

Against Vincent Ferrer

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His heresies

The notorious heretic Vincent Ferrer idolized and followed his heretical master Thomas Aquinas by denying the Catholic dogmas on original sin, the hell of the damned, predestination, and God's attributes. Vincent Ferrer is a heretic for the following reasons:

1. He denies the dogma that original sin is a real sin in the soul that causes real personal guilt in the soul.
2. He denies the dogma of the pain-causing punishments due to original sin.
3. He denies the dogma that there is no grace, love, or any other good thing in the hell of the damned; or he denies the dogma that those who die with the sole guilt of original sin are in the hell of the damned. The latter seems to be the case and thus Ferrer holds the heresy that there is a third eternal place where souls go other than the hell of the damned and Heaven.
4. He holds the heresy that those who die with the sole guilt of original sin are not damned.
5. He denies the dogma that those who die with the sole guilt of original sin are co-heirs with Satan.
6. He denies the dogmas that God is all-powerful and all-knowing and the dogma that God wants all men to be saved.
7. He is also guilty of the mortal sins of glorifying philosophy and being a Theophilosopher.

The notorious heretic Vincent Ferrer teaches that souls that die with the sole guilt of original sin are happy, united, and reconciled to God and hence are not co-heirs with Satan. He teaches the heresy that they suffer no corporeal or spiritual pain whatsoever. Hence he has the punishments due to original sin remitted while the sin remains. He is guilty of the heresy that there is a third eternal place, which he calls the Limbo of Children, where souls with the sole guilt of original sin go.

The evidence

Below is the evidence of Vincent Ferrer's heresies. Because his heresies are the same as Aquinas' heresies in this regard, see my book *Damned Infants*: "Aquinas' Heretical Beliefs That Damned Infants Are Happy and United to God" and "Aquinas' Pelagian Heresy That Original Sin Is Not a Real Sin That Causes Real Guilt" for an in-depth refutation of Ferrer's heresies. In this article I will refute only some of Ferrer's heretical examples not used by the heretic Aquinas:

The heretic 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 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.' " (A746 *Sabbato sancto Paschae*)

The heretic 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.¹ 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 a felt

¹ The heretic Ferrer shows his bad will with this interpretation because Jesus meant it were better if Judas had never existed. That was the common way of expressing this instead of saying it were better off that he were never conceived. But it is true to say that if Judas had died right after he was born with original sin only, then he would not be suffering as much in the hell of the damned as he now is because of his mortal sins. But that does not mean those who died with the sole guilt of original sin do not suffer any pain at all or that they are happy and united to God, which is heresy.

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..." (A699 Tuesday of Holy Week)

He says that souls with the sole guilt of original sin are like gold in mud

One proof that Ferrer holds the heresy that original sin is not a real sin in the soul that causes real personal guilt in the soul is when he said that those with the sole guilt of 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 does not have original sin staining the soul but only the flesh. He says original sin is exterior to the soul and not interior because the painting is still beautiful but only covered externally with mud and the gold and silver are still gold and silver but only covered externally with mud. The truth of the Catholic dogma on original sin is that the painting itself gets marred, stained, and becomes very ugly and displeasing to God. And the gold and silver rust and rot and are transformed into dung and thus are displeasing to God.

To transform Ferrer's heretical example into a dogmatic example, the picture and the gold and silver that are in the mud apply only to Catholics in a state of sanctifying grace in which their souls are free from all deadly sin, original and mortal, and thus are beautiful but in which they are still in the mud of their concupiscent flesh. They are inwardly pleasing to God and thus worthy of Heaven but outwardly stained in the concupiscent flesh that will not benefit from the redemption until the General Judgment at the end of the 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) Yet the notorious heretics Vincent Ferrer and Thomas Aquinas have the souls of those who died with the sole guilt of original sin happy and united to God and with no pain whatsoever. And Thomas says that at the General Judgment they will get glorified bodies even though they still have original sin. Hence the heretics Aquinas and Ferrer teach that the pain-causing punishments due to original sin are remitted without the sin being remitted, which is yet another heresy.

He says the only punishment for original sin is banishment from Heaven

The heretic Vincent Ferrer also denies all the pain-causing punishments due to original sin, as infallibly defined by the Catholic Church, by teaching that the only punishment caused by original sin is banishment from God:

The heretic Vincent Ferrer, “Sermon On Judas the Betrayer”: “And so since it is not a sin committed by a creature, God does not give to a creature 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.”

Hence the heretic Vincent Ferrer in his heretical example above teaches that the only punishment for original sin is banishment from Heaven. The truth of the Catholic dogma is that God not only banishes those with the sole guilt of original sin from Heaven and the Beatific Vision but also curses them with wrath, pains, and other afflictions—such as death, sweat, pain, sickness, ignorance and confusion of mind, inordinate passions, and concupiscence of the flesh. And God delivers them into the Kingdom of Satan and puts them under the control and tyrannical oppression of the Devil.

To make Ferrer’s above heretical example conform to Catholic dogma, one must say that not only did the king banish the race of their treacherous father (Adam) from his kingdom but the king also inflicted upon that race (the human race) death, sickness, ignorance and confusion of mind, concupiscent flesh, and delivered them into the kingdom and control of his wicked and tyrannical enemy. 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 heretic Vincent Ferrer lies and teaches heresy to seduce his listeners into believing his heresy.

He says they are in a third eternal place and not in a state of damnation

In the below quote the heretic Vincent Ferrer teaches the heresy that there is a third eternal place other than the hell of the damned and Heaven. And he calls this third eternal place the Limbo of Children where he says that those who die with the sole guilt of original sin go. He also teaches the heresy that these souls are not damned:

The heretic 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...”

The heretic Vincent Ferrer, “Sermon for Holy Saturday,” Colossians 3: “Limbo: Neither do these children grieve. To these... 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.’ ”

Hence the heretic Ferrer teaches the heresy that those who die with the sole guilt of original sin are not in “the place of the damned” (the hell of the damned) and thus are not damned. Below, again, he teaches that these souls are not in the hell of the damned:

The heretic Vincent Ferrer, “Sermon On Judas the Betrayer”: “... They were not in hell [*in perditione*], so he does not give them punishment of the senses. And so Job in the person of the damned says, ‘Why did I not die in the womb, why did I not perish when I came out of the belly? Why received upon the knees? Why suckled at the breasts? For now I should have been asleep and still.’ (Job 3:11-13). Note, ‘and still,’ namely with the other children in limbo, because in the hell of the damned there is no silence, but tumult and outcries of pain.”

Hence the heretic Ferrer teaches that those who die with the sole guilt of original sin are not in the “hell of the damned” where “there is no silence, but tumult and outcries of pain.” Therefore he places those who die with the sole guilt of original sin in a third eternal place other than the hell of the damned and Heaven, which is heresy, and calls that place the Limbo of Children. And he teaches the heresy that these souls are not damned.

He blames God for original sin and implies God does not want all men to be saved

In the below quote the heretic Vincent Ferrer says that God could have made men in a different way so that they would not have committed the original sin. Hence he has God as the author and originator of original sin and not Adam and Eve, not men. This heresy also denies freewill and has God creating certain men to be evil without any hope to be good, which is Calvin’s heresy on predestination in which God does not want all men to be saved but wants certain men to be damned:

The heretic 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.”

By saying that God could have made man without the original sin being committed, the heretic Ferrer places the origin of original sin with God and not with Adam and Eve, not with men. After all, if God could have done this and did not, then God not only wants certain men to go to hell but creates them so that they could not help but go to hell.

This heresy denies freewill by teaching that God can force men’s will to be ultimately evil or ultimately good, which is Calvin’s heresy on predestination. Calvin taught that God does not want all men to be saved and thus God creates certain men to be evil so that they cannot become good even if they want to. 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.

No true Catholic would dare even say, let alone think, that God could have created men without the original sin being committed because even though God did create men it is a dogma that Adam and Eve and not God committed the original sin and that all future men except Jesus and Mary inherit the original sin by generation. And it is a dogma that God is all just and hence not

the author of sin or evil. Thus God could not have created men in another way without destroying their freewill, without destroying Adam's and Eve's freewill by making them do something they did not want to do, which would make men not men but robots or animals without reason and understanding.

The heretic Ferrer also teaches that God does not want all men to be saved because he says, as the heretic Aquinas did, that souls who die with the sole guilt of original sin were never meant to enter Heaven, never meant to have wings like an eagle and fly to Heaven. Hence he teaches that God created these souls so that they could not be saved. (See my book *Damned Infants*: He implies that God does not will for infants to be saved.)

He glorifies and idolizes philosophy

In the below quote the heretic Vincent Ferrer glorifies philosophy by saying that those who die with the sole guilt of original sin debate philosophy for all eternity:

The heretic Vincent Ferrer, "Sermon for Holy Saturday," Colossians 3: "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."

This proves that the notorious heretic Vincent Ferrer is guilty of the mortal sin of glorifying philosophy. Philosophy is nothing more than a false religion in which reason and intellect is its god. Philosophy is a false religion by its very nature because it constantly seeks the truth and hence by its own admission cannot attain to the ultimate and saving truths of God. Philosophers admit they are lost because they are always seeking and thus never finding the ultimate truths and are not even sure of the truths they do profess. They are always learning useless and vain knowledge while never attaining to the knowledge of the dogmatic truths taught by God's one true religion, which was Judaism during the Old Covenant era and is now Catholicism during the New Covenant era. St. Paul condemns philosophy and philosophers:

"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. 2:8)
"Having an appearance indeed of godliness, but denying the power thereof. Now these avoid... Ever learning, and never attaining to the knowledge of the truth. Now as Jannes and Mambres resisted Moses, so these also resist the truth, men corrupted in mind, reprobate concerning the faith." (2 Tim. 3:5-8)

Ferrer is also guilty of the mortal sin of Theophilosophy for glorifying and loving Aquinas' vain and heretical *Summa* above all things instead of glorifying and loving Catholic dogmas above all things.

His miracles were either false or for the benefit of others

You may say, "Did not Vincent Ferrer do many miracles, so how could he not be a saint?" Either the miracles were false, or they were true and for the benefit of others.

Moses says,

“If there rise in the midst of thee a prophet or one that saith he hath dreamed a dream, and he foretell a sign and a wonder, and that come to pass which he spoke, and he say to thee: Let us go and follow strange gods, which thou knowest not, and let us serve them: Thou shalt not hear the words of that prophet or dreamer: for the Lord your God trieth you, that it may appear whether you love him with all your heart and with all your soul, or not.” (Deut. 13:1-3)

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.” (Mt. 7:21-23)

St. Paul says,

“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)

And even the heretic Vincent Ferrer says,

“We should not decide the legitimacy of the popes or anything or anyone by means of prophecies or miracles or visions. The Christian people are governed by laws against which extraordinary events count nothing.”²

Hence the heretic Ferrer stands condemned by his own correct teaching on this matter because he is a notorious heretic. It takes only one heresy to make a heretic.

For the record, I do not believe that God gives the power of miracles to heretics or schismatics even though God does give the power of miracles to bad or evil Catholics. Hence I believe that the heretic Ferrer’s so-called miracles were false. I believe they were fabricated to defend and justify the Antipope whom he was under during the Western Schism.

Original version: 1/2011; Current version: 1/2011

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² *The History of the Church*, Mourret-Thompson, p. 133 (*De moderno ecclesiae schismate*), Bibl. nat., no. 1470; cited by Valois, I, p. 222.