

## **Circumcised Catholics!**

### **Question/Statement:**

The Council of Florence teaches that circumcision cannot be observed without the loss of eternal salvation. Does that mean all the Catholics who were circumcised for health reasons, and circumcised Jews who convert cannot be saved because they are circumcised?

### **RJMI Answer:**

First I want to make it clear, I do not agree with the circumcision of Catholics for health reasons, as has been practiced for some time in the United States of America, or for any reason. The perfidious Jews had a hand in this, as they control the medical profession, and used the health excuse in an underhanded attack against the New Covenant (sacrament of baptism). I do believe it is a scandal and God punishes Catholics who allow it. However, it is not a mortal sin.

What does the Church teach regarding circumcision? The Council of Florence condemned all those, who after either being a catechumen or being baptized, would then get circumcised in a religious rite as part of the expired Mosaic Law. The Council also condemned all who teach circumcision can still be religiously observed according to the Mosaic Law, even if they do not place hope in it.

The Council of Florence, 1441: It firmly believes, professes and teaches that the legal prescriptions of the old Testament or the Mosaic law, which are divided into ceremonies, holy sacrifices and sacraments, because they were instituted to signify something in the future, although they were adequate for the divine cult of that age, once our lord Jesus Christ who was signified by them had come, came to an end and the sacraments of the new Testament had their beginning. Whoever, after the passion, places his hope in the legal prescriptions and submits himself to them as necessary for salvation and as if faith in Christ without them could not save, sins mortally. It does not deny that from Christ's passion until the promulgation of the gospel they could have been retained, provided they were in no way believed to be necessary for salvation. But it asserts that after the promulgation of the gospel they cannot be observed without loss of eternal salvation. Therefore it denounces all who after that time observe circumcision, the Sabbath and other legal prescriptions as strangers to the faith of Christ and unable to share in eternal salvation, unless they recoil at some time from these errors. Therefore it strictly orders all who glory in the name of Christian, not to practice circumcision either before or after baptism, since whether or not they place their hope in it, it cannot possibly be observed without loss of eternal salvation.

The only condition necessary for an unbaptized catechumen or a baptized person to be guilty of mortal sin was to get circumcised as part of a religious rite according to the Mosaic Law. It does not matter whether he placed hope in it or not, he is still guilty. The mortal sin is committed when credence is given to the expired Mosaic Laws of the Old Covenant. Circumcision for health reasons only, bad as that is, does not fall under this condemnation, because it is not done as part of a religious rite according to the Mosaic

Law. It does not give credence to the expired Mosaic Law of the Old Covenant. It was simply done for health reasons.

This decree does concern itself with unbelieving circumcised Jews. That is not to say they are not condemned for practicing the expired Old Laws, they are. They are already judged as condemned on many points; for putting hope in their perverted version of the Old Law; because they do not believe in Christ and have not entered His Catholic Church by baptism. However, if such a Jew converts and gets baptized, the fact that he had previously been circumcised is not held against him, it does not mean he is eternally condemned, unless he continues after his conversion to put hope in circumcision or teach others it can still be religiously observed.

Also, Florence also teaches that even if a catechumen or baptized person violates this decree by getting circumcised in a religious rite according to the Mosaic Law, he could repent, confess his sin, and be forgiven.

St. Paul teaches uncircumcised Gentiles should not get circumcised, because circumcision is no longer in effect, it has no power. *“Is any man called, being circumcised? Let him not procure uncircumcision. Is any man called in uncircumcision? Let him not be circumcised.”* (1Cor. 7:18) *“Behold, I Paul tell you, that if you be circumcised, Christ shall profit you nothing.”* (Gal. 5:2) Yet, St. Paul had St. Timothy circumcised. *“And he came to Derbe and Lystra. And behold, there was a certain disciple there named Timothy, the son of a Jewish woman that believed: but his father was a Gentile. ...Him Paul would have to go along with him: and taking him, he circumcised him, because of the Jews who were in those places. For they all knew that his father was a Gentile.”* (Acts 16:1, 3) St. Paul allowed this, not as part of a religious rite, but out of prudence so Timothy could preach to the unbelieving Jews and enter the synagogues.

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