls after the Particular Judgment? **A.** The rewards or punishments appointed for men’s souls after the Particular Judgment are Heaven, Purgatory, and Hell.”

Hence according to this answer there is no everlasting middle place where souls go after their particular judgment. It correctly teaches the dogma that there are only two everlasting places where souls go: Heaven or Hell. But in the explanation to Question 154 it says these infants exit forever not in Heaven or Hell:

*An Explanation of the Baltimore Catechism*, 1892, Explanation to Answer 154: “Those who through no fault of theirs die without Baptism, though they have never committed sin, cannot enter Heaven neither will they go to Hell. After the Last Judgment there will be no Purgatory. Where, then, will they go? God in His goodness will provide a place of rest for them, where they will not suffer and will be in a state of natural peace; but they will never see God or Heaven...”

Hence the explanation to Question 154 invented a third everlasting place between Heaven and Hell, which the same book condemns in the answer to Question 412 that correctly teaches there are only two everlasting places where souls go: Heaven or Hell. The people who wrote and approved this book were not only notorious heretics but also very stupid criminals. A simple child can catch their contradictions.

And there are more contradictions in this book. The explanation of the answer to Question 154 teaches the heresy that those who died with the sole guilt of original sin are peaceful and hence happy:

*An Explanation of the Baltimore Catechism*, 1892, Explanation to Answer 154:  
“...Those who through no fault of theirs die without Baptism, though they have never committed sin...will be in a state of natural peace...”

Yet, the same book correctly teaches that these infants cannot be peaceful and happy because of the punishments due to original sin that can only be remitted when the sin is remitted. The answer to Question 45 correctly teaches that one of the punishments due to original sin is loss of true happiness:

*An Explanation of the Baltimore Catechism*, 1892: “**45 Q.** What evil befell us on account of the disobedience of our first parents? **A.** On account of the disobedience of our first parents we all share in their sin and punishment, as we should have shared in their happiness if they had remained faithful.”

But the explanation to Answer 154 teaches that these are peaceful and hence happy, while Answer 45 correctly says that original sin causes the loss of true happiness that Adam had before the original sin.

And the answer to Question 46 correctly teaches the various punishments due to original sin, which make true everlasting peace and happiness impossible:

*An Explanation of the Baltimore Catechism*, 1892: “**46 Q.** What other effects followed from the sin of our first parents? **A.** Our nature was corrupted by the sin of our first parents, which darkened our understanding, weakened our will, and left us a strong inclination to evil.”

While Answer 46 correctly teaches that all who have original sin are inflicted with these punishments, the explanation to Answer 154 teaches by implication that all the punishments due to original sin are remitted for those who died with the sole guilt of original sin because they are peaceful and hence happy even though the sin remains.

And the following explanation to Answer 153 correctly teaches that the punishments due to original sin are only remitted by baptism:

*An Explanation of the Baltimore Catechism*, 1892, Explanation to Answer 153:  
“...Besides remitting the sins themselves, Baptism remits all the temporal punishment due to them.”

But the explanation to Answer 154 teaches that all the temporal punishments due to original sin are remitted without the grace of baptism and thus without the sin being remitted for infants who died with the sole guilt of original sin:

*An Explanation of the Baltimore Catechism*, 1892, Explanation to Answer 154:  
“...Those who through no fault of theirs die without Baptism, though they have never committed sin...will be in a state of natural peace...”

### 3) *These infants are in Heaven*

#### 1994 – Catechism of the Catholic Church

The first catechism to teach the heresy that dead unbaptized infants are in Heaven was the *Catechism of the Catholic Church*, which was confirmed and promulgated by apostate Antipope John Paul II and published in 1994:

Apostate Antipope John Paul II, Vatican II's *Catechism of the Catholic Church*, 1994: "The Necessity of Baptism - 1261. As regards *children who have died without Baptism*, the Church can only entrust them to the mercy of God, as she does in her funeral rites for them. Indeed, the great mercy of God who desires that all men should be saved, and Jesus' tenderness toward children which caused him to say: 'Let the children come to me, do not hinder them,' allow us to hope that there is a way of salvation for children who have died without Baptism..."

(See in this book "The Heresy that They Are in Heaven: Apostate Antipope John Paul II," p. [402](#).)

## Beware of the Lie about St. Augustine's Early Teachings on Dead Unbaptized Infants

*Lie about St. Augustine's early teachings on original sin*

### The lie that in St. Augustine's early days he did not believe original sin is a real sin

Beware of the heretics who lie about St. Augustine's early teaching on original sin. They say that he believe original sin was not a real sin that thus caused guilt. The truth is that St. Augustine always believed original sin was a real sin that thus caused real guilt:

*History of Dogmas*, by apostate J. Tixeront, 1923: "This sin of Adam has been transmitted to his descendants. This is original sin. We know from St. Augustine himself that his opponents charged him with having varied, in this matter, from the teaching of his earlier writings.<sup>633</sup> We even know what texts were cited in proof of this allegation: one was from the *De vera religione*, [A.D. 389-391], 27, two from the *De Genesi contra manichaeos*, II, 43 [before A.D. 391], two from the *De libero arbitrio*, [A.D. 388-395], III, 49, 50, one from the *De duabus animabus*, [c. 392], 12, and another from the *Acta contra Fortunatum*, [A.D. 392], 21.<sup>634</sup> The reader will observe that almost all of these works were written against the Manicheans. Their author denied the existence of a nature evil in itself, and insisted on the existence of freewill.

"The Bishop of Hippo protested vigorously against the accusation of variation and maintained that he had always believed and taught, concerning the existence of original sin, what the Church believes and teaches.<sup>635</sup> His asseveration was not unfounded, and it is true that, even taking those writings which he composed first or almost first, we find in them either an explicit mention or an implication, if not of the doctrine of original sin properly so called, at least of the doctrine of a fall, of a loss which befalls our nature *ex traduce* and has its source in the sin of Adam.<sup>636</sup> But, after the year 397, St. Augustine's thoughts gain in precision, completeness and cogency. Later on we shall study his conception of original sin and his teaching on the subject. We may remark too that it is impossible for us even merely to enumerate all the passages in which he affirms the existence of that sin. We may with more profit point out immediately the proofs which he gave to the Pelagians in support of his assertion."<sup>637</sup>

### Some of his early teaching on original sin

Here are some examples from the early teachings of St. Augustine that prove that he believed original sin is a real sin that thus causes read guilt:

#### *Miscellany of Questions in Response to Simplician, 397*

St. Augustine, *Miscellany of Questions in Response to Simplician*, 397: "15. ... 'In Adam all die' (1Cor. 15: 22) and to Adam the entire human race traces the origin of its sin against God. Sinful humanity must pay a debt of punishment to the supreme

<sup>633</sup> Footnote 113: *Contra Iulian.*, VI, 39.

<sup>634</sup> Footnote 114: Cf. according to the order, *Retractat.*, I, 13, 5; I, 10, 3; I, 9, 3; I, 15, 2; I, 16, 2.

<sup>635</sup> Footnote 115: *Contra Iulian.*, VI, 39.

<sup>636</sup> Footnote 116: Cf. for instance: *De libero arbitrio*, III, 31; III, 54; *De moribus Ecclesiae*, I, 35; *De divers, quest, ad Simplic.*, I, qu. I, 10.

<sup>637</sup> v. ii, St. Augustine and Pelagianism, pp. 461-462.

divine justice... 20. ...But carnal concupiscence now reigns as a result of the penalty of sin and has thrown the whole human race into confusion, making of it one lump in which the original guilt remains throughout.”<sup>638</sup>

### In 430 St. Augustine says he always believed original sin is a real sin

Here is where he teaches that he always believed that original sin is a real sin that hence causes real guilt:

St. Augustine, *Against Julian*, 430: “39. You say that I also have changed my opinions and that at the beginning of my conversion I agreed with you, You deceive or are deceived in misrepresenting what I say now, or in not understanding, or, worse, not reading what I said then. I have always held from the beginning of my conversion, and I now hold, that through one man sin entered into the world and through sin death, and thus death has passed to all men; in whom all have sinned. There are books extant which I wrote as a layman at the very beginning of my conversion. I was not then as learned in sacred Scripture as later on, yet I held and also said, when there was need to speak, nothing on this matter except what the whole Church has from the earliest times learned and taught; namely, that the human race, as a consequence of original sin, has deservedly fallen into these great and manifest miseries in which man is like to vanity: his days pass away like a shadow; all things are vanity and every man living.”<sup>639</sup>

There is no reason for St. Augustine to lie about this as he was always willing to correct himself and make it public as he did in his *Retractations*. Hence if he had changed his position on original sin, he would have said so in his *Retractations*. Instead, he did the opposite. As you will read below, he maintains time and time again in his *Retractations* in regards to his earlier works that he always believed original sin is a real sin that thus causes real guilt.

Here is one example of many of his early works in which he teaches the dogma that original sin is a real sin that hence cause guilt and punishment:

St. Augustine, *Miscellany of Questions in Response to Simplician*, 397: “15. ...‘In Adam all die’ (1Cor. 15: 22) and to Adam the entire human race traces the origin of its sin against God. Sinful humanity must pay a debt of punishment to the supreme divine justice.”<sup>640</sup>

### In context “It is not sin if it is not committed by one’s own will”

Before St. Augustine refuted the Pelagians, he refuted the Manicheans. The Manicheans held the heresies that there are two gods, a good god and an evil god. The evil god created evil souls and that is how evil came into the world and thus not by man sinning against God. Hence, according to their heresy, their god is the author of sin not man. St. Augustine’s main point was that all of men’s sins come from men when they use their freewill to choose to sin and not from God. Therefore, he correctly teaches that God created all things good and sin came into the world when angels and humans used their freewill to sin. Hence he correctly said “It is not sin if it is not committed by one’s own will.” Later, the Pelagians took this teaching of St. Augustine’s out of context to defend their heresies that original sin is not a real sin because those who inherit it did not commit it. St. Augustine correctly and dogmatically answered that even original sin was committed, by Adam and Eve, and thus is a real sin that causes real guilt to them and all who inherit it. Hence, as St. Paul says, all who inherited original sin “have sinned” (Rom. 5:12). What

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<sup>638</sup> The Second Question on Romans 9:10-29.

<sup>639</sup> b. 6, c. 12.

<sup>640</sup> b. 1.

follows are these teachings of St. Augustine the Pelagians took out of context followed by his explanations in his retractations.

#### *On the True Religion, 389-391*

St. Augustine, *On the True Religion*, 389-391: “xiv, 27. If the defect we call sin overtook a man against his will, like a fever, the penalty which follows the sinner and is called condemnation would rightly seem to be unjust. But in fact sin is so much a voluntary evil that it is not sin at all unless it is voluntary. This is so obvious that no one denies it, either of the handful of the learned or of the mass of the unlearned. We must either say that no sin has been committed or confess that it has been willingly committed. No one can rightly deny that a soul has sinned who admits that it can be corrected by penitence, that the penitent should be pardoned, or that he who continues in sin is condemned by the just law of God. Lastly, if it is not by the exercise of will that we do wrong, no one at all is to be censured or warned. If you take away censure and warning, the Christian law and the whole discipline of religion is necessarily abolished. Therefore, it is by the will that sin is committed. And since there is no doubt that sins are committed, I cannot see that it can be doubted that souls have free choice in willing. God judged that men would serve him better if they served him freely. That could not be so if they served him by necessity and not by free will.”

St. Augustine, *Retractations*, 426-428, regarding his One Book on the True Religion (De vera religione liber unus): “5. ... And what is called original sin in infants, for they do not as yet use free choice of the will, is not improperly called voluntary also, because, inherited from man’s first evil will, it has become, in a certain sense, hereditary. Consequently, what I said is not incorrect: ‘Sin is so voluntary an evil that it is by no means sin if it is not voluntary.’ (Cf. *On the True Religion* 14.27)”<sup>641</sup>

#### *Two Books on Genesis, 391*

St. Augustine, *Two Books on Genesis*, before 391: “We... say... that no nature is harmed by any sins except its own; and we say that God is so good, so just, so immune to harm, that he neither sins, nor does any harm to anyone who has refused to sin, and neither does anyone who has decided to sin do any harm to him.”<sup>642</sup>

St. Augustine, *Retractations*, 426-428, regarding his Two Books on Genesis, Against the Manichaeans (De Genesi adversus Manicheos libri duo): “3. ... Moreover, I said: ‘Sins harm only the nature of him who commits them.’ ... The Pelagians, of course, can ascribe this opinion to their belief and, accordingly, can say that the sins of another have not harmed infants on the ground that I said: ‘Sins harm only the nature of him who commits them.’ Hence, they do not realize that infants, who assuredly possess human nature, inherit original sin because in the first men human nature has sinned, and for this reason, ‘Sins harm only the nature of him who commits them.’ Indeed, ‘by one man’ in whom all have sinned, ‘sin entered into the world.’ For I did not say, ‘only the man,’ but I said: ‘Sins harm only the nature of him who commits them.’”<sup>643</sup>

#### *Against Fortunatus the Manichaean, 392*

St. Augustine, *Against Fortunatus the Manichaean*, 392: “AUGUSTINE said: I say it is not sin, if it be not committed by one’s own will; hence also there is reward, because of our own will we do right. Or if he who sins unwillingly deserves

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<sup>641</sup> b. 1, c. 12,

<sup>642</sup> b. 2, c. 43.

<sup>643</sup> b. 1, c. 9.

punishment, he who unwillingly does well ought to deserve reward. But who doubts that reward is only bestowed upon him who does something of good will? From which we know that punishment also is inflicted upon him who does something of ill will.”<sup>644</sup>

St. Augustine, *Retractations*, 426-428, regarding his Acts against Fortunatus the Manichaeon (Acta contra Fortunatum Manicheum, liber unus): “1. At the same period of my priesthood, I argued against a certain Fortunatus, a priest of the Manichaeans... I affirmed that, the evil of mankind has sprung from free choice of the will.”<sup>645</sup>

### *On Book on the Two Souls, 392*

St. Augustine, *One Book on the Two Souls*, 392: “16. ...They [the Manicheans] say that there are two kinds of souls, the one good...the other evil... 17. ...If [souls are] evil, are they so by nature or by will? But by nature souls can in no way be evil... For to speak of souls, and that they are evil, and that they do not sin, is full of madness; but to say that they sin without will, is great craziness, and to hold any one guilty of sin for not doing what he could not do, belongs to the height of iniquity and insanity. Wherefore whatever these souls do, if they do it by nature not by will, that is, if they are wanting in a movement of mind free both for doing and not doing, if finally no power of abstaining from their work is conceded to them; we cannot hold that the sin is theirs. But all confess both that evil souls are justly and souls that have not sinned are unjustly condemned; therefore they confess that those souls are evil that sin. But these, as reason teaches, do not sin. Therefore the extraneous class of evil souls of the Manicheans, whatever it may be, is a non-entity.”<sup>646</sup>

Catholic University of America’s commentary of St. Augustine’s *Retractations*: *One Book on the Two Souls*: “In the present work, composed about 391 or 392, Augustine, by forceful arguments based on faith and reason, denies this dual existence. Every soul, he affirms, inasmuch as it is animated, comes from God, the source of life; the origin of sin is in free choice of the will; sin is not, therefore, attributable to an evil soul. According to this argument, each man is personally responsible for his own sins. Augustine devotes a great deal of space, comparatively speaking, to this treatise in the present chapter of his *Retractations*, where he cites several passages and examines them critically. Here, his discussion is characterized mainly by prolonged, detailed explanations and, in general, by a defense of his position to avoid misinterpretation or to clarify it. In three instances, he defines sin and holds that his definitions are tenable. Admitting that the Pelagians could use one of his statements to support their view on original sin, he upholds his statement on original sin and elaborates on it. In more than one case, his explanations involve a defense of free choice of the will and of original sin, an argument he repeated in subsequent writings.”

St. Augustine, *Retractations*, 426-428, on his *One Book on the Two Souls* (De duabus animabus liber unus): “2. Likewise, the Pelagians can think that my statement: ‘Sin is indeed nowhere but in the will,’ was made to their advantage because of little children whom they deny have original sin which is remitted for them in baptism because they do not as yet use free choice of will, just as if, in truth, the sin which we say they derive originally from Adam, that is, by being implicated in his guilt and for this reason are held liable to punishment, could ever be except in the will, by which will it was committed when the transgression of the divine command was made...”

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<sup>644</sup> Disputation of the Second Day, 21.

<sup>645</sup> b. 1, 15.

<sup>646</sup> c. 12.

“5. ...They say: ‘Why, then, do you speak of the sin of little children whose will you do not hold guilty?’ I reply that they are held guilty, not by reason of the individual nature of the will, but by reason of their origin. For what is every man on earth by origin but Adam? Furthermore, Adam undoubtedly had a will, and when he had sinned voluntarily, through him ‘sin entered into the world.’ ...

“6. ...And again, with regard to what I said: ‘To hold anyone guilty of sin because he did not do what he could not do is the height of injustice and madness,’ they say: ‘Why, then, are little children held guilty?’ I reply that they are held guilty because of their origin from him who did not do what he could do, namely, keep the divine commandments. Moreover, what I said: ‘Whatever these souls do, if they do it by nature, not by will, that is, if they lack a movement of the spirit free both to do and not to do, if finally, no power of abstaining from their action is given to them, we cannot consider the sin theirs,’ does not raise a question about little children who are held guilty because of the origin of that man who sinned voluntarily since he did not lack ‘movement of the spirit both to do and not to do,’ and, therefore, had the highest power to refrain from the evil act...

“4. ...For thus, again, it is made clear that without the will there is no sin, either actual or original.”<sup>647</sup>

### *Lie about St. Augustine’s early teaching on dead unbaptized infants*

These heretics lied about St. Augustine’s teachings on original sin in order to lie about his teachings on dead unbaptized infants. If St. Augustine, in his early day, did teach original sin is not a real sin that thus causes real guilt, then they can say that he also, in his early days, believed that dead unbaptized infants are not punished because but only deprived of the Beatific Vision because they were not guilty of any sin.

Two such liars are the apostates Alphonsus de Liguori and J. Tixeront. And both not only mistranslate Augustine’s teaching but also misinterpret it:

Apostate Alphonsus de Liguori, *The Great Means Of Salvation And Perfection*, 18th century: “Children who die without baptism: “Objectors oppose to this the teaching of St. Augustine, who in some places shows that his opinion was that children are condemned even to the pain of sense. ...And in another place he writes that it may be said that such children receive neither reward nor punishment: ‘Nor need we fear that it is impossible there should be a middle sentence between reward and punishment; since their life was midway between sin and good works.’ [Footnote 3: De Lib. Arb. 1. 3, c. 23.]”<sup>648</sup>

*History of Dogmas*, by apostate J. Tixeront, 1923: “A last consequence of original sin—one which is implied in the preceding—is the damnation of those children who die without baptism. In the *De libero arbitrio*, III, 66, written in the years 388-395, St. Augustine had first admitted that there was for them an intermediate state that would be one neither of reward nor of punishment. But soon, considering that these children were not sinless, he concluded that they must share the common fate of mankind. Since there is no intermediate state between heaven and hell, and since they were excluded from heaven, they had to be consigned to the fire everlasting. ‘*Si autem non eruitur a potestate tenebrarum, et illic remanet parvulus; quid mireris in igne aeterno cum diabolo futurum qui in Dei regnum intrare non sinitur?*’<sup>649,650</sup>

<sup>647</sup> b. 1, c. 14.

<sup>648</sup> p. ii, chap. i, III – Children who die without baptism, pp. 129-132.

<sup>649</sup> Footnote 174: “*Contra. Julian. Op. imp.*, III, 199; *Contra. Julian.*, VI, 3; *Sermo CCXCIV*, 2-4; *De Pecc. Mer. Et remiss.*, I, 55.”

<sup>650</sup> v. ii, St. Augustine and Pelagianism, pp. 475-6.

What makes Tixeront lie even worse is that he admitted, as you read above, that St. Augustine always believed original sin is a real sin that thus causes real guilt and hence is punishable. So, how can Tixeront say above that St. Augustine, in his early days, believed dead unbaptized infants are not punished!

Both of these lying heretics, Alphonsus and Tixeront, say the St. Augustine in his work *On Free Will (De libero Arbitrio)*, which was completed between 388 and 395, taught the heresy the dead unbaptized infants are not rewarded nor punished and thus suffer no pain. Here is what St. Augustine said:

St. Augustine, *On Freewill (De libero)*, Book 3, Chapter 23, AD 395. Translated by J. H. S. Burleigh in *Augustine's Early Writings*; Published by The Westminster Press, 1953:

“66. Against this reasoning, ignorant men are wont to repeat a calumny based upon the deaths of infants and certain bodily torments with which we often see them afflicted. They say: What need had the infant to be born if it was to die before it had acquired any merit in life? How is it to be reckoned in the future judgment, seeing that it cannot be put among the just since it performed no good works, nor among the evil because it never sinned?

**I reply:** If you think of the all-embracing complexity of the universe, and the orderly connection of the whole creation throughout space and time, you will not believe that a man, whatsoever he may be, can be created superfluously. Why, not even the leaf of a tree is created superfluously. But it is idly superfluous to inquire about the merits of one who has done nothing to merit anything. There is no need to fear lest there be a life lived which is neither righteous nor sinful, nor that the judge will be able to pronounce sentence involving neither reward nor punishment.”

In St. Augustine’s reply he never says they did not sin, nor does he say they are not rewarded or punished. Instead, he says there is no need to fear that there is such a thing as a person who is neither righteous or a sinner or neither rewarded or punished and thus actually refutes any in-between state in which a person could be neither righteous or a sinner nor rewarded or punished. Note who the lying apostates Alphonsus and Tixeront misquotes this:

Apostate Tixeront: St. Augustine had first admitted that there was for them an intermediate state that would be one neither of reward nor of punishment.”

Apostate Alphonsus: “ ‘Nor need we fear that it is impossible there should be a middle sentence between reward and punishment; since their life was midway between sin and good works.’ ”

Although not accurate, the translation from Burleigh is substantially different and does not contain the word “impossible”:

St. Augustine: “There is no need to fear lest there be a life lived which is neither righteous nor sinful, nor that the judge will be able to pronounce sentence involving neither reward nor punishment.”

Here is the Latin Text from PL 32, cols 1303-4:

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**is ejus qui nihil meruerit. Non enim metuendum est  
ne vita esse potuerit media quædam inter recte fa-  
ctum atque peccatum, et sententia judicis media esse  
non possit inter præmium atque supplicium.**  
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“Non enim metuendum est ne vita esse potuerit media quadam inter recte factum atque peccatum, et sententia iudicis media esse non possit inter praemium atque supplicium.”

Here is a better translation:

“For it is not to be feared that a life could not be a kind of middle ground between righteousness and sin, and the sentence of the judge cannot be in the middle between reward and punishment.”

St. Augustine is saying that “a life could not be a kind of middle ground between righteousness and sin” and there is no reason for fear because of this. Hence, a life could only be righteous or sinful. And he is saying “the sentence of the judge cannot be in the middle between reward and punishment,” and there is no reason to fear because of this. Hence, the sentence can only be reward or punishment. He says there is no reason to fear to those who think God is unjust in doing so in regards to dead unbaptized infants because God is not unjust even though we cannot always understand his justice:

“Thou art just, O Lord: and thy judgment is right.” (Ps. 118:137)

“Neither shall king, nor tyrant in thy sight inquire about them whom thou hast destroyed. For so much then as thou art just, thou orderest all things justly: thinking it not agreeable to thy power, to condemn him who deserveth not to be punished.” (Wis. 12:14-15)

Three proofs that St. Augustine could not have taught what the two lying apostates, Alphonsus and Tixeront, want you to believe is as follows.

## FIRST

In his same work *On Freewill* in which he supposedly taught that dead unbaptized infants are not sinners and not punished, St. Augustine explicitly teaches that original sin is a real sin that causes guilt and thus punishment and makes those who have it “children of wrath”:

St. Augustine, *On Freewill (De libero)*, 395: “51. ...It is mad to have any doubt about the omnipotence or the justice of God. Therefore man’s penalty is just and is recompense for sin... It remains, therefore, that his punishment is just and comes to him because he is to be condemned...”

“54. ...Properly speaking, human nature means the blameless nature with which man was originally created. But we also use it in speaking of the nature with which we are born mortal, ignorant and subject to the flesh, which is really the penalty of sin. In this sense the apostle says: ‘We also were by nature children of wrath even as others’ (Eph. 2:3).

“55. As we are born from the first pair to a mortal life of ignorance and toil because they sinned and fell into a state of error, misery and death, so it most justly pleased the most high God, Governor of all things, to manifest from the beginning, from man’s origin, his justice **in exacting punishment**, and in human history his mercy in remitting punishment.”<sup>651</sup>

St. Augustine, *Retractations*, 426-428, on his Three Books on Freewill (*De libero arbitrio libri tres*): “5. ...Moreover, every punishment, if it is just, is punishment for sin and is called a penalty. But if the punishment is unjust—since no one doubts that it is punishment—it was imposed on man by some unjust ruler. Yet, because it would be folly to doubt the omnipotence and justice of God, this punishment [for all sins, original and actual] is just and is exacted for some sin... It follows, therefore, that this just punishment comes from man’s condemnation... 6. ...The Pelagians,

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<sup>651</sup> b. 3, chaps. 18-20.

who deny original sin, refuse to believe that this misery comes from a just condemnation.<sup>652</sup>

In other of his earlier works, St. Augustine teaches the same. (See in this book “The lie that in St. Augustine’s early days he did not believe original sin is a real sin,” p. [413](#).)

## SECOND

Whenever St. Augustine corrected himself on an opinion that he held but no longer holds and it is an important topic, he mentioned it in his *Retractations*. Hence if St. Augustine’s latter works that taught the dogma the dead unbaptized infants are in Gehenna and suffer the pain of hellfire were a correction to his earlier works, then he certainly would have said so in his *Retractations*. Yet, he says nothing of this regarding his early work *On Free Will (De Libero Arbitrio)*. Instead, he teaches the dogma, as you just read above in his *Retractation* this work:

St. Augustine, *Retractations*, 426-428, on his Three Books on Freewill (*De libero arbitrio libri tres*): “6. ...The Pelagians, who deny original sin, refuse to believe that this misery comes from a just condemnation.”<sup>653</sup>

## THIRD

In his latter works in 413 and 415, St. Augustine defends the dogma that dead unbaptized infants are in Gehenna and thus punished and suffer forever, including the pain of hellfire. And he says the heresy that denies this dogma is a new thing and was always condemned by the whole Church:

St. Augustine, *Sermon 294*, 413: “3. This is the first error that needs to be turned away from people’s ears and uprooted from their minds. This is something new in the Church previously unheard of, that there is everlasting life apart from the kingdom of heaven, eternal salvation apart from the kingdom of God... There is no middle place left where you can put babies... There you are, he has explained to you what the kingdom is and what eternal fire is so that when you confess that a baby won’t be in the kingdom, you are admitting it will be in the eternal fire. The kingdom of heaven, you see, is eternal life.”

How, then, could St. Augustine have held the heresy in his early works from 388 to 395 when in his latter works in 413 and 415 he says that the heresy is a new thing? If he held the heresy himself, then it would not be a new thing, as he would have taught it himself in his earlier works. Here is where that this heresy was always condemned by the Catholic Church and thus since AD 33:

St. Augustine, *Letter 166*, 415: “21. ... All who die do not die otherwise than in Adam, so all who shall be made alive shall not be made alive otherwise than in Christ. Wherefore whosoever tells us that any man can be made alive in the resurrection of the dead otherwise than in Christ, he is to be detested as a pestilent enemy to the common faith. Likewise, whosoever says that those children who depart out of this life without partaking of that sacrament shall be made alive in Christ, certainly contradicts the apostolic declaration, and condemns the universal Church, in which it is the practice to lose no time and run in haste to administer baptism to infant children, because it is believed, as an indubitable truth, that otherwise they cannot be made alive in Christ. Now he that is not made alive in Christ must necessarily remain under the condemnation, of which the apostle says, that ‘by the offense of one, judgment came upon all men to condemnation.’ That

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<sup>652</sup> b. 1, c. 8.

<sup>653</sup> b. 1, c. 8.

infants are born under the guilt of this offense is believed by the whole Church...  
25. ..Let no one hold any opinion contrary to the manifest belief of the Apostle... A reason must be sought and given why souls, if they are newly create for each one being born, are damned if the infants die without Christ's Sacrament. That they are damned if the so depart the body is the testimony of the Holy Scripture and of Holy Church."