

**Defending Jesus, the Word of God, and the Absolute Necessity of Water Baptism:
Refuting 25 Claims of Baptism of Desire and Baptism of Blood.**

These first few pages cover teachings of the early Church fathers on the necessity of water baptism for salvation. The major reference for this document is Brother Peter Dimond's (2006) book *Outside the Church, There is Absolutely No Salvation. 2nd Ed.* Therefore, all of the end notes or footnotes in this document corresponded with the end notes in his book, which I highly recommend. The first of the 25 claims is listed at the bottom of page 3.

In 140 A.D., the early Church Father Hermas:

“They had need to come up through the water, so that they might be made alive; for they could not otherwise enter into the kingdom of God.”[3]

In 155 A.D., St. Justin the Martyr:

“... they are led by us to a place where there is water; and there they are reborn in the same kind of rebirth in which we ourselves were reborn... in the name of God... they receive the washing of water. For Christ said, ‘*Unless you be reborn, you shall not enter into the kingdom of heaven.*’ The reason for doing this we have learned from the apostles.”[4]

In 155 A.D., St. Justin Martyr:

“... hasten to learn in what way forgiveness of sins and a hope of the inheritance... may be yours. There is no other way than this: acknowledge Christ, be washed in the washing announced by Isaias [Baptism]...”[5]

In 180 A.D., St. Irenaeus:

“... giving the disciples the power of regenerating in God, He said to them: ‘Go teach all nations, and baptize... Just as dry wheat without moisture cannot become one dough or one loaf, so also, we who are many cannot be made one in Christ Jesus, without the water from heaven...Our bodies achieve unity through the washing... our souls, however, through the Spirit. Both, then, are necessary.’”[6]

In 181 A.D., St. Theophilus:

“... those things which were created from the waters were blessed by God, so that this might also be a sign that men would at a future time receive repentance and remission of sins through water and the bath of regeneration...”[7]

In 203 A.D., Tertullian:

“... it is in fact prescribed that no one can attain to salvation without Baptism, especially in view of that declaration of the Lord, who says: ‘*Unless a man shall be born of water, he shall not have life* [John 3:5]...”[8]

Origen, 244 A.D.:

“The Church received from the Apostles the tradition of giving baptism even to infants... there is in everyone the innate stains of sin, which must be washed away through water and the Spirit.”[15]

St. Aphraates, the oldest of the Syrian fathers, writes in 336 A.D.:

“This, then, is faith: that a man believe in God ... His Spirit ... His Christ... Also, that a man believe in the resurrection of the dead; and moreover, that he believe in the Sacrament of Baptism. This is the belief of the Church of God.”[16]

The same Syrian father further writes:

“For from baptism we receive the Spirit of Christ... For the Spirit is absent from all those who are born of the flesh, until they come to the water of re-birth.”[17]

St. Cyril of Jerusalem, 350 A.D.:

“He says, ‘*Unless a man be born again*’ – and He adds the words ‘*of water and the Spirit*’ – *he cannot enter into the Kingdom of God....*if a man be virtuous in his deeds, but does not receive the seal by means of the water, shall he enter into the kingdom of heaven. A bold saying, but not mine; for it is Jesus who has declared it.”[18]

St. Basil the Great, c. 355 A.D.:

“Whence is it that we are Christians? Through faith, all will answer. How are we saved? By being born again in the grace of baptism... For it is the same loss for anyone to depart this life unbaptized, as to receive that baptism from which one thing of what has been handed down has been omitted.”[19]

St. Ambrose, 387 A.D.:

“... no one ascends into the kingdom of heaven except through the Sacrament of Baptism.”[23]

St. Ambrose, 387 A.D.:

“‘Unless a man be born again of water and the Holy Spirit, he cannot enter the kingdom of God.’ No one is excepted: not the infant, not the one prevented by some necessity.”[24]

St. Ambrose, *De mysteriis*, 390-391 A.D.:

“You have read, therefore, that the three witnesses in Baptism are one: water, blood, and the spirit; and if you withdraw any one of these, the Sacrament of Baptism is not valid. For what is water without the cross of Christ? A common element without any sacramental effect. Nor on the other hand is there any mystery of regeneration without water: for ‘unless a man be born again of water and the Spirit, he cannot enter the kingdom of God.’ [John 3:5] Even a catechumen believes in the cross of the Lord Jesus, by which also he is signed; but, unless he be baptized in the name of the Father and of the Son and of the Holy Spirit, he cannot receive the remission of sins nor be recipient of the gift of spiritual grace.”[25]

St. John Chrysostom, 392 A.D.:

“Weep for the unbelievers; weep for those who differ not a whit from them, those who go hence without illumination, without the seal! ... They are outside the royal city.... with the condemned. ‘Amen, I tell you, if anyone is not born of water and the Spirit, he shall not enter into the kingdom of heaven.’”[26]

St Augustine, 395 A.D.:

“... God does not forgive sins except to the baptized.”[27]

Pope St. Innocent, 414 A.D.:

“But that which Your Fraternity asserts the Pelagians preach, that even without the grace of Baptism infants are able to be endowed with the rewards of eternal life, is quite idiotic.”[28]

Pope St. Gregory the Great, c. 590 A.D.:

“Forgiveness of sin is bestowed on us only by the baptism of Christ.”[29]

Pope St. Leo the Great, *Letter 16*, Oct. 21, 447:

#1 "By God's precepts and the Apostle's admonitions we are incited to keep a careful watch over the state of all the churches: and, if anywhere ought is found that needs rebuke, to recall men with speedy care either from the stupidity of ignorance or from forwardness and presumption. For inasmuch as we are warned by the Lord's own command whereby the blessed Apostle Peter had the thrice repeated mystical injunction pressed upon him, that he who loves Christ should feed Christ's sheep, ...

#7 "... the power by which they are reborn of the Holy Ghost, of whom it is said, '**who were born, not of blood, nor of the desire of the flesh, nor of the desire of man**, but of God' (John 1:13)."

Pope St. Leo the Great, dogmatic letter to Flavian, *Council of Chalcedon*, 451: “Let him heed what the blessed apostle Peter preaches, that sanctification by the Spirit is effected by the sprinkling of Christ’s blood (1 Pet. 1:2); and let him not skip over the same apostle’s words, *knowing that you have been redeemed from the empty way of life you inherited from your fathers, not with corruptible gold and silver but by the precious blood of Jesus Christ, as of a lamb without stain or spot* (1 Pet. 1:18). Nor should he withstand the testimony of blessed John the apostle: *and the blood of Jesus, the Son of God, purifies us from every sin* (1 Jn. 1:7); and again, *This is the victory which conquers the world, our faith. Who is there who conquers the world save one who believes that Jesus is the Son of God? It is He, Jesus Christ, who has come through water and blood, not in water only, but in water and blood. And because the Spirit is truth, it is the Spirit who testifies. For there are three who give testimony – Spirit and water and blood. And the three are one.* (1 Jn. 5:4-8) **IN OTHER WORDS, THE SPIRIT OF SANCTIFICATION AND THE BLOOD OF REDEMPTION AND THE WATER OF BAPTISM. THESE THREE ARE ONE AND REMAIN INDIVISIBLE. NONE OF THEM IS SEPARABLE FROM ITS LINK WITH THE OTHERS.”[1]**

Church father Theophylactus, Patriarch of Bulgaria, c. 800 A.D.:

“He that believeth and is baptized, shall be saved. It does not suffice to believe; he who believes, and is not yet baptized, but is only a catechumen, has not yet fully acquired salvation.”[30]

1. COUNCIL OF TRENT 1545-1563

Canons on the sacraments in general (canon no. 4):

"If anyone says that the sacraments of the new law are not necessary, but are superfluous for salvation; and even if not all of them are necessary for each individual, he also says that men

without them, *or without their desire (sine eis aut eorum voto)*, obtain from God, by faith alone, the grace of justification; let him be excommunicated."

This canon no. 4 on the sacraments in general does not teach baptism desire; however, it does teach that the grace of justification cannot be obtained by faith alone, nor can it be obtained without the sacraments or without their desire, which means that if either the sacraments or the desire for them are missing, the grace of justification cannot be obtained. In other words, a person must have the desire to receive the sacrament and then receive the sacrament to obtain from God, the grace of justification. For example, a person cannot receive the grace of justification from the sacraments, if the person does not desire to receive the sacraments. For example, similarly, a marriage cannot take place without a bride or groom. Therefore, if either the bride or the groom are missing, the marriage cannot take place.

**Moreover, in the Council of Trent's
DECREE ON THE SACRAMENTS**

For the completion of the salutary doctrine on Justification, which was promulgated with the unanimous consent of the Fathers in the last preceding Session, it hath seemed suitable to treat of the most holy Sacraments of the Church, through which all true justice either begins, or being begun is increased, or being lost is repaired. With this view, in order to destroy the errors and to extirpate the heresies, which have appeared [Page 54] in these our days on the subject of the said most holy sacraments,-as well those which have been revived from the heresies condemned of old by our Fathers, as also those newly invented, and which are exceedingly prejudicial to the purity of the Catholic Church, and to the salvation of souls,-the sacred and holy, oecumenical and general Synod of Trent, lawfully assembled in the Holy Ghost, the same legates of the Apostolic See presiding therein, adhering to the doctrine of the holy Scriptures, to the apostolic traditions, and to the consent of other councils and of the Fathers, has thought fit that these present canons be established and decreed; intending, the divine Spirit aiding, to publish later the remaining canons which are wanting for the completion of the work which It has begun.

The Catechism of the Council of Trent in the section on the Comparisons among the Sacraments:

"The universal and absolute necessity of Baptism our Saviour has declared in these words: Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." [http://www.catholicapologetics.info/thechurch/catechism/Holy7Sacraments.shtml]

Decree on Justification (session 6, chapter 4):

«In these words the justification of the sinner is described: in such a way that it is a transition from that state in which man is born a son of the first Adam, to the state of grace and adoption of the sons (Rom. 8:15) of God by the second Adam, Jesus Christ our Savior; and this transfer cannot be achieved after the Gospel has been promulgated, **without baptism or without the desire for it (sine lavacro regenerationis aut eius voto)**; as it is written: Unless one is born of water and the Holy Spirit, he cannot enter the kingdom of God (John 3:5)».

This text from the decree on justification does not teach baptism of desire; however, it does teach that one cannot receive the state of grace without baptism, or without the desire for it, which means that one must desire or willingly receive the sacrament of baptism to receive justification, the state of grace. Therefore, this text of Trent concludes with the infallible words of our Lord Jesus Christ in Sacred Scripture by saying, “as it is written: Unless one is born of water and the Holy Spirit, he cannot enter the kingdom of God (John 3:5)”.

Celebrated on the thirteenth day of the month of January 1547.

DECREE ON JUSTIFICATION.

Whereas there is, at this time, not without the shipwreck of many souls, and grievous detriment to the unity of the Church, a certain erroneous doctrine disseminated touching Justification; the sacred and holy, ecumenical and general Synod of Trent, lawfully assembled in the Holy Ghost,—the most reverend lords, Giammaria del Monte, bishop of Palaestrina, and Marcellus of the title of the Holy Cross in Jerusalem, priest, cardinals of the holy Roman Church, and legates apostolic a latere, presiding therein, in the name of our most holy father and lord in Christ, Paul III., by the providence of God, Pope,—purposes, unto the praise and glory of Almighty God, the tranquillising of the Church, and the salvation of souls, to expound to all the faithful of Christ the true and sound doctrine touching the said Justification; which (doctrine) the sun of justice, Christ Jesus, the author and finisher of our faith, taught, which the apostles transmitted, and which the Catholic Church, the Holy Ghost reminding her thereof, has always retained; most strictly forbidding that any henceforth presume to believe, preach, or teach, otherwise than as by this present decree is defined and declared.

CHAPTER I.

On the Inability of Nature and of the Law to justify man.

The holy Synod declares first, that, for the correct and sound understanding of the doctrine of Justification, it is necessary [Page 31] that each one recognise and confess, that, whereas all men had lost their innocence in the prevarication of Adam—having become unclean, and, as the apostle says, by nature children of wrath, as (this Synod) has set forth in the decree on original sin,—they were so far the servants of sin, and under the power of the devil and of death, that not the Gentiles only by the force of nature, but not even the Jews by the very letter itself of the law of Moses, were able to be liberated, or to arise, therefrom; although free will, attenuated as it was in its powers, and bent down, was by no means extinguished in them.

CHAPTER VII.

What the justification of the impious is, and what are the causes thereof.

This disposition, or preparation, is followed by Justification itself, which is not remission of sins merely, but also the sanctification and renewal of the inward man, through the voluntary reception of the grace, and of the gifts, whereby man of unjust becomes just, and of an enemy a friend, that so he may be an heir according to hope of life everlasting.

Of this Justification the causes are these: the final cause indeed is the glory of God and of Jesus Christ, and life everlasting; while the efficient cause is a merciful God who washes and sanctifies gratuitously, signing, and anointing with the holy Spirit of promise, who is the pledge of our inheritance; but the meritorious cause is His most beloved only-begotten,

our Lord Jesus Christ, who, when we were enemies, for the exceeding charity wherewith he loved us, merited Justification for us by His most holy Passion on the wood of the cross, and made satisfaction for us unto God the Father; the instrumental cause is the sacrament of baptism, which is the sacrament of faith, without which (faith) no man was ever justified; lastly, the alone formal cause is the justice of God, not that whereby He Himself is just, but that whereby He maketh us just, that, to wit, with which we being endowed by Him, are renewed in the spirit of our mind, and we are not only reputed, but are truly called, and are, just, receiving justice within us, each one according to his own measure, which the Holy Ghost distributes to every one as He wills, and according to each one's proper disposition and co-operation. For, although no one can be just, but he to whom the merits of the Passion of our Lord Jesus Christ are communicated, yet is this done in the said justification of the impious, when by the merit of that same most holy Passion, the charity of God is poured forth, by the Holy Spirit, in the hearts of those that are justified, and is inherent therein: whence, man, through Jesus Christ, in whom he is ingrafted, receives, in the said justification, together with the remission of sins, all these (gifts) infused at once, faith, hope, and charity. For faith, unless hope and charity be added thereto, neither unites man perfectly with Christ, nor makes him a living member of His body. For which reason it is most truly said, that Faith without works is dead and profitless; and, In Christ Jesus neither circumcision, availeth anything, nor uncircumcision, but faith which worketh by charity. This faith, Catechumen's beg of the Church-agreeably to a tradition of the apostles-previously to the sacrament of Baptism; when they beg for the faith which bestows life everlasting, which, without hope and charity, faith cannot bestow: whence also do they immediately hear that word of Christ; If thou wilt enter into life, keep the commandments. Wherefore, when receiving true and Christian justice, they are bidden, immediately on being born again, to preserve it pure and spotless, as the first robe given them through Jesus Christ in lieu of that which [Page 36] Adam, by his disobedience, lost for himself and for us, that so they may bear it before the judgment-seat of our Lord Jesus Christ, and may have life everlasting.

Pope Eugene IV, *The Council of Florence*, "Exultate Deo," Nov. 22, 1439: "Holy baptism, which is the gateway to the spiritual life, holds the first place among all the sacraments; through it we are made members of Christ and of the body of the Church. And since death entered the universe through the first man, 'unless we are born again of water and the Spirit, we cannot,' as the Truth says, 'enter into the kingdom of heaven' [John 3:5]. The matter of this sacrament is real and natural water."

2. SAINT ALPHONSUS M^a DE LIGORIO

Moral Theology (Book 6):

«But **the baptism of desire** is a perfect conversion to God through contrition, or through love of Him above all things, with an **explicit or implicit desire for the true baptism of water**, from which it takes its place as regards the remission of guilt, but not as regards the impression of the [baptismal] character or the removal of all debt due to punishment. It is called "of wind" [flaminis] because it takes place under the impulse of the Holy Spirit, to whom this name [flamen] is given. **Now it is *de fide* that men are also saved by the baptism of desire, by virtue of the canon *Apostolicam De Presbytero Non Baptizato* and of the Council of Trent,**

session 6, chapter 4, where it is said that no one can be saved “without baptism or its desire.”»

This is either an erroneous text or altered translation of Saint Alphonsus because this is not what the Council of Trent taught; it goes against our Tridentine Profession of Faith; moreover, it goes against the words of our Lord Jesus Christ in John, 3:5 as taught in the following two canons on baptism from the Council of Trent:

Pope Paul III, Council of Trent, Session 7: On Baptism

CANON II.-If any one saith, that true and natural water is not of necessity for baptism, and, on that account, wrests, to some sort of metaphor, those words of our Lord Jesus Christ; Unless a man be born again of water and the Holy Ghost; let him be anathema.

CANON V.-If any one saith, that baptism is free, that is, not necessary unto salvation; let him be anathema.

**In the Council of Trent’s
DECREE CONCERNING ORIGINAL SIN**

That our Catholic faith, without which it is impossible to please God, may, errors being purged away, continue in its own perfect and spotless integrity, and that the Christian people may not be carried about with every wind of doctrine; whereas that old serpent, the perpetual enemy of mankind, amongst the very many evils with which the Church of God is in these our times troubled, has also stirred up not only new, but even old, dissensions touching original sin, and the remedy thereof; the sacred and holy, ecumenical and general Synod of Trent,—lawfully assembled in the Holy Ghost, the three same legates of the Apostolic See presiding therein,—wishing now to come to the reclaiming of the erring, and the confirming of the wavering,—following the testimonies of the sacred [Page 22] Scriptures, of the holy Fathers, of the most approved councils, and the judgment and consent of the Church itself, ordains, confesses, and declares these things touching the said original sin:

5. If any one denies, that, by the grace of our Lord Jesus Christ, which is conferred in baptism, the guilt of original sin is remitted; or even asserts that the whole of that which has the true and proper nature of sin is not taken away; but says that it is only rased, or not imputed; let him be anathema. For, in those who are born again, there is nothing that God hates; because, There is no condemnation to those who are truly buried together with Christ by baptism into death; who walk not according to the flesh, but, putting off the old man, and putting on the new who is created according to God, are made innocent, immaculate, pure, harmless, and beloved of God, heirs indeed of God, but joint heirs with Christ; so that there is nothing whatever to retard their entrance into heaven.

But this holy synod confesses and is sensible, that in the baptized there remains concupiscence, or an incentive (to sin); which, whereas it is left for our exercise, cannot injure those who consent not, but resist manfully by the grace of Jesus Christ; yea, he who shall have striven lawfully shall be crowned. This concupiscence, which the apostle sometimes calls sin, the holy Synod declares that the Catholic Church has never understood it to be called sin, as being truly and properly sin in those born again, but because it is of sin, and inclines to sin.

In addition, the teachings of the doctors of the Church are not infallible:

“When anyone finds a doctrine clearly established in Augustine, he can absolutely hold it and teach it, disregarding any bull of the pope.” – Condemned by Pope Alexander VIII, *Errors of the Jansenists*, Dec. 7, 1690

St. Thomas Aquinas, *Summa Theologiae*, Pt. II-II, Q. 10, A. 12: “The custom of the Church has very great authority and ought to be jealously observed in all things, since the very doctrine of Catholic doctors derives its authority from the Church. **Hence, we ought to abide by the authority of the Church rather than by that of an Augustine or a Jerome or of any doctor whatever.**”

Pope Benedict XIV declared in *Apostolica* (# 6), June 26, 1749: **“The Church’s judgment is preferable to that of a doctor renowned for his holiness and teaching.”**

3. CODE OF CANON LAW OF 1917

On ecclesiastical burial (canon 1239.2):

"Catechumens who, through no fault of their own, die without baptism, are to be treated like those who have been baptized."

The Sacred Canons by Rev. PP. John A. Abbo. St.TL, JCD, and Jerome D. Hannan, AM, LL.B., STD, JCD

Commentary on the Code:

"The reason for this rule is that it is believed that they found death **united to Christ by the baptism of desire.**"

The Code of Canon Law of 1917 is not completely infallible, as this commentary is contrary to the Council of Trent on original sin, justification, and baptism.

4. INNOCENT III (1198-1216)

Apostolicam:

«To your question we answer as follows: We affirm without any hesitation (based on the authority of the holy fathers Augustine and Ambrose) that **the priest of whom you speak (in your letter) died without the water of baptism**, because he persevered in the faith of Holy Mother Church and in the confession of the name of Christ, was **freed from original sin and obtained the bliss of the heavenly homeland**. Read, brother, in the eighth book of the work *The City of God* of Saint Augustine, where, among other things, he writes that **“baptism is administered invisibly to one who has been excluded not by contempt of religion, but by death.”** Read also again the book of blessed Ambrose concerning the death of Valentinian, where he says the same thing. **Therefore, in matters concerning the dead, you must uphold the opinions of the learned Fathers, and in your Church you must unite in prayer and have sacrifices offered to God through the above-mentioned priest**" (Denzinger 388).

Debitum pastoralis officii, August 28, 1206:

"You have indeed hinted that a certain Jew, because he had lived only among Jews, immersed himself in water at the hour of death, saying: 'I am baptized in the name of the Father, and of the Son, and of the Holy Spirit. Amen.'"

«We answer that, since there must be a distinction between the baptizer and the baptized, as is clear from the Lord's words when He says to the Apostles: "Go and baptize all nations in the name, etc." (cf. Mt. 28:19), the said Jew must be baptized again by another, in such a way that it may be shown that the baptized is one and the baptizer is another... **If, however, the aforementioned Jew had died immediately, he would have instantly flown to his heavenly home by virtue of faith in the sacrament, though not by the sacrament of faith**» (Denzinger 413).

This was not an infallible teaching of Pope innocent III because it was not binding on all Catholics. Nonetheless, it was erroneous because it was against the infallible words of our Lord Jesus Christ, and as defined on the necessity of baptism as taught by the Council of Trent.

5. SAINT PIUS V (1566-1572)

Ex omnibus afflictionibus, October 1, 1567:

He condemned the following erroneous propositions by Miguel du Bay:

o Sincere and perfect charity, arising "from a pure heart, and a good conscience, and sincere faith" (I Tim. 1:5), may be found in catechumens as well as in penitents who have not obtained the remission of sins.

This was condemned because sincere and perfect charity cannot be found in catechumens, as well as in penitents who have not obtained the remission of sins.

o Charity, which is the fullness of the law, is not always linked to the remission of sins.

This was condemned because charity is linked with the remission of sins.

o Before obtaining the remission of sins, a catechumen can live justly, uprightly, and holy, and can observe the commandments of God and fulfill the law by charity, which is only received in baptism.

This was condemned because before obtaining the remission of sins, a catechumen cannot live justly, uprightly, and holy, and cannot observe the commandments of God and fulfill the law by charity, which is only received in baptism.

6. SAINT AMBROSE

«I hear you express sorrow that [Valentinian] did not receive the sacrament of baptism. Tell me, what else is there in us except will and supplication? **But he longed to be initiated... and expressed his intention to be baptized... No doubt he received it because he asked for it.**»

Saint Ambrose was a doctor of the Church, but not infallible.

7. ST. AUGUSTINE, *The City of God*

«I do not hesitate to place the Catholic catechumen, who is on fire with the love of God, before the baptized heretic... The centurion Cornelius, before his baptism, was better than Simon [Magus], who had been baptized. **For Cornelius, even before baptism, was filled with the Holy Spirit; while Simon, after baptism, was filled with an unclean spirit**» (De Bapt. C. Donat., IV, 21).

Saint Augustine was a doctor of the Church, but not infallible.

8. SAINT THOMAS AQUINAS

Summa, Article 1, Part III, Q. 68:

«*I answer that, the sacrament of Baptism can be lacking in a person in two ways. First, both in reality and in desire; such is the case with those who are not baptized and do not wish to be baptized: which clearly indicates contempt for the sacrament, and this in so far as they have the use of free will. Consequently, those who are thus lacking in Baptism cannot attain to salvation: for they are neither sacramentally nor mentally incorporated into Christ, the only means by which salvation can be obtained.*

«*Secondly, the sacrament of baptism may be lacking in a person in reality, but not in desire: for example, when a man desires to be baptized, and by some misfortune is intercepted by death before receiving baptism. He can attain salvation without having been baptized in reality by virtue of his desire: an effect of faith working through charity, and by which God, whose power is not yet tied to the visible sacraments, sanctifies man internally. Hence Ambrose says of Valentinian, who died while still a catechumen: “I lost the one I was to regenerate: but he did not lose the graces for which he prayed.”*»

Saint Thomas Aquinas was a doctor of the Church, but not infallible.

9. SAINT ROBERT BELLARMINE

Liber II, Chapter XXX:

«*Good catechumens are of the Church, although by internal union only and not by external union.* »

Saint Robert Bellarmine was a doctor of the Church, but not infallible.

10. ROMAN MARTYROLOGY

January 23: At Rome, **Saint Emerentiana**, virgin and martyr, was stoned by pagans **while still a catechumen** while praying at the tomb of Saint Agnes, whose half-sister she was.

April 12 – At Braga, Portugal, **Saint Victor**, martyr, refused to worship an idol **while still a catechumen**, and confessed Christ Jesus with great constancy; thus, after many torments and being beheaded, **he deserved to be baptized in his own blood**

The Roman Martyrology did not say that these saints were not baptized. Moreover, a catechumen would know of the necessity of baptism for salvation, especially when in danger of death; they had to have been baptized to be declared saints. Further, the Roman Martyrology is not an infallible document.

11. PIUS IX (1846-1878)

Singulari Quadam, 1854:

174. “It must clearly be held as an article of faith that outside the Roman Apostolic Church no one can be saved; that the Church is the only ark of salvation; and that whoever does not enter it will perish in the flood. On the other hand, **it must likewise be held as certain that those who are afflicted with ignorance of the true religion, if it were invincible ignorance, are not**

subject to any blame in this matter in the eyes of the Lord. Now who could presume in himself the ability to establish the boundaries of such ignorance, taking into consideration the natural differences of peoples, lands, native talents, and many other factors? Only when we have been freed from the bonds of this body and have seen God as He is in Himself (*see John 3:2*), will we really understand how intimate and beautiful is the bond that unites divine mercy with divine justice.”

Also, in *Singulari Quadam*, the following was found of the same Allocution of His Holiness Pope Pius IX to Cardinals on the day after the Definition of the Dogma of the Immaculate Conception, Dec. 9, 1854 (Catholic Heritage, 2013, Dec. 8):

We have learned with grief that another error, not less melancholy, is introduced into certain parts of the Catholic world, and has taken possession of the souls of many Catholics. Carried away with a hope for the eternal salvation of those who are out of the true Church of Christ, they do not cease to inquire with solicitude what shall be the fate and the condition after death of men who are not submissive to the Catholic faith. Seduced by vain reasoning they make to these questions replies conformably to that perverse doctrine. Far from Us, Venerable Brothers, to lay claim to put limits to the Divine mercy, which is infinite! Far from Us to scrutinize the counsels and mysterious judgments of God, unfathomable depth where human thought cannot penetrate! But it belongs to the duty of Our Apostolic office to excite your Episcopal solicitude and vigilance to make all possible efforts to remove from the minds of men the opinion, as impious as it is fatal, according to which people can find in any religion the way of eternal salvation. Employ all the resources of your minds and of your learning to demonstrate to the people committed to your care that the dogmas of the Catholic faith are in no respect contrary to the Divine mercy and justice. Faith orders Us to hold that out of the Apostolic Roman Church no person can be saved, that it is the only ark of salvation, and that whoever will not enter therein shall perish in the waters of the deluge.

On the other hand, it is necessary to hold for certain that ignorance of the true religion, if that ignorance be invincible, is not a fault in the eyes of God. But who will presume to arrogate to himself the right to mark the limits of such an ignorance, holding in account the various conditions of peoples, of countries, of minds, and of the infinite multiplicity of human things? When delivered from the bonds of the body, we shall see God as He is, we will comprehend perfectly by what admirable and indissoluble bond the divine mercy and the divine justice are united; but as long as we are upon the earth, bent under the weight of this mortal mass which overloads the soul, let us hold firmly that which the Catholic doctrine teaches us, that there is only one God, one Faith, one Baptism; to seek to penetrate further is not permitted.

Pope St. Pius X, *Acerbo Nimis* (April 15, 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 eternal 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.”

Saint Paul's Second Epistle to the Corinthians, Chapter 4: 1 – 6

1 Therefore, seeing we have this ministration, according as we have obtained mercy, we faint not; 2 But we renounce the hidden things of dishonesty, not walking in craftiness, nor adulterating the word of God; but by manifestation of the truth commending ourselves to every man's conscience, in the sight of God. 3 And if our gospel be also hid, it is hid to them that are lost, 4 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. 5 For we preach not ourselves, but Jesus Christ our Lord; and ourselves your servants through Jesus. 6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus. [<https://drbo.org/cgi-bin/d?b=drb&bk=54&ch=4&l=6-#x>]

Holy Gospel according to Saint John the Evangelist, Chapter 1:6–14

6 There was a man sent from God, whose name was John. 7 This man came for a witness, to give testimony of the light, that all men might believe through him. 8 He was not the light, but was to give testimony of the light. 9 That was the true light, which enlighteneth every man that cometh into this world. 10 He was in the world, and the world was made by him, and the world knew him not. 11 He came unto his own, and his own received him not. 12 But as many as received him, he gave them power to be made the sons of God, to them that believe in his name. 13 Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 14 And the Word was made flesh, and dwelt among us, (and we saw his glory, the glory as it were of the only begotten of the Father,) full of grace and truth. [<https://drbo.org/cgi-bin/d?b=drb&bk=50&ch=1&l=9-#x>]

Pope Pius IX, Quanto Conficiamur Moerore (1863):

«...We all know that those afflicted with invincible ignorance regarding our holy religion, if they diligently keep the precepts of the natural law, written by God in the hearts of men, if they are prepared to obey God and if they lead a virtuous and submissive life, can attain eternal life by the power of divine light and grace.»

This means that they can attain eternal life by the power of divine light and grace to learn the Catholic faith, desire baptism and to accomplish this desire by receiving baptism.

For example, in the life of St. Francis De Sales:

“A baby, the child of a Protestant mother, had died without Baptism. St. Francis had gone to speak to the mother about Catholic doctrine, and prayed that the child would be restored to life long enough to receive Baptism. His prayer was granted, and the whole family became Catholic.”^[10]

St. Francis De Sales (Doctor of the Church), *The Catholic Controversy*, c. 1602, pp. 156-157: “The way in which one deduces an article of faith is this: the Word of God is infallible; the

Word of God declares that Baptism is necessary for salvation; therefore Baptism is necessary for salvation.”[11]

12. PIUS XII (1939-1958)

Mystical Body of Christ (June 29, 1943):

«As you well know, Venerable Brethren, from the very beginning of Our Pontificate, We have entrusted to heaven the protection and guidance of those who do not belong to the visible organism of the Catholic Church, solemnly declaring that, after the example of the Good Shepherd, we desire nothing more ardently than that they may have life and have it more abundantly... **For although they may be unconsciously related to the Mystical Body of the Redeemer in desire and resolution, they are nevertheless deprived of so many great heavenly gifts and helps** that they can only enjoy in the Catholic Church.

This means that those outside of the Catholic Church can only receive the gifts of the Catholic Church in the Catholic Church, which can only be attained through baptism.

Pope Pius XII, *Mystici Corporis Christi* (# 22), June 29, 1943, addressed to the universal Church: “Actually only those are to be included as members of the Church who have received the laver of regeneration and profess the true faith...”

Excommunication carried out by Pope Pius XII in 1953 and the decree of the Holy Office of August 8, 1949 says:

Now, among the things which the Church has always preached and will never cease to preach, is contained the infallible declaration by which she teaches us that there is no salvation outside the Church. However, this dogma must be understood in that sense in which the Church herself understands it. For it was not to private judgments that our Savior gave an explanation of those things which are contained in the deposit of faith, but to the magisterial authority of the Church. (...) Therefore, that one may obtain eternal salvation, it is not always necessary that he be actually incorporated into the Church as a member, but it is necessary that he be at least united to her by desire and longing .

This was not an infallible decree. Moreover, it contradicts the infallible words of our Lord Jesus Christ, and dogmatic decrees of the Council of Trent on original sin, justification, and baptism.

Pope Pius XI, *Quas Primas* (#15), Dec. 11, 1925, addressed to the universal Church, concerning entrance into the Kingdom of God: “Which Kingdom indeed is set forth in the Gospels as one into which men prepare to enter by doing penance *but are unable to enter except through faith and baptism, which, although it is an external rite, nevertheless signifies and effects an interior regeneration.*”

Pope Pius XII, *Mediator Dei* (#43), Nov. 20, 1947, addressed to the universal Church, referring to the Sacrament of Baptism: “... *the washing of baptism distinguishes and separates all Christians [christianos omnes] from the rest* whom this stream of atonement has not washed and who are not members of Christ...”

Below, 13 to 24 oppose the Council of Trent on original sin, justification, and baptism:

13. Rev. A. TANQUERY, Dogmatic Brevior; Art. IV, section I, II – 1945 (1024 -1)

Baptism of Desire.— *Contrition, or perfect charity, in union with an implicit desire for baptism, takes the place of water baptism in adults with regard to the forgiveness of sins.*

This is true.

Explanation: a) An implicit desire for baptism, that is, one which is included in a general purpose to keep all the commandments of God, is, according to the consent of all, sufficient for the one who is invincibly ignorant of the law of baptism; and equally, according to the most common opinion, for the one who knows the necessity of baptism.

b) Perfect charity, in union with the desire for baptism, forgives original and actual sin, and therefore infuses sanctifying grace; but it does not imprint the baptismal character and does not of itself remit the whole temporal punishment due to sin; from which it follows that, when the opportunity offers, the obligation to receive water baptism still remains in the one who has been sanctified in this way.

14. Fr. DOMINIC PRUMMER, OP, *Moral Theology*, 1949:

- «The baptism of desire, which is a perfect act of charity that includes, at least implicitly, the desire for water baptism»;
- «The baptism of blood, which means the martyrdom endured by Christ before receiving the baptism of water»;
- **"As for the effects of baptism of blood and of desire... both produce sanctifying grace. ...Baptism of blood usually remits all venial sins and temporal punishment..."**

15. FRANCIS O'CONNELL, *Outlines of Moral Theology*, 1953:

- «The baptism of desire... is an act of divine charity or of perfect contrition...»;
- **"This (ie baptism of blood and desire) presupposes in the person at least an implicit desire to receive the sacrament";**
- «...Even if an infant could obtain the benefit of baptism of blood by being killed by someone motivated by hatred of the Christian faith . . .».

16. MONS. JH HERVÉ, *Manuale Theologiae Dogmaticae* (Vol. III: cap. IV), 1931

II. Who may have water baptism substituted:

The various baptisms: From the Tridentinum itself and from the things stated, **it is clear that baptism is necessary, whether in fact or in desire; therefore, in an extraordinary case, it can be substituted.** Moreover, according to Catholic doctrine, there are two things by which baptism can be substituted, namely, an act of perfect charity together with the desire for baptism, and death as a martyr. Since these two things compensate for baptism of water, they are also called baptism, in order that they may be comprehended under one generic name, so to speak; **so that the act of charity together with the desire for baptism is called *baptismus flaminis* (baptism of the spirit), and the other, *martyrium* (baptism of blood).**

17. PP. H. NOLDEN, SJ, and A. SCHMIT, SJ, *Summa theologiae moralis* (Vol. III of Sacramentis), book 2nd Quaestio prima, 1921

Baptism of the Spirit (*flaminis*) is charity or perfect contrition, which includes the desire to actually receive the sacrament of baptism; charity or perfect contrition, however, has the power to confer sanctifying grace.

18. P. ARTHUR VERMEERSCH, SJ, *Theologiae Moralis* (Vol. III), Tractatus II, 1948: Baptism of the Spirit (*flaminis*) is an act of perfect charity or contrition, inasmuch as it contains at least a tacit desire for the sacrament. Hence, it is only attained by adults. It does not impress the character, ...but it erases all mortal sin together with the sentence of eternal punishment, according to the passage “he who loves me will be loved by my Father” (John 14:21).

19. P. LUDOVICO BILLOT, SJ, *De Ecclesiae Sacramentis* (Vol. I); Quaestio LXVI; Thesis XXIV – 1931:

Baptism of the Spirit (*flaminis*), also called baptism of repentance or desire, is nothing other than an act of charity or perfect contrition which includes the desire for the sacrament, according to what was said above, namely, that the heart of all is moved by the Holy Spirit to believe and love God, and to repent of their sins.

20. PP. ALOYSIA SABETTI, SJ, and TIMOTEO BARRETT, SJ, *Compendium Theologiae Moralis*, Tractatus XII De Baptismo, chapter I, 1926

Baptism, the gateway and foundation of the sacraments, both in fact and in desire, is necessary for the salvation of all...

From the baptism of water, which is called river baptism (*baptismus fluminis*), proceed the baptism of the spirit (*baptismus flaminis*) and of blood, which can replace real baptism if the latter is impossible. The first is a total conversion to God through contrition or perfect charity, insofar as it contains an explicit or at least implicit desire to receive the baptism of water... The baptism of the spirit (*flaminis*) and the baptism of blood are called baptism of desire (*in voto*).

21. P. EDUARDUS GENICOT, SJ, *Theologiae Moralis Institutiones* (Vol. II), Tractatus XII, 1902

The baptism of the Spirit (*flaminis*) consists in an act of perfect charity or contrition, to which is always joined an infusion of sanctifying grace. . .

Both are called "of desire" (*in voto*) ...; perfect charity, because it always carries with it the desire, at least the implicit one, to receive this sacrament, is absolutely necessary for salvation.

22. Rev. GEORGE HARDOCK, 1859:

«...God's grace may occasionally be such with man, and such may be his charity and contrition, that he may have remission, justification, and sanctification before receiving the external sacraments of baptism, confirmation, and penance; as we see in this instance, where, at Peter's preaching, all received the Holy Spirit before any sacrament...»

23. ACTS OF THE APOSTLES 10:47:

«Then Peter answered, Can anyone forbid water for these people to be baptized who have received the Holy Spirit just as we have?»

Cornelius and his companions received actual graces from the Holy Ghost for the gift of tongues, which prompted them to desire baptism, and upon receiving baptism, they became Christians, temples of the Holy Ghost, by the laver of regeneration for spiritual rebirth or first justification, having sanctifying grace in their souls.

24. Gospel according to Saint Luke 23, 39-43

"I assure you: today *you will be with me* in Paradise" [The good thief was not baptized]

For those who want to believe, I can add a thousand more quotes, for those who do not want to believe, I have no more quotes or arguments.

According to the Council of Trent, the law of baptism was not obligatory until after our Lord's Resurrection with the promulgation of the gospel.

25. The Catechism of the Council of Trent teaches the following on the baptism of adults:

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

When taken in the context of all the pertinent parts of the Catechism on Baptism, such as the sections: Comparison Among the Sacraments, Definition of Baptism, Necessity of Baptism, which speak about the universal and absolute necessity of Baptism for salvation, the above sentence of Trent stating "will avail them to grace and righteousness," can only mean that a person, with these dispositions, will be given the grace to receive the Sacrament of Baptism, which will give the person righteousness – the gift of sanctifying grace. This could happen, for example, by living long enough to having someone come to baptize them, or another example could be that they would die, and then a saint or angel would come to bring them back to life to receive baptism before they die.

"In all, St. Patrick brought to life some forty infidels in Ireland, one of whom was King Echu... On raising him from the dead, St. Patrick instructed and baptized him, asking what he had seen of the other world. King Echu told how he had actually beheld the throne prepared for him in Heaven because of his life of being open to the grace of Almighty God, but that he was not allowed to enter precisely because he was as yet unbaptized. After receiving the sacraments... (he) died instantly and went to his reward."^[3]

"Many such saints have been recorded as resurrecting grown-ups specifically and exclusively for the Sacrament of Baptism, including St. Peter Claver, St. Winifred of Wales, St. Julian of Mans, St. Eleutherius, and others. But even more have raised up little infants for the sacrament of salvation: St. Gregory Nazianz... St. Hilary... St. Elizabeth... St. Colette... St. Frances of Rome... St. Joan of Arc... St. Philip Neri... St. Francis Xavier... St. Gildas... St. Gerard Majella... to name a few."^[4]

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JMJ

In the life of St. Peter Claver, a Jesuit missionary in 17th century Colombia:

“When Father Claver arrived at her deathbed, Augustina lay cold to the touch, her body already being prepared for burial. He prayed at her bedside for one hour, when suddenly the woman sat up, vomited a pool of blood, and declared upon being questioned by those in attendance: ‘I have come from journeying along a long road. After I had gone a long way down it, I met a white man of great beauty who stood before me and said: Stop! You can go no further.’ ... On hearing this, Father Claver cleared the room and prepared to hear her Confession, thinking she was in need of absolution for some sin she may have forgotten. But in the course of the ritual, St. Peter Claver was inspired to realize that *she had never been baptized*. He cut short her confession and declined to give her absolution, calling instead for water with which to baptize her. Augustina’s master insisted that she could not possibly need baptism since she had been in his employ for twenty years and had never failed to go to Mass, Confession, and Communion all that time. Nevertheless, Father Claver insisted on baptizing her, after which Augustina died again joyfully and peacefully in the presence of the whole family.”^[5]

Our Lord Jesus, the Word of God, said, “Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven. But he that shall deny me before men, I will also deny him before my Father who is in heaven.” (Saint Matthew 10:32-33)

Prayerfully in the Most Precious Blood of Jesus and the daily Rosary...+

Michael Raul Rios, PhD, TOSF, President, Our Lady of the Most Holy Trinity Church

Most unworthy slave of Jesus, Mary and Joseph...+

October 3, 2024, Feast Day of Saint Therese of the Child Jesus and the Most Holy Face; may she pray for us... +

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