

Online Catechism Lesson 18: Believers, Baptism, Confirmation, and the Holy Eucharist

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Unbaptized pre-catechumens and catechumens are believers and thus are Catholic

1. Unbaptized 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 get baptized and thus enter the Catholic Church.
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.

For more information, see RJMI article *Catechumens, Religious Communion, and RJMI's Former Heresies*.

The Sacrament of Baptism

5. The reception of the sacrament of baptism is necessary for salvation, at least by a necessity of precept. Jesus said, "*Amen, amen I say to thee, unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God.*" (Jn. 3:5) Speaking to his disciples just before he ascended into heaven, Jesus said, "*Going therefore, teach ye all peoples, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.*" (Mt. 28:19)
6. The proper form, matter, and intention are required for valid baptism.
 - a) The proper form is the words "I baptize thee in the name of the Father and of the Son and of the Holy Spirit."
 - b) The proper matter is water coming into contact with the flesh of the recipient while the form is announced.
 - c) The proper intention is the intention on the part of the recipient to be baptized. An infant gets the intention to be baptized from the manifest intention of his parents or other guardians to have him baptized.
 - d) If any of these things are lacking, then the baptism is invalid, null-and-void, no baptism.

7. All valid baptisms bestow the indelible mark of baptism on the soul of the recipient.
8. However, to be legally baptized the recipient must believe in the Catholic faith and thus must be a believer, a Catholic. Jesus said, "*He that believeth and is baptized shall be saved, but he that believeth not shall be condemned.*" (Mk. 16:16) An infant gets the Catholic faith from the manifest intention of his parents or other guardians for him to become a true Catholic, and thus their manifest intention to have him baptized into the true Catholic Church.
9. Legal baptism bestows not only the indelible mark, as do all valid baptisms, but also membership in the Catholic Church, sanctifying grace, and the remission of all sins and all the punishment due to sins
10. Baptisms outside the Catholic Church are illegal but valid as long as the proper form, matter, and intention are present.
11. 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, even though Arians do not believe in the Holy Trinity, their baptisms are valid because they use the proper form and matter and have the proper intention. But their baptisms are illegal because they baptized outside the Catholic Church.
12. Baptisms outside the Catholic Church are valid but illegal and thus only bestow the indelible mark and hence do not bestow the other gifts of baptism of membership in the Catholic Church, sanctifying grace, and the remission of all sins and all the punishment due to sins. Illegally but validly baptized non-Catholics only get the other gifts of baptism if they enter the Catholic Church; but they do not have to be re-baptized because their baptism was valid.
13. Hence all infants, children, and adults who get baptized into non-Catholic sects get only the indelible mark and hence do not get the other gifts of baptism and thus are outside the Catholic Church and on the road to hell. Validly baptized non-Catholic infants, children, and adults only get the other gifts of baptism if they enter the Catholic Church.

For more information, see RJMI book *Baptized Non-Catholic Infants and Children*.

On the Baptism controversy (baptism of blood and baptism of desire)

14. It is an allowable opinion, one that I hold, that the reception of the sacrament of baptism is necessary for sanctification and salvation with no exceptions. According to this opinion, God will see to it that good-willed believers who died without receiving the sacrament of baptism (such as some martyrs) will miraculously receive the sacrament before their particular judgment. They will either receive the sacrament before their soul leaves their bodies or God will resurrect them temporarily in order to receive the sacrament.
15. It is an allowable opinion that the reception of sacrament of baptism is not always necessary for salvation. According to this allowable opinion, believers (that is unbaptized Catholics who are preparing to be baptized into the Catholic Church) can be sanctified and saved by baptism of blood (martyrdom) or baptism of desire if they die before receiving the sacrament of baptism. According to this opinion, then, some of the elect in heaven are baptized and others are not.
16. However, it is heresy to believe that unbelievers can be saved sanctified and saved by baptism of blood or baptism of desire. And even the reception of the sacrament of baptism by unbelievers cannot sanctify and save them because they are baptized outside the Catholic Church.

For more information, see RJMI book *The Baptism Controversy Revision*

The Sacrament of Confirmation

17. The sacrament of confirmation is administered to the faithful as soon as possible after they enter the Catholic Church by baptism or abjuration.

On Pentecost Day St. Peter baptized and confirmed the converts: *“But Peter said to them: Do penance, and be baptized [the sacrament of baptism] every one of you in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift of the Holy Spirit [the sacrament of confirmation].”* (Acts 2:38)

18. The worthy reception of the sacrament of confirmation imprints an indelible mark (a character) in the soul and implants in the soul special gifts (graces) of the Holy Spirit that enable the recipient to persevere and increase in the Catholic faith and the other supernatural virtues that are necessary for salvation.
19. Without the gifts of the Holy Spirit that come from the sacrament of confirmation, the faithful cannot persevere and increase in the Catholic faith and the other supernatural virtues that are necessary for salvation and thus will eventually lose these things.
20. God can give the faithful the gifts of the Holy Spirit that come from the sacrament of confirmation without having to receive the sacrament in circumstances when it is not possible to receive it or when they are not allowed to receive it by no fault of their own, such as because of a heretical law that does not allow them to receive the sacrament.
21. The faithful who refuse to receive the sacrament of confirmation 1) commit mortal sin; 2) do not get graces necessary to persevere and increase in the Catholic faith and the other supernatural virtues that are necessary for salvation, which eventually leads to the total loss of these things; and 3) become suspect of the heresy that denies or doubts either the sacrament of confirmation itself or its necessity.
22. All the faithful, and thus even infants, must receive the sacrament of confirmation. As no one knows for sure when an infant attains the use of reason, since that age differs from infant to infant, infants must receive confirmation so that as soon as they attain the use of reason they will have the special gifts of confirmation that will enable them to persevere and increase in the Catholic faith and the other supernatural virtues that are necessary for salvation.
23. The sacrament of confirmation must be received, if possible, by all the faithful immediately or shortly after they enter the Catholic Church by baptism. This is a dogma because it deals with faith and morals, with the salvation of souls, because the longer the faithful are without the gifts of confirmation, the greater is the danger that they will fall into mortal sin or fall away from the Catholic faith.
24. Hence beware of the heresy that the faithful must not receive the sacrament of confirmation until they attain the use of reason or, even worse, until several years after they attain the use of reason.
25. Those who enter the Catholic Church by abjuration must receive, if possible, immediately or shortly after they enter the Church, the sacrament of confirmation if they have not already validly received it.
26. Hence the sacrament of confirmation is necessary for salvation by necessity of precept, which means the faithful must receive it if possible.
27. It is an allowable opinion, one that I hold, that the sacrament of confirmation is also necessary for salvation by necessity of means, which means the faithful must receive it to be saved. Hence God will not let the faithful who are in a state of grace die and go to their particular judgment without receiving it, even if by a miracle. If God had already miraculously bestowed the special gifts of confirmation upon them when they were alive, then they would only need the indelible mark.

For more information, see RJMI book *Some Dogmas and Heresies regarding Confirmation and the Holy Eucharist*.

The Sacrament of the Holy Eucharist

28. Jesus foretold that men must eat his flesh and drink his blood to have life in them: *“Jesus said to them: Amen, amen I say unto you: Except you eat the flesh of the Son of man and drink his blood, you shall not have life in you.”* (Jn. 6:54)
29. Jesus offers the faithful his body and blood in the Holy Eucharist. Jesus’ instituted the Holy Eucharist at the Last Supper on Maundy Day, the day before his passion and death, when he said, *“And whilst they were at supper Jesus took bread and blessed and broke and gave to his disciples, and said: Take ye, and eat. This is my body. And taking the chalice, he gave thanks and gave to them, saying: Drink ye all of this. For this is my blood of the new testament, which shall be shed for many unto remission of sins.”* (Mt. 26:26-28) Hence Jesus’ body and blood is under the appearance of bread and wine in the Holy Eucharist.

St. Paul says, *“The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?”* (1 Cor. 10:16) *“Therefore whosoever shall eat this bread and drink the chalice of the Lord unworthily shall be guilty of the body and of the blood of the Lord.”* (1 Cor. 11:27)

30. The Holy Eucharist, then, is the incarnate Jesus’ dead human body, dead human blood, and living divine nature under the appearances of bread and wine. When you eat Jesus’ body and drink his blood in the Holy Eucharist you also take in his divine nature because his divine nature is united to his dead human body and dead human blood. The Holy Eucharist, then, is the sacrificed and dead Jesus, the victim, who died in his human nature for our sins. St. Peter says, *“Christ also died once for our sins.”* (1 Pt. 3:18) And St. Paul says, *“Christ died for our sins, according to the scriptures.”* (1 Cor. 15:3)
31. The definition of death is the separation of the human soul from the human body. *“The body without the spirit is dead.”* (Ja. 2:26) Jesus, then, died in his human nature when he died on the holy Cross, when his soul left his body and went to the Limbo of the Fathers while his dead blood was poured out and his dead body was taken down from the Cross and placed in the tomb. However, Jesus’ divine nature, which is united to his human nature, was united to his soul in Limbo, to his poured-out dead blood, and to his dead body. But Jesus’ divine nature did not and could not ever die. That is one of the reasons why Jesus had to take on a human nature so that he could offer himself up as a sacrifice to the Father for the remission of sins and the punishment due to sins, which requires not only the death of the victim but also that the victim be consumed.

St. Paul says, *“Without shedding of blood there is no remission.”* (Heb. 9:22) And God, speaking through Moses, says, *“And [thou] shalt offer thy oblations, the flesh and the blood upon the altar of the Lord thy God; the blood of thy victims thou shalt pour on the altar, and the flesh thou thyself shalt eat.”* (Deut. 12:27) And God, speaking through the Prophet Ezechiel says, *“They shall eat the victim both for sin and for trespass.”* (Ez. 44:29)
32. The sin offering, then, must be a victim and thus must die and be consumed after its death. Beware, then, of the heresy which teaches that the Holy Eucharist is Jesus living human nature and not his dead human nature. This heresy, then, teaches that Jesus’ human soul is in the Holy Eucharist and thus the Holy Eucharist contains Jesus’ living human nature which comes down from heaven.
33. It is a dogma that the Holy Eucharist is Jesus’ dead body under the appearance of bread and his spilled out blood under the appearance of wine and both are united to his divine nature. Hence the apparent bread is Jesus’ body but not his blood, and the apparent wine is Jesus’ blood but not his

body. In reality, then, there is no bread and no wine only Christ's body and blood under the appearance of bread and wine.

34. Beware, then, of the heresy which teaches that the apparent bread is Jesus' body *and* blood and the apparent wine is Jesus' blood *and* body, which I call the two-in-one-species heresy.
35. God allows the Holy Eucharist to appear as bread and wine as an ultimate test of faith. While human science says that the Holy Eucharist is bread and wine because it looks, tastes and acts like bread and wine, faith says that it is not. God simulates the effects of bread and wine to perpetuate the illusion as an ultimate test of faith, to see if we put God and his divine science above human science. Hence if a priest drinks too much of Christ's blood, God allows the priest to get drunk (not by wine but by a miracle) in order to perpetuate the illusion that it is wine from a mere human scientific perspective. Where would the test of faith be if any one of these things that bread and wine are and do is absent? If the bread or wine did not look or taste or act like bread and wine, then there would be no test of faith because men would know for sure by human science that a miracle took place. St. Paul says, "*Now faith is the substance of things to be hoped for, the evidence of things that appear not.*" (Heb. 11:1) Hence if something is provable by human science, it would not require faith to believe in it.
36. Beware of the heresy which teaches that the reception of only one species of the Holy Eucharist is necessary for salvation, which I call the one-species heresy. This heresy teaches that the faithful only have to receive either Christ's body under the appearance of bread or only his blood under the appearance of wine. Hence this heresy also teaches that the faithful only have to receive one species during Mass, which was always forbidden by the true Church, and is heresy. And it teaches that the faithful do not have to receive both species sometime within their lifetime.
37. The reception of the Holy Eucharist is necessary for salvation by a necessity of precept, meaning that the faithful must receive the Holy Eucharist if possible.
38. It is an allowable opinion, one that I hold, that the reception of the Holy Eucharist is necessary for salvation as a necessity of means, meaning that all of the faithful must receive the Holy Eucharist to be saved. Hence God will see to it that the faithful who are in a state of grace and are about to die or died but did not receive the Holy Eucharist or only received one species will miraculously receive the Holy Eucharist (both the body and blood of Jesus) before they go to their particular judgment, either by feeding them the Holy Eucharist before their souls leave their bodies or by temporarily resurrecting them so they can receive the Holy Eucharist. All it takes is a bit of Jesus' body under the appearance of bread dipped in his blood under the appearance of wine to be placed in the mouth. Remember, "*With God all things are possible.*" (Mt. 19:26)
39. Beware of the heresy which teaches that baptized Catholic infants must or should not receive the Holy Eucharist.

For more information, see RJMI book *Some Dogmas and Heresies regarding Confirmation and the Holy Eucharist*.

For the glory of God; in honor of the Blessed Virgin Mary, St. Michael, St. Joseph, Ss. Joachim and Anne, St. John the Baptist, the other angels and saints; and for the salvation of men

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