

**Sources of
Baptism of Blood & Baptism of Desire:**

A Collection of Catholic Sources, including Fathers and Doctors of
the Church, Saints, Catechisms, and More that Teach the Doctrines of
Baptism of Blood and Baptism of Desire

Note on Sources

This book is, in its entirety, simply a collection of Catholic sources on the baptisms of blood and desire, which have only been combined, organized, and formatted herein. Sources for any particular quote, or group of quotes have been referenced underneath them in smaller print next to “*Source:”. An attempt was made to locate and reference a source for each quote that was as close as possible to the primary source, if not the primary source itself. Because of the information technology of our day, it was possible to locate and reference many sources that are hundreds of years old. At other times, it was difficult to locate sources that were just 60 years old, and certain websites had to be referenced, solely, as the best possible referenced source in place of the original.

In very few instances it was necessary to translate certain texts from their original Latin or French. This was done with the help of tools such as Google Translate, Wiktionary, and Latin-Dictionary.net. In these cases the original, untranslated, text can be found online at the source that is referenced under the translation. In other instances, and when available, translations have been derived from various websites or books, and the sources of these have also been referenced under those particular quotes.

“Catechisms and other approved books of Christian doctrine, insofar as they are adopted by the ordinaries of the various dioceses for teaching the content of the faith to the people of these dioceses, may be said to express the ordinary magisterium of the Catholic Church... The old standard Baltimore Catechism...[taught] faith to Catholics of an entire nation...Others, like the Roman Catechism or the Catechism of the Council of Trent have had worldwide popularity and use. The unanimous teaching of these catechisms can rightly be considered by the theologians as an indication of the ordinary and universal magisterium of the Catholic Church. The doctrine that is universally or unanimously proposed in these doctrinal books, in such a way that it is presented to practically all of the Catholics of the world as revealed truth, is certainly a verity taught and exposed infallibly in the ordinary and universal magisterium of the Catholic Church,”

- “The Concept of Sacred Theology,” Rev. J.C. Fenton, 1941

Chronological Index of Sources

This index lists the sources in approximate chronological order.

Descriptions of the columns are as follows:

No.: The number of the source as listed in approximate chronological order.

Date: The approximate dates of the life span, or death, of the source, if the name indicated is a person; or the date of the original publication of a source, if the name of the source is a book or other written work.

Name: The person or written work of the relevant source. Brief descriptions and explanations of the source have also been included under some names.

Page: The page number for which the pertinent quote can be found

No.	Date	Name	Page
1	160-225	Tertullian CHURCH FATHER. Called the "Father of Latin Christianity"	1
2	200-258	St. Cyprian of Carthage CHURCH FATHER. Bishop and martyr. "Until the days of Jerome and Augustine, Cyprian's writings had no rivals in the West. Their praise is sung by Prudentius, who joins with Pacian, Jerome, Augustine, and many others in attesting their extraordinary popularity." (Cath. Ency.)	1
3	170-236	St. Hippolytus of Rome Martyr, presbyter of the Church of Rome; probably a disciple of St. Irenaeus.	3
4	265-340	Eusebius of Caesarea CHURCH FATHER. Bishop of Caesarea in Palestine; the "Father of Church History"	3

5	380	Constitutions of the Holy Apostles aka "Apostolic Constitutions". "...the Apostolic Constitutions were held generally in high esteem and served as the basis for much ecclesiastical legislation. They are today of the highest value as an historical document, revealing the moral and religious conditions and the liturgical observances of the third and fourth centuries." (Cath. Ency.)	4
6	315-386	St. Cyril of Jerusalem CHURCH FATHER & DOCTOR OF THE CHURCH. Bishop of Jerusalem.	4
7	340-397	St. Ambrose of Milan CHURCH FATHER & DOCTOR OF THE CHURCH. Bishop of Milan. "...one of the most illustrious Fathers and Doctors of the Church" (Cath. Ency.) Highly instrumental to St. Augustine's conversion.	5
8	347-407	St. John Chrysostom CHURCH FATHER & DOCTOR OF THE CHURCH. "...generally considered the most prominent doctor of the Greek Church and the greatest preacher ever heard in a Christian pulpit." (Cath. Ency.)	6
9	330-379	St. Basil the Great CHURCH FATHER & DOCTOR OF THE CHURCH. "Bishop of Caesarea, and one of the most distinguished Doctors of the Church... He ranks after Athanasius as a defender of the Oriental Church against the heresies of the fourth century. With his friend Gregory of Nazianzus and his brother Gregory of Nyssa, he makes up the trio known as 'The Three Cappadocians', far outclassing the other two in practical genius and actual achievement." (Cath. Ency.)	7
10	329-390	St. Gregory Nazianzen CHURCH FATHER & DOCTOR OF THE CHURCH. "...recognized as one of the very foremost orators who have ever adorned the Christian Church... one of the greatest theologians of the early Church..." (Cath. Ency.)	7

No.	Date	Name	Page
11	354-430	St. Augustine of Hippo CHURCH FATHER & DOCTOR OF THE CHURCH. Bishop of Hippo. "...he deserves to be named the Doctor of the Church as well as the Doctor of Grace... For depth of feeling and power of conception nothing written on the Church since St. Paul's time, is comparable to the works of St. Augustine." (Cath. Ency.)	8
12	390-455	St. Prosper of Aquitaine Disciple of St. Augustine	12
13	468-533	St. Fulgentius "Bishop of Ruspe in the province of Byzacene in Africa, eminent among the Fathers of the Church for saintly life, eloquence and theological learning." (Cath.Ency.)	13
14	673-735	St. Bede DOCTOR OF THE CHURCH. aka "The Venerable Bede", "The Father of English History"	13
17	1090-1153	St. Bernard of Clairvaux DOCTOR OF THE CHURCH. French abbott and primary builder of the reforming Cisterian order.	14
18	1096-1141	Hugh of St. Victor Saxon canon regular and a leading theologian and writer on mystical theology, considered, "the most influential theologian of the twelfth century" (Cath.Ency.)	17
16	1096-1154	Peter Lombard Archbishop of Paris. Referred to by the Church as " <i>Magister Sententiarum</i> " (Master of Sentences) due to his great theological work, "Book of Sentences." "[St. Thomas Aquinas'] commentaries on that text-book of theology furnished the materials and, in great part, the plan for his chief work, the 'Summa theologica'." (Cath. Ency.)	22
15	1130-1143	Pope Innocent II Convoked Lateran Council II. "Innocent II is praised by all, especially by St. Bernard, as a man of irreproachable character." (Cath.Ency.)	27

19	1160-1216	Pope Innocent III "One of the greatest popes of the Middle Ages... The culminating point in the glorious reign of Innocent was his convocation of the Fourth Lateran Council." (Cath.Ency.)	27
20	1221-1274	St. Bonaventure DOCTOR OF THE CHURCH. Cardinal-Bishop of Albanon, Minister General of the Friars Minor. "Leo XIII rightly calls Bonaventure the Prince of Mystics: '...he treated of mystical theology with such perfection that in the common opinion of the learned he is <i>facile princeps</i> in that field.'" (Cath.Ency.)	28
21	1225-1274	St. Thomas Aquinas THE ANGELIC DOCTOR OF THE CHURCH. Philosopher, theologian, Doctor of the Church (Angelical Doctor), patron of Catholic universities, colleges, and schools. <i>Aeterni Patri</i> , Encyclical of Pope Leo XIII, 1879: "...to these judgments of great Pontiffs on Thomas Aquinas comes the crowning testimony of Innocent VI: 'His [St. Thomas] teaching... enjoys such an elegance of phraseology, a method of statement, a truth of proposition, that those who hold it are never found swerving from the path of truth, and he who dare assail it will always be suspected of error.' "A last triumph was reserved for this incomparable man - namely, to compel the homage, praise, and admiration of even the very enemies of the Catholic name. For it has come to light that there were not lacking among the leaders of heretical sects some who openly declared that, if the teaching of Thomas Aquinas were only taken away, they could easily battle with all Catholic teachers, gain the victory, and abolish the Church. A vain hope, indeed, but no vain testimony." "We exhort you, venerable brethren, in all earnestness to restore the golden wisdom of St. Thomas, and to spread it far and wide for the defense and beauty of the Catholic faith, for the good of society, and for the advantage of all the sciences. ...Let carefully selected teachers endeavor to implant the doctrine of Thomas Aquinas in the minds of students, and set forth clearly his solidity and excellence over others. Let the universities already founded or to be founded by you	30

No.	Date	Name	Page
		<p>illustrate and defend this doctrine, and use it for the refutation of prevailing errors..." (<i>Aeterni Patri</i>, Encyclical of Pope Leo XIII, 1879)</p> <p><i>Doctoris Angelici</i>, Motu Proprio of Pope St. Pius X, 1914: "...the capital theses in the philosophy of St. Thomas are not to be placed in the category of opinions capable of being debated one way or another, but are to be considered as the foundations upon which the whole science of natural and divine things is based; if such principles are once removed or in any way impaired, it must necessarily follow that students of the sacred sciences will ultimately fail to perceive so much as the meaning of the words in which the dogmas of divine revelation are proposed by the magistracy of the Church."</p> <p>"Therefore that the philosophy of St. Thomas may flourish incorrupt and entire in schools, which is very dear to Our heart... it is Our will and We hereby order and command that teachers of sacred theology in Universities, Academies, Colleges, Seminaries and Institutions... use the <i>Summa Theologica</i> of St. Thomas as the text of their prelections..." (<i>Doctoris Angelici</i>, Motu Proprio of Pope St. Pius X, 1914)</p> <p><i>Studiorum Ducem</i>, Encyclical of Pope Pius XI, 1923: "...if we are to avoid the errors which are the source and fountain-head of all the miseries of our time, the teaching of Aquinas must be adhered to more religiously than ever."</p> <p>"We now say to all such as are desirous of the truth: 'Go to Thomas,' and ask him to give you from his ample store the food of substantial doctrine wherewith to nourish your souls unto eternal life." (<i>Studiorum Ducem</i>, Encyclical of Pope Pius XI, 1923)</p>	
22	1347-1380	<p>St. Catherine of Sienna Dominican Tertiary. Instrumental in ending the Great Western Schism. "she was ever radiantly happy and full of practical wisdom no less than the highest spiritual insight" (Cath. Ency.)</p>	38

23	1552	The Catechism of John Hamilton Archbishop of St. Andrews. Hanged in his pontifical garments for his support of Mary, Queen of Scots and the Catholic cause. "...with his last breath he protested that his death was due solely to his loyalty to Church and sovereign" (Cath. Ency.) "The catechism was printed at St. Andrews in August, 1552. It had been drawn up in obedience to a decree of the provincial council of the previous January, for the use of the clergy in instructing their people. The council ordered it to be read in the churches on all Sundays and Holy Days, when there happened to be no sermon, for the space of half an hour." (Cath. Ency.)	40
24	1558	Sermons on the Sacraments by Bishop Thomas Watson, Bishop of Lincoln. Considered to be one of the "Martyrs in chains" (Cath. Ency.). Died after 25 years of imprisonment under Protestant Queen Elizabeth I.	40
25	1545-1563	Council of Trent St. Robert Bellarmine, St. Alphonsus de Liguori, Cornelius a Lapide, many other theologians, and many other Catholic works, including Catechisms, explicitly teach that the Council of Trent taught baptism of desire. The Catechism of the Council of Trent, published by Pius V and St. Charles Borromeo, also affirms this with its teaching.	45
26	1566	The Catechism of the Council of Trent Issued by the express command of the Council of Trent. "The Roman Catechism is a work of exceptional authority. At the very least it has the same authority as a dogmatic Encyclical, -- it is an authoritative exposition of Catholic doctrine given forth, and guaranteed to be orthodox by the Catholic Church and her supreme head on earth." (Rector John Hagan, Irish College, Rome, 1919-1930)	45

No.	Date	Name	Page
27	1582	Rheims New Testament by the English College of Rheims. Baptism of desire and blood are taught in the explanatory notes. The New Testament was translated and printed at Rheims in 1582 as the official English version of the Catholic Church. "Both Testaments are accompanied by explanatory notes, in accordance with the spirit of the Church, which has been hostile to placing the Bible in the hands of the laity without precautions against the waywardness of private interpretation. These notes are voluminous in the New Testament of 1582..." (<i>The American Catholic Quarterly Review</i> , Vol. XXX, 1905)	46
28	1567-1637	Cornelius à Lapide, S.J. Flemish Jesuit and renowned exegete who, "wrote ample commentaries on all the books of the Catholic Canon of Scripture, with the exception only of Job and the Psalms." "With his brethren in religion at Rome he enjoyed so high a reputation for sanctity that, when he died, they gave him a separate burial place, in order to be the more certain of finding his bones when eventually, as they hoped, he should receive the honour of beatification." (Cath. Ency.)	49
29	1542-1621	St. Robert Bellarmine DOCTOR OF THE CHURCH. Distinguished Jesuit theologian, writer, and cardinal, declared Doctor of the Church in 1931. Patron saint of catechists.	50
30	1548-1617	Francisco Suarez, S.J. " <i>Doctor Eximius</i> , a pious and eminent theologian, as Paul V called him..." "if Francisco Suárez be not the first theologian of his age, he is, beyond all doubt, among the first... one of the greatest of theologians and a profound philosopher" (Cath. Ency.)	54

31	1632	Roman Breviary "...a book furnishing the regulations for the celebration of Mass or the canonical Office... The Roman Breviary, which with rare exceptions (certain religious orders, the Ambrosian and Mozarabic RiteRites, etc.) is used at this day throughout the Latin Church..." (Cath. Ency.)	55
32	1649	The Douay Catechism: An Abridgment of the Christian Doctrine by Rev. Henry Tuberville, D.D., Of the first catechisms in English after the Reformation, "the most important, however, was the book which came to be known as 'The Doway Catechism', 'An Abridgement of Christian Doctrine... the author was Henry Turberville, a Douai priest." (Cath. Ency.)	56
33	1724	Supplementum Theologia Moralis Sacramentalis by Patritius Sporer, O.F.M. and Kiliano Katzenberger. Moral Theologians. "[Patritius Sporer] taught theology for many years, obtained the title of <i>Lector jubilatus</i> , and was also the theologian of the Bishop of Passau... Sporer was one of the best moralists of his time and is much appreciated even today. St. Alphonsus Liguori often quotes him and Lehmkul numbers him amongst the classical authors of moral theology." (Cath. Ency.)	56
34	1696-1787	St. Alphonsus de Liguori DOCTOR OF THE CHURCH. One of "the greatest missionaries of the Church... who to skilled advocacy and an enormous knowledge of practical detail added a wide and luminous hold of underlying principles. It was this which made him the prince of moral theologians, and gained him, when canonization made it possible, the title of 'Doctor of the Church'... His intercession healed the sick; he read the secrets of hearts, and foretold the future." (Cath. Ency.)	58

No.	Date	Name	Page
35	1737	The Catholic Christian Instructed by Bp. Richard Challoner, D.D., Vicar Apostolic, 18 th century "leading figure of English Catholicism", most famous for his revision of the Douay-Rheims Bible, which, "has been the groundwork of nearly all subsequent English versions." "His private life was marked by extraordinary mortification, while large charity passed through his hands. He had the gift of prayer in a marked degree, and on two occasions at least he spoke prophetic words, which later events verified. For these reasons, as much as for the office he held so long, his name has ever been held in singular veneration by English Catholics." (Cath. Ency.)	63
36	1742	The Catechism by Fr. Andrew Donlevy, D.D., LL.D., Irish priest & educator.	64
37	1752	A Catechism Moral and Controversial by Bp. Thomas Burke, O.P., Bishop of Ossory. As a Dominican, "he was gradually promoted to the highest theological honours of the order" (Cath. Ency.)	65
38	1781	The Sincere Christian by Bp. George Hay, D.D, Vicar Apostolic of the Lowland District in Scotland. "the chief ecclesiastical figure in the history of Scottish Catholicism during the latter part of the eighteenth century." (Cath. Ency.) "the learned Bishop's writings display a great power of reasoning, and great critical acumen, while they supply an inexhaustible mine of erudition and Scriptural knowledge" (Paul Cardinal Cullen, d.1878)	66
39	1802	The Catholic Doctrine of Baptism by Rev. Nicholas Gilbert	68
40	1815	The Poor Man's Catechism by Rev. John Mannock, O.S.B.	69
41	1821	The Real Principles of Catholics by Right Rev. Dr. Hornihold	71

42	1845	Instructions on the Doctrines, Duties and Resources of the Catholic Religion Rev. James Appleton	72
43	1847	Brownson's Quarterly Review by Orestes Brownson. Catholic philosopher, essayist, and reviewer. "Brownson resolved to stand erect; let his tone be firm and manly, his voice clear and distinct, his speech strong and decided. So well did he carry out this resolution, and so able and intrepid an advocate did he prove in defence of the Faith, that he merited a letter of approbation and encouragement from the Bishops of the United States assembled in Plenary Council at Baltimore, in May, 1849, and from Pope Pius IX, in April, 1854."	72
44	1850	Catechism of the Diocese of Paris trans. from the French by M.J. Piercy	74
45	1852	Catechism of the Christian Religion by Rev. Stephen Keenan	74
46	1792-1878	Pope Pius IX see his encyclicals <i>Singulari Quadam</i> (1854) and <i>Quanto conficiamur moerore</i> (1863)	75
47	1857	A Full Course of Instructions for the Use of Catechists by Rev. John Perry	76
48	1859	One Hundred Short Sermons by H.J. Thomas, trans. Rev. G. A. Hamilton	76
49	1864	Evenings on the Thames, or Serene Hours by Fr. Jean Lacordaire, the, "greatest pulpit orator of the 19 th century" (Cath. Ency.)	78
50	1864	Dictionnaire Encyclopédique de la Théologie Catholique by Heinrich Joseph Wetzer (doctor of theology), Benedikt Welte (priest and exegete), Trans. from German to French by Abbe Isidore Goschler	80
51	1865	Our Faith, the Victory by Bp. John McGill, D.D., Bishop of Richmond, VA.	82

No.	Date	Name	Page
52	1867	The Liturgical Year by Dom Prosper Gueranger, O.S.B. Founder of the French Benedictine Congregation who St. Theresa of Lisieux considered to be a saint. See "St. Alban and his Fellow Martyr" in the Liturgical Year.	84
53	1869	Catholicity, Protestantism and Infidelity by F. X. Weninger, S.J., D.D.	86
54	1872	A Dogmatic Catechism by Fr. Giuseppe Frassinetti, revised and edited by the Oblate Fathers of St. Charles	87
55	1875	Familiar Explanation of Christian Doctrine Rev. Michael Muller	88
56	1876	The Irish Ecclesiastical Record, Vol.XII under Episcopal Sanction	88
57	1877	Catechism Made Easy by Rev. Henry Gibson	89
58	1878	A Catechism of the Catholic Religion by Fr. Joseph Deharbe, S.J. Church Theologian and Catechist.	90
59	1880	Abridged Course of Religious Instruction for... Catholic Colleges & Schools by Rev. F.X. Shouppe, S.J.	91
60	1883	The Catechism of Perseverance by Msgr. Jean-Joseph Gaume, D.D., Protonotary Apostolic	91
61	1884	Catholic Belief by Very Rev. Joseph Faa Di Bruno, D.D., ed. Rev. Louis A Lambert	92
62	1885	The American Catholic Quarterly Review, "The Catholic Doctrine of Baptism" by Rev. H.A. Brann, D.D.	93
63	1885	Facts of Faith by Rev. A. Bromley Crane	94

64	1885	The Baltimore Catechism Prepared and Enjoined by Order of the Third Council of Baltimore	96
65	1888	The Catholic Dogma by Rev. Michael Muller, C.Ss.R. Priest and prolific Catholic writer, always submitted his works to two Redemptorist theologians.	98
66	1888	The Catechumen by J.G. Wenham. Canon of Southwark.	99
67	1888	The Catechism of the Ecclesiastical Provinces of Quebec, Montreal, Ottawa Approved and Published at the order of the Archbishops and Bishops of those Provinces.	99
68	1891	Handbook of the Christian Religion by Fr. Wilhelm Wilmers, S.J.	100
69	1891	An Explanation of the Baltimore Catechism of Christian Doctrine by Rev. Thomas L. Kinkead	103
70	1895	Exposition de la Doctrine Chretienne (Manual of Christian Doctrine) by A Seminary Professor, Institute of the Brothers of the Christian Schools	105
71	1898	The Catechism of Rodez by Abbe Luche	106
72	1898	Illustrated Explanation of the Holy Sacraments by Rev. Hermann Rolfus, D.D.	107
73	1898	Compendium Theologiae Moralis by Fr. Aloysia Sabetti, S.J. Church theologian.	108
74	1900	Ecclesiastical Dictionary by Rev. John Thein	109
75	1900	A Catholic Catechism for the Parochial Schools and Sunday Schools of the United States. Rev. James Groenings, S.J., Trans. by Very Rev. James Rockliff, S.J	110
76	1900	Biblical Treasury of the Catechism by Rev. Thomas E. Cox	111

No.	Date	Name	Page
77	1901	An Advanced Catechism of Catholic Faith and Practice by Rev. Thomas J. O'Brien	113
78	1902	Theologiae Moralis Institutiones Fr. Eduardus Genicot, S.J. Church Theologian.	114
79	1903	Divine Grace: An Aid to Teachers and Preachers by Rev. Edmund J. Wirth, D.D.	115
80	1903	The Catholic Church Alone: The One True Church of Christ by Rev. Henry Dodridge, D.D.	116
81	1903	Christian Apologetics: A Defense of the Catholic Faith by Rev. Walter Devivier, S.J.	116
82	1903	The Question Box: Replies to Questions Received on Missions to Non-Catholics by Rev. Bertand L. Conway	117
83	1904	Teacher's Handbook to the Catechism by Rev. A. Urban	119
84	1904	Anecdotes and Examples Illustrating the Catholic Catechism by Rev Francis Spirago	120
85	1905	Catechism: Doctrinal, Moral, Historical, and Liturgical by Rev Patrick Power	122
86	1906	A Manual of Theology for the Laity by Rev. P. Geiermann, C.S.S.R.	123
87	1906	Summa Thologiae Moralis by Fr. H. Noldin, S.J. Church theologian.	123
88	1907	The Catholic Encyclopedia "Baptism", William Fanning	124
89	1908	The Catechism of St. Pius X issued by Pope St. Pius X	128

90	1909	The Catechism in Examples by Rev. D. Chisholm	129
91	1913	Catholic Religion by Rev. Charles Alfred Martin	136
92	1915	The Sacraments: A Dogmatic Treatise by Rev. Joseph Pohle, Ph.D., D.D.	137
93	1917	Canon Law of 1917 by Pope St. Pius X and Pope Benedict XV. See can. 737 & can.1239.	145
94	1920	A Catechism of Christian Doctrine Issued by the Diocese of Victoria.	146
95	1921	A Commentary on the New Code of Canon Law Rev. P. Chas. Augustine, O.S.B., D.D.	146
96	1921	The Catechism Explained by Rev. Francis Spirago, S.T.D. Edited by Fr. Richard F. Clarke, S.J. – 1899/1921	148
97	1922	Catechism of the “Summa Theologica” by R. P. Thomas Pegues, O.P.	149
98	1922	A Manual of the History of Dogmas by Bernard John Otten, S.J.	149
99	1925	A Maunal of Moral Theology by Rev. Thomas Slater, S.J.	150
100	1927	A Catechism for Inquirers by Rev. Joseph I. Malloy, C.S.P.	152
101	1931	Manuale Theologiae Dogmaticae by Mgr. Jean-Marie Hervé. Church theologian.	152
102	1931	De Ecclesiae Sacramentis by Louis Cardinal Billot, S.J. Cardinal, Church theologian, professor of dogmatic theology at the Pontifical Gregorian University in rome. Instrumental in drafting the 1907 encyclical <i>Pascendi Dominici Gregis</i> of Pope Pius X.	153
103	1938	Radio Replies by Rev. Leslie Rumble, M.S.C. and Rev. Charles Mortimer Carty	153

No.	Date	Name	Page
104	1945	Moral Theology by Rev Heribert Jone, O.F.M.Cap., J.C.D. & Rev. Urban Adelman, O.F.M. Cap., J.C.D. Church theologians.	155
105	1945	Dogmatic Brevior Fr. A. Tanquary. Church theologian.	155
106	1948	Theologiae Moralis by Fr. Arthur Vermeersch, S.J. Church theologian	156
107	1948	The History, Nature and Use of Epikeia in Moral Theology by Rev. Lawrence Joseph Riley, A.B., S.T.L.	157
108	1949	Moral Theology by Fr. Dominic Prummer, O.P., professor of theology in the University of Fribourg, Switzerland. Church theologian.	159
109	1949	My Catholic Faith by Most Rev. Louis LaRavoire Morrow, S.T.D., Bishop of Krishnagar	159
110	1951	A Catechism of Catholic Doctrine by Approval of the Archbishops and Bishops of Ireland	160
111	1951	Pope Pius XII teaches baptism of desire in his Address to Midwives (1951) and his letter <i>Suprema haec sacra</i> (1952)	161
112	1953	Outlines of Moral Theology by Fr. Francis O'Connell. Church theologian.	162

Quotes

Tertullian (Church Father) – 160-225 AD

De Baptismo, Ch.XVI:

We *have* indeed, likewise, a *second* font, (itself withal *one with the former*,) of *blood*, to wit; concerning which the Lord said, I have to be baptized with a baptism, when He had been baptized already. For He had come by means of water and blood, 1 John 5:6 just as John has written; that He might be baptized by the water, glorified by the blood; to make *us*, in like manner, *called by water, chosen by blood*. These two baptisms He sent out from the wound in His pierced side, in order that they who believed in His blood might be bathed with the water; they who had been bathed in the water might likewise drink the blood. This is the baptism which both stands in lieu of the fontal bathing when that has not been received, and restores it when lost.

*Source: Journal, M. J. Rouet De, S.J. *Enchiridion Patristicum*. Editio Quarta et Quinta. Nihil Obstat: Leonce de Grandmaison. Imprimatur: Bp. Dr. Mutz. Fiburgi Brisgovial: Herder & Co., 1922.

<<https://archive.org/details/enchiridionpatri00rou>>

*Translation: Roberts, Rev. Alexander, D.D., and James Donaldson, LL.D. *The Ante-Nicene Fathers. Translations of the Writings of the Fathers down to A.D. 325. Vol.III*. New York: Charles Scribner's Sons, 1905.

<<http://books.google.com/books?id=Nu1YAAAAAYAAJ>>

St. Cyprian of Carthage (Church Father) – 200-258 AD

Epistle LXXII: To Jubaianus, Concerning the Baptism of Heretics, §22-23:

22. On which place some, as if by human reasoning they were able to make void the truth of the Gospel declaration, object to us the case of catechumens; asking if any one of these, before he is baptized in the Church, should be apprehended and

slain on confession of the name [of Christ], whether he would lose the hope of salvation and the reward of confession, because he had not previously been born again of water? Let men of this kind, who are aiders and favorers of heretics, know therefore, first, that those catechumens hold the sound faith and truth of the Church, and advance from the divine camp to do battle with the devil, with a full and sincere acknowledgment of God the Father, and of Christ, and of the Holy Ghost; then, that they certainly are not deprived of the sacrament of baptism who are baptized with the most glorious and greatest baptism of blood, concerning which the Lord also said, that He had "another baptism to be baptized with" (Lk. 12:50). But the same Lord declares in the Gospel, that those who are baptized in their own blood, and sanctified by suffering, are perfected, and obtain the grace of the divine promise, when He speaks to the thief believing and confessing in His very passion, and promises that he should be with Himself in paradise. Wherefore we who are set over the faith and truth ought not to deceive and mislead those who come to the faith and truth, and repent, and beg that their sins should be remitted to them; but to instruct them when corrected by us, and reformed for the kingdom of heaven by celestial discipline.

23. But some one says, "What, then, shall become of those who in past times, coming from heresy to the Church, were received without baptism?" The Lord is able by His mercy to give indulgence, and not to separate from the gifts of His Church those who by simplicity were admitted into the Church, and in the Church have fallen asleep.

*Source: Roberts, Rev. Alexander, D.D., and James Donaldson, LL.D. *The Ante-Nicene Fathers. Translations of the Writings of the Fathers down to A.D. 325. Vol. V.* New York: Charles Scribner's Sons, 1903.
<<http://books.google.com/books?id=aDeMAAAIAAJ>>

St. Hippolytus of Rome – d.236 AD

Canons of Hypolytus, Can. XIX: Concerning Catechumens:

Catechumenus, qui ab infidelibus captus et ad martyrium perductus necatusque est, priusquam baptismum reciperet cum caeteris martyribus sepeliatur, est enim baptizatus proprio sanguine.

Translation:

Catechumens, who (by the unbelievers) are arrested and killed by martyrdom, before they received baptism, are to be buried with the other martyrs, for they are baptized in their own blood.

*Source: *Canones S. Hippolyti, Arabice E Codicibus Romanis: Cum Versione Latina Annotationibus Et Prolegomenis*. Ed. D.B. De Haneberg. Monachii: Sumptibus Academiae Regiae Boicae, 1870.

<<https://archive.org/details/canoneshippoly00hanegoog>>

*Translation: Translated by Compiler with the assistance of Google Translate and Wiktionary.

Eusebius of Caesarea (Church Father) – 265-340 AD

The Church History of Eusebius, Book VI, Chapter IV:

And of women, Heraias died while yet a catechumen, receiving baptism by fire, as Origen himself somewhere says.

*Source: Wace, Henry, D.D., and Philip Schaff, D.D., LL.D. *A Select Library of Nicene and Post-Nicene Fathers of the Christian Church. A New Series. Vol.I*. Oxford: Parker and Company, 1890.

<<http://books.google.com/books?id=inA7AQAAMAAJ>>

Constitutions of the Holy Apostles – 380 AD.

Book V, Sec I, Concerning the Martyrs, §6:

But let him who is vouchsafed the honour of martyrdom rejoice with joy in the Lord, as obtaining thereby so great a crown, and departing out of this life by his confession. Nay, though he be but a catechumen, let him depart without trouble; for his suffering for Christ will be to him a more genuine baptism, because he does really die with Christ, but the rest only in a figure.

*Source: Roberts, Rev. Alexander, D.D., and James Donaldson, LL.D. The Ante-Nicene Fathers. Translations of the Writings of the Fathers down to A.D. 325. Vol.VII. New York: Charles Scribner's Sons, 1905.
<<http://books.google.com/books?id=YO5YAAAAAYAAJ>>

St. Cyril of Jerusalem (Doctor of the Church) – 315-386 AD

Catechetical Lecture III, On Baptism, §10:

If any man receive not Baptism, he hath not salvation; except only Martyrs, who even without the water receive the kingdom. For when the Saviour, in redeeming the world by His Cross, was pierced in the side, He shed forth blood and water; that men, living in times of peace, might be baptized in water, and, in times of persecution, in their own blood. For martyrdom also the Saviour is wont to call a baptism, saying, *Can ye drink the cup which I drink, and be baptized with the baptism that I am baptized with?*

Catechetical Lecture XIII, On the Words, Crucified and Buried, §21:

For since in the Gospels the power of salutary Baptism is twofold, one which is granted by means of water to the illuminated, and a second to holy

martyrs, in persecutions, through their own blood, there came out of that saving Side blood and water, to confirm the grace of the confession made for Christ, whether in baptism, or on occasions of martyrdom.

*Source: Wace, Henry, D.D., and Philip Schaff, D.D., LL.D. *A Select Library of Nicene and Post-Nicene Fathers of the Christian Church. Second Series. Vol. VII.* Oxford: James Parker and Company, 1894.
<<http://books.google.com/books?id=inA7AQAAMAAJ>>

St. Ambrose of Milan (Church Father & Doctor of the Church) – 340-397 AD

De obitu Valentiniani consolation, Funeral Oration of the Emperor Valentinian II, 392 AD:

51. But I hear that you grieve because he did not receive the sacrament of baptism. Tell me: What else is in your power other than the desire, the request? But he even had this desire for a long time, that, when he should come into Italy, he would be initiated, and recently he signified a desire to be baptized by me, and for this reason above all others he thought that I ought to be summoned. Has he not, then, the grace which he desired; has he not the grace which he requested? And because he asked, he received, and therefore is it said: "By whatsoever death the just man shall be overtaken, his soul shall be at rest." (Wisdom 4:7)

52. Grant, therefore, O holy Father, to thy servant the gift which Moses received, because he saw in spirit; the gift which David merited, because he knew from revelation. Grant, I pray, to Thy servant Valentinian the gift which he longed for, the gift which he requested while in health, vigor, and security. If, stricken with sickness, he had deferred it, he would not be entirely without Thy mercy who has been cheated by the swiftness of time, not by his own

wish. Grant, therefore, to Thy servant the gift of Thy grace which he never rejected, who on the day before his death refused to restore the privileges of the temples although he was pressed by those whom he could well have feared. A crowd of pagans was present, the Senate entreated, but he was not afraid to displease men so long as he pleased Thee alone in Christ. He who had Thy Spirit, how has he not received Thy grace?

53. Or if the fact disturbs you that the mysteries have not been solemnly celebrated, then you should realize that not even martyrs are crowned if they are catechumens, for they are not crowned if they are not initiated. But if they are washed in their own blood, his piety and his desire have washed him, also.

*Source: Deferrari, Roy Joseph. *The Fathers of the Church: A New Translation.. Vol.22.Funeral Orations by Saint Gregory Nazianzen and Saint Ambrose.* Nihil Obstat: John M.A. Fearn, S.T.D. Imprimatur: Abp. Francis Cardinal Spellman. New York: Fathers of the Church, 1953.
<<https://archive.org/details/fathersofthechur012812mbp>>

St. John Chrysostom (Church Father & Doctor of the Church) – 347-407 AD

Panegyric on St. Lucianus:

Do not be surprised that I refer to martyrdom as baptism; for here too the spirit blows with much fruitfulness, and a marvellous and astonishing remission of sins and cleansing of the soul is effected; and just as those who are baptized by water, so, too,

those who suffer martyrdom are cleansed with their own blood.

*Source: Journal, M. J. Rouet De, S.J. *Enchiridion Patristicum*. Editio Quarta et Quinta. Nihil Obstat: Leonce de Grandmaison. Imprimatur: Bp. Dr. Mutz. Fiburgi Brisgovial: Herder & Co., 1922.

<<https://archive.org/details/enchiridionpatri00rou>>

*Translation: Translated by Compiler with the assistance of Google Translate and Wiktionary.

St. Basil the Great (Church Father & Doctor of the Church) – 330-379 AD

Treatise De Spiritu Sancto, Chap. XV:

And ere now there have been some who in their championship of true religion have undergone the death for Christ's sake, not in mere similitude, but in actual fact, and so have needed none of the outward signs of water for their salvation, because they were baptized in their own blood. Thus I write not to disparage the baptism by water, but to overthrow the arguments of those who exalt themselves against the Spirit; who confound things that are distinct from one another, and compare those which admit of no comparison.

*Source: Schaff, Phillip, D.D., LL.D. *A Select Library of the Nicene and Post Nicene Fathers of The Christian Church. Vol.IV.* Buffalo: The Christian Literature Company, 1887.

<<http://books.google.com/books?id=IHZPAAAAYAAJ>>

St. Gregory Nazianzen (Church Father & Doctor of the Church) – 329-390 AD

Oration XXXIX, Oration on the Holy Lights:

Now there is also a fourth kind of baptism [besides the baptism of Moses, of John, and of Jesus], namely that which is acquired by martyrdom and blood, by

which Christ Himself was also baptized, and which indeed is more venerable than the others, because it is contaminated by no defilements afterwards.

*Source: Journal, M. J. Rouet De, S.J. *Enchiridion Patristicum*. Editio Quarta et Quinta. Nihil Obstat: Leonce de Grandmaison. Imprimatur: Bp. Dr. Mutz. Fiburgi Brisgovial: Herder & Co., 1922.

<<https://archive.org/details/enchiridionpatri00rou>>

*Translation: Translated by Compiler with the assistance of Google Translate and Wiktionary.

St. Augustine of Hippo (Church Father & Doctor of the Church) – 354-430 AD

City of God, Bk XIII, Ch. 7:

Chap.7.-- Of the Death Which the Unbaptized Suffer for the Confession of Christ:

For whatever unbaptized persons die confessing Christ, this confession is of the same efficacy for the remission of sins as if they were washed in the sacred font of baptism. For He who said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," made also an exception in their favor, in that other sentence where He no less absolutely said, "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven;" and in another place, "Whosoever will lose his life for my sake, shall find it."

*Source: Schaff, Phillip, D.D., LL.D. A Select Library of the Nicene and Post Nicene Fathers of The Christian Church. Vol.IV. Buffalo: The Christian Literature Company, 1887.

<<http://books.google.com/books?id=IHZPAAAAYAAJ>>

De Baptismo, in the Enchiridion Patristicum, §1629-1630:

I do not doubt that a Catholic catechumen, burning with Divine charity, is superior to a baptized heretic. But even inside the Catholic Church we consider a good catechumen better than a bad man who has been baptized; and for this reason we do no injury to the sacrament of baptism, which the one has not yet received and the other has, nor do we consider the sacrament of the catechumen superior to the sacrament of baptism by considering a particular catechumen more faithful and better than a particular person who has been baptized. For the centurion Cornelius was better when he was not yet baptized than was Simon [Magus] after he had been baptized, for the former was filled with the Holy Ghost even before baptism, while the latter was full of the evil spirit even after baptism...

That the place of baptism can sometimes assuredly be taken by suffering, the blessed Cyprian takes as no mean proof the words addressed to the thief who was not baptized: 'This day thou shalt be with me in paradise' (Luke 23:43). In considering which again, I find that not only suffering for the name of Christ can supply that which was lacking in respect of baptism [id quod ex baptismo deerat], but also faith and conversion of heart if perchance in straitened times it is impossible to arrange for the celebration of the mystery of baptism.

*Source: Berington, Rev. Jos., and Rev. John Kirk. *The Faith of Catholics*. Vol.II. 3rd ed. Ed. Rev. James Waterworth. London: Charles Dolman, 1846.
<books.google.com/books?id=tTFkD2RPs0QC>

De Baptismo, Bk I, Ch.18, 28:

There are great proofs of this existing on the part of the blessed martyr Cyprian, in his letters, - to come at

last to him of whose authority they carnally flatter themselves they are possessed, whilst by his love they are spiritually overthrown. For at that time, before the consent of the whole Church had declared authoritatively, by the decree of a plenary Council, what practice should be followed in this matter, it seemed to him, in common with about eighty of his fellow bishops of the African churches, that every man who had been baptized outside the communion of the Catholic Church should, on joining the Church, be baptized anew. And I take it, that the reason why the Lord did not reveal the error in this to a man of such eminence, was, that his pious humility and charity in guarding the peace and health of the Church might be made manifest, and might be noticed, so as to serve as an example of healing power, so to speak, not only to Christians of that age, but also to those who should come after. For when a bishop of so important a Church, himself a man of so great merit and virtue, endowed with such excellence of heart and power of eloquence, entertained an opinion about baptism different from that which was to be confirmed by a more diligent searching into the truth; though many of his colleagues held what was not yet made manifest by authority, but was sanctioned by the past custom of the Church, and afterwards embraced by the whole Catholic world; yet under these circumstances he did not sever himself, by refusal of communion, from the others who thought differently, and indeed never ceased to urge on the others that they should "forbear one another in love, endeavoring to keep the unity of the Spirit in the bond of peace." For so, while the framework of the body remained whole, if any infirmity occurred in certain of its members, it might rather regain its health from their general soundness,

than be deprived of the chance of any healing care by their death in severance from the body. And if he had severed himself, how many were there to follow! what a name was he likely to make for himself among men! how much more widely would the name of Cyprianist have spread than that of Donatist! But he was not a son of perdition, one of those of whom it is said, "Thou castedst them down while they were elevated;" but he was the son of the peace of the Church, who in the clear illumination of his mind failed to see one thing, only that through him another thing might be more excellently seen. "And yet," says the apostle, "show I unto you a more excellent way: though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." He had therefore imperfect insight into the hidden mystery of the sacrament. But if he had known the mysteries of all sacraments, without having charity, it would have been nothing. But as he, with imperfect insight into the mystery, was careful to preserve charity with all courage and humility and faith, he deserved to come to the crown of martyrdom; so that, if any cloud had crept over the clearness of his intellect from his infirmity as man, it might be dispelled by the glorious brightness of his blood. For it was not in vain that our Lord Jesus Christ, when He declared Himself to be the vine, and His disciples, as it were, the branches in the vine, gave command that those which bare no fruit should be cut off, and removed from the vine as useless branches. But what is really fruit, save that new offspring, of which He further says, "A new commandment I give unto you, that ye love one another?" This is that very charity, without which the rest profiteth nothing. The apostle also says: "But the fruit of the Spirit is love, joy, peace, long-suffering,

gentleness, goodness, faith, meekness, temperance;" which all begin with charity, and with the rest of the combination forms one unity in a kind of wondrous cluster. Nor is it again in vain that our Lord added, "And every branch that beareth fruit, my Father purgeth it, that it may bring forth more fruit," but because those who are strong in the fruit of charity may yet have something which requires purging, which the Husbandman will not leave untended. Whilst then, that holy man entertained on the subject of baptism an opinion at variance with the true view, which was afterwards thoroughly examined and confirmed after most diligent consideration, his error was compensated by his remaining in Catholic unity, and by the abundance of his charity; and finally it was cleared away by the pruning-hook of martyrdom.

*Source: Schaff, Phillip, D.D., LL.D. A Select Library of the Nicene and Post Nicene Fathers of The Christian Church. Vol.IV. Buffalo: The Christian Literature Company, 1887.
<<http://books.google.com/books?id=IHZPAAAAAYAAJ>>

St. Prosper of Aquitaine – 390-455 AD

Sentent. Ex.8 aug. n. exlix. Col. 564:

They who, without even having received the laver of regeneration, die for the confession of Christ, it avails them as much for the doing away of sins, as if they were washed in the font of baptism.

*Source: Berington, Rev. Jos., and Rev. John Kirk. The Faith of Catholics. Vol.II. 3rd ed. Ed. Rev. James Waterworth. London: Charles Dolman, 1846.
<books.google.com/books?id=tTFkD2RPs0QC>

St. Fulgentius – 468-533 AD

De Fide, ad Petrum, in the Enchiridion Patristicum, §2269:

From the time when Our Saviour said: *Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God* [John 3:5], without the sacrament of baptism, apart from those who pour forth their blood for Christ in the Catholic Church without baptism, no one can receive the kingdom of Heaven, nor eternal life.

*Source: Journal, M. J. Rouet De, S.J. *Enchiridion Patristicum*. Editio Quarta et Quinta. Nihil Obstat: Leonce de Grandmaison. Imprimatur: Bp. Dr. Mutz. Fiburgi Brisgovial: Herder & Co., 1922)
<<https://archive.org/details/enchiridionpatri00rou>>

*Translation: Translated by Compiler with the assistance of Google Translate and Wiktionary.

St. Bede (Doctor of the Church) – 673-735 AD

An Ecclesiastical History of the English People, Book 1, ch.7, The passion of St. Albanus and his companions, p.24:

Then and there also that soldier was beheaded, who being before restrained by the beck of the Highest, refused to inflict the stroke on the holy confessor of God; concerning whom indeed it is manifest that, albeit he was not washed in the font of baptism, yet was he cleansed by the libation of his own blood, and made worthy to enter into the heavenly kingdom.

*Source: St. Bede. *Bede's Ecclesiastical History of the English Nation*. Trans. Rev. L. Gidley, M.A. Oxford: James Parker and Co., 1870)
<books.google.com/books?id=UVIJAAAAQAAJ>

St. Bernard of Clairvaux (Doctor of the Church) –
1090-1153 AD

Letter No.77, Letter to Hugh of St. Victor, On Baptism:

§6. If an adult...wish and seek to be baptized, but is unable to obtain it because death intervenes, then where there is no lack of right faith, devout hope, sincere charity, may God be gracious to me, because I cannot completely despair of salvation for such a one solely on account of water, if it be lacking, and cannot believe that faith will be rendered empty, hope confounded and charity lost, provided only that he is not contemptuous of the water, but as I said merely kept from it by lack of opportunity...

§7. But I am very much astonished if this new inventor of new assertions and assertor of inventions has been able to find in this matter arguments which escaped the notice of the holy fathers Ambrose and Augustine or an authority greater than their authority. [He then quotes both passages given above...]

§8. Believe me, it will be difficult to separate me from these two columns, by which I refer to Augustine and Ambrose...believing with them that people can be saved by faith alone and the desire to receive the sacrament, however only in the case that untimely death or some other insuperable force keep them from fulfilling their pious desire.

Notice also that, when the Savior said "whoever believes and is baptized will be saved," He cautiously and alertly did not repeat the phrase "who was not baptized," but only "whoever does not believe will be condemned" (Mk. 16:16). This intimated that sometimes faith alone would suffice for salvation, and that without it, nothing would be sufficient.

For this reason, even if it is granted that martyrdom can take the place of baptism, it is clearly not the penalty which does this, but faith itself. For without faith what is martyrdom, if not a penalty? It is faith's doing that martyrdom can without any doubt be considered the equivalent of baptism. Would not faith be very sickly and weak in itself, if what it can give to another, it cannot obtain by itself? To be sure, to pour out one's blood for Christ is an indubitable proof of great faith—but to men, not to God. But what if God, who needs to perform no experiments to test for what He wants, saw great faith in the heart of someone dying in peace, not put to the question by martyrdom, but suitable for martyrdom nevertheless? If he remembers that he has not yet received the sacrament and sorrowfully and repentantly asks for it with all his heart, but cannot receive it because his death comes too quickly, will God damn his faithful one? Will He damn, I ask, a person who is even prepared to die for Him? Paul says: "No one can say Jesus is Lord, except in the Holy Ghost" (I Cor. 12:3). Will we say that such a one, who at the moment of death not only invokes the Lord Jesus, but asks for the sacrament with his every longing, either does not speak in the Holy Ghost, so that the Apostle was mistaken, or is damned even though he has the Holy Ghost? He has the Savior dwelling in his heart by faith (Eph 3:17) and in his mouth by confession (Rom 10:10); will he then be damned with the Savior? Certainly if martyrdom obtains its prerogative only by the merit of faith, so that it is safely and singularly accepted in the place of baptism, I do not see why faith itself cannot with equal cause and without martyrdom be just as great in God's eyes, who knows of it without the proof of martyrdom. I would say it can be just as great as far

as obtaining salvation goes, but it is not as great in regard to the accumulation of merit, in which martyrdom surely surpasses it.

We read: "Everyone who hates his brother is a murderer" (I Jn. 3:15); and again, "Whoever looks at a woman lustfully has already committed adultery with her in his heart" (Mt. 5:28). How could it be more evident that the wish is considered the equivalent of the deed, when necessity excludes the deed? That is, unless one thinks that God, who is love, would impute us the evil deeds of the will and not the good, and that the merciful and compassionate Lord is more ready to punish than to reward.

Suppose someone who is at the point of death happens to remember that he is bound by a debt to another. If he lacks the means to pay it, he is still believed to obtain pardon solely by repentance and contrition of heart, and so he is not damned on account of it. In the same way, faith alone and turning the mind to God, without the spilling of blood or the pouring of water, doubtlessly bring salvation to one who has the will but not the way—because death intervenes—to be baptized. And just as in the former case no repentance remits sin if, when he can, he does not restore what he owes, so in the latter faith is of no avail, if, when he can, he does not receive the sacrament. He is shown not to have perfect faith, if he neglects to do so. True and full faith complies with all the commandments; this particular commandment is the foremost of them all.

Rightly, then, anyone who refuses to obey will be thought of not as faithful, but as rebellious and disdainful. How can someone be faithful, if he holds a sacrament of God in contempt?

*Source: Laisney, Rev. Fr. Francois. *Is Feeneyism Catholic?* Kansas City: Angelus Press, 2001.

Hugh of St. Victor – 1096-1141 AD

De Sacramentis, Bk. II, Part VI:

Some either through curiosity or zeal are accustomed to inquire whether anyone after the enjoining and proclaiming of the sacrament of baptism can be saved, unless he actually receives the sacrament of baptism itself. For the reasons seem to be manifest and they have many authorities, (if, however, they are said to have authorities, who do not understand); first, because it is said: "Unless a man be born again of the water and the Holy Ghost, he cannot enter into the kingdom of God," (Cf. John 3, 5), and again: "He that believeth and is baptized, shall be saved," (Mark 16, 16). There are many such passages which seem, as it were, to affirm that by no means can he be saved who has not had this sacrament, whatever he may have besides this sacrament. If he should have perfect faith, if hope, if he should have charity, even if he should have a contrite and humble heart which God does not despise, true repentance for the past, firm purpose for the future, whatever he may have, he will not be able to be saved, if he does not have this. All this seems so to them on account of what is written: "Unless a man be born again of the water and the Holy Ghost, he cannot enter into the kingdom of God," (Cf. John 3, 5).

Yet if someone should ask; what has happened

to those who, after shedding blood for Christ, departed this life without the sacrament of water, they dare not say that men of this kind are not saved. And, although one cannot show that this is written in what is mentioned above, yet they dare not say that, because it is not written there, it is to be denied. For he who said: "Unless a man be born again of the water and the Holy Ghost," did not add: "or by pouring forth his blood instead of water, " and yet this is true, although it is not written here. For if he is saved who received water on account of God, why is he not saved much more who sheds blood on account of God? For it is more to give blood than to receive water. Moreover, what some say is clearly silly, that those who shed blood are saved because with blood they also shed water and in the very water which they shed they receive baptism. For if those who are killed are said to have been baptized on account of the moisture of water which drips from their wounds together with the corruption of blood, then those who are suffocated or drowned or are killed by some other kind of death where blood is not shed have not been baptized in their blood and have died for Christ in vain, because they did not shed the moisture of the water which they had within their body. Who would say this? So, he is baptized in blood who dies for Christ, who, even if he does not shed blood from the wound, gives life which is more precious than blood. For he could shed blood and, if he did not give life, shedding blood would be less than giving life. Therefore, he sheds blood well who lays down his life for Christ, and he has his baptism in the virtue of the sacrament, without which to have received the sacrament itself, as it were, is of no benefit. So where

this is the case, to be unable to have the sacrament does no harm.

Thus, it is true, although it is not said there, that he who dies for Christ is baptized in Christ. Thus, they say, it is true, although it is not said there, and it is true because it is said elsewhere, even if it is not said there. For He who said: "Unless a man be born again of the water and the Holy Ghost, he cannot enter into the Kingdom of God," the same also said elsewhere: "He who shall confess me before men, I will also confess him before my Father," (Cf. Matt.10, 32). And so what is not said there, is nevertheless to be understood although it is not said, since it is said elsewhere. Behold therefore why they say it. They say that what is not said is to be understood where it is not said, because it is said elsewhere. If, therefore, this is to be understood in this place where it is not said, since it is said elsewhere: "He who believeth in me, shall not die forever," (Cf. John 11, 26). Likewise He who said: "Unless a man be born again of the water and the Holy Ghost, he cannot enter into the Kingdom of God," He himself said: "He who believeth in me, shall not die for ever," therefore, either deny faith or concede salvation. What does it seem to you? Where there is faith, where there is hope, where there is charity, finally, where there is the full and perfect virtue of the sacrament, there is no salvation because the sacrament alone is not and it is not, because it cannot be possessed. "He that believeth," He said, "and is baptized, shall be saved," (Mark 16, 16). Therefore behold there is no doubt but that where there is faith and is baptism, there is salvation.

And what follows? "But he that believeth shall not be condemned," (Cf. Mark 16, 16). Why did He wish to speak thus? Why did He not say: "He that

believeth not and is not baptized, shall be condemned," just as He had said: "He that believeth and is baptized, shall be saved?" Why, unless because it is of the will to believe and because he who wishes to believe cannot lack faith. And so in him who does not believe, an evil will is always shown, where there can be no necessity which may be put forth as an excuse. Now to be baptized can be in the will, even when it is not possibility, and on this account justly is good will with the devotion of its faith not to be despised, although in a moment of necessity he is prevented from receiving that sacrament of water which is external. Do you wish to know more fully whether or not this reason is proven elsewhere by more manifest authority, although even those authorities which we have mentioned above seem so manifest that there can be no doubt about the truth of them?

Listen to something more, if by chance this matter about which you should not be in doubt can be shown you more clearly. Blessed Augustine in his book, "On the One Baptism," speaks as follows: again and again as I consider it, I find that not only suffering for the name of Christ can fulfill what was lacking to baptism but also faith and conversion of heart, if perhaps assistance could not be rendered for the celebration of the mystery of baptism in straitened circumstances. You see that he clearly testifies that faith and conversion of heart can suffice for the salvation of good will where it happens that the visible sacrament of water of necessity cannot be had. But lest perhaps you think that he contradicted himself, since afterwards in the Book of Retractions he disapproved of the example of the thief which he had assumed to establish this opinion where he had said that the shedding of blood or faith and change of

heart could fulfill the place of baptism, saying: "In the fourth book, when I said that suffering could take the place of baptism, I did not furnish a sufficiently fitting example in that of the thief about whom there is some doubt as to whether he was baptized," you should consider that in this place he only corrected an example which he had offered to prove his opinion; he did not reject his opinion. But if you think that that opinion is to be rejected, because the example is corrected, then what he had said is false, that the shedding of blood can take the place of baptism, since the example itself was furnished to prove that. For he does not say: "When I said that faith could have the place of baptism," but he says: "When I said that suffering could have the place of baptism," although he had placed both in the one opinion. If, therefore, regarding what he said, that suffering can have the place of baptism, an example has been furnished, since it is established that it is true without any ambiguity, it is clear that the example was afterwards corrected by the opinion was not rejected.

You should, therefore, either confess that true faith and confession of the heart can fulfill the place of baptism in the moment of necessity or show how true faith and unfeigned charity can be possessed where there is no salvation. Unless perhaps you wish to say that no one can have true faith and true charity, who is not to have the visible sacrament of water. Yet by what reason or by what authority you prove this I do not know. We meanwhile do not ask whether anyone who is not to receive the sacrament of baptism can have these, since this alone as far as this matter is concerned is certain: if there were anyone who had these even without the visible sacrament of water he could not perish. There are many other things which could have been brought up to prove this, but what

we have set forth above in the treatment of the sacraments to prove this point we by no means think needs reconsideration.

*Source: Deferrari, Roy J. *On the Sacraments of the Christian Faith: (De Sacramentis)*. Cambridge, MA: Mediaeval Academy of America, 1951.
 <<http://books.google.com/books?ei=S4TyUsWhBfHisATx1IKADA>>

Peter Lombard – 1096-1164 AD
 “Master of Sentences”

Libri Quatuor Sententiarum, (The Four Books of Sentences), Bk IV, Dist. IV, §4-5:

There are also some, as we said above, who receive the thing and not the sacrament. For those who shed their blood for the name of Jesus, even if they do not receive the sacrament, receive the thing. Wherefore Augustine: "Whoever die for the confession of Christ, even though they have not received the washing of regeneration, yet it suffices to remit their sins, as much as if they were washed in the sacred font of baptism."—You have heard that suffering received for the name of Jesus takes the place of baptism. Not only does *suffering* take the place of baptism, but also *faith and contrition*, when necessity prevents the sacrament, as Augustine clearly shows when he says: "The blessed Cyprian, in the fourth book on Baptism, thinks that what was said to the thief who had not been baptized: 'This day shalt thou be with me in paradise,' affords no slight proof that suffering sometimes takes the place of baptism. I have considered this repeatedly and find that not only *suffering* for the name of Christ, but even *faith and turning* of heart, can supply what was lacking by baptism, if by chance, owing to the shortness of time, a man cannot be succored by celebrating the mystery of baptism. Nor indeed was that thief crucified for

the name of Christ, but for the sake of his crimes; nor did he suffer, because he believed, but while he suffered, he believed. How much therefore can faith accomplish, even without the sacrament of visible baptism—is shown in the case of that thief, as the Apostle says: 'With the heart we believe unto justice, but with the mouth confession is made unto salvation'; but this is accomplished invisibly, when not contempt for religion, but the pressure of necessity prevents the mystery of baptism." "And certainly baptism can take place when there is no turning of the heart; whereas turning of the heart can exist when baptism has not been received, but it cannot exist when baptism is despised; nor can it in any way be called turning of the heart to God, when the sacrament of God is despised." So, here you have it, that not only *suffering*, but also *faith and contrition* confer remission, where the sacrament is not despised as is shown in the case of that thief, who not by suffering, but by faith was saved without baptism. — But some say that Augustine retracted this. He did indeed retract his *example* but not his *opinion*. For he says: "When I said in the fourth book that suffering can take the place of baptism, it was not enough that I mentioned the example of the thief, because it is uncertain that he was not baptized." It is established therefore that without baptism some are justified and saved. Wherefore Ambrose on Valentinian: "'My bowels are in pain,' to employ prophetic eloquence, because I have lost him whom I was about to regenerate; yet truly he did not lose the grace, which he sought."

But there seems a contradiction to these views in what the Lord says: "Unless a man be born again of water and of the holy Spirit, he cannot enter into the kingdom of heaven." For if this is generally true, the

views expressed above do not seem to be true. But this is to be understood as applied to those who can be baptized and scorn it; or else it is to be understood thus: unless a man be born again of water and of the holy Spirit, that is, by that regeneration, which is accomplished through water and the holy Spirit, he will not be saved. This regeneration moreover is accomplished not only through baptism, but also through penance and blood. Wherefore, the authority tells us, for this reason the Apostle said that "the foundation of baptism is plural, because there is baptism in water, in blood, and in penance." Moreover he does not say that the sacrament of baptism can be performed only in water, but that its virtue, that is, sanctification, can be given not only through water, but through blood or inner penance. Reason indeed urges this. For if baptism suffices for infants who are not able to believe, much more does faith suffice for adults willing but not able to be baptized. Wherefore Augustine: "Do you ask, which is greater: *faith* or *water*; I have no doubt what I should respond: *faith*. If therefore that which is less can sanctify, does not that which is greater? that is *faith*, of which Christ says: 'Whoever shall believe on me, though he were dead, yet shall he live.' But some say that no adult believes on Christ or has charity without baptism, unless he sheds his blood for the Lord, supporting their view with the subjoined testimonies. Augustine says: "From the time that the Saviour said; 'Unless a man be born again of water and of the holy Spirit' etc., without the sacrament of baptism no one, except those who shed blood in the Church, can receive eternal life." The same: "We believe that no catechumen although dying in good works, has eternal life, except he die in martyrdom whereby the whole sacraments of baptism are completed." The

same: "We believe that the way of salvation is only for the baptized." But the statements he makes less fully here he supplements in the chapters quoted above; and for that reason these passages are to be thus understood, that only those who have time to be baptized and are not, are excepted from salvation. For if anyone having faith and charity wishes to be baptized, and cannot because prevented by necessity, the goodness of the Almighty will supply what has been lacking in the sacrament. For while he can perform it, he is bound, unless he do perform it; but when he is not able, but wishes to do so, God, who has not bound his power to sacraments, does not impute it to him. But that there is invisible sanctification in some without the visible sacrament, Augustine clearly teaches, saying in his commentary on Leviticus, "Invisible sanctification exists and benefits some without visible sacraments; but visible sanctification, which comes from the visible sacraments, can be present, but cannot benefit without the invisible. However the visible sacrament is not for that reason to be despised, because the one who despises it, cannot be invisibly sanctified. Hence Cornelius and those with him were baptized, although already sanctified by the holy Spirit. Nor is the visible sanctification to be judged superfluous, because the invisible preceded it. Therefore the invisible sanctification without the visible can exist and benefit; but the visible which is caused by the sacrament only, is not able to benefit without the invisible, since therein is its whole utility. Visible baptism did not benefit Simon Magus, because the invisible was lacking; but it benefited those in whom the invisible was present." Nor is another's faith so valuable to an infant, as his own to an adult. For the faith of the Church does not suffice for infants

without the sacrament, because, if they die without baptism, even when they are being brought to baptism, they will be damned, as is proved by many authorities of the saints; on this point let one suffice. Augustine: "Maintain firmly that infants who either begin to live in their mothers' wombs, and die there, or born of their mothers pass from this life without the sacrament of baptism, must be punished with eternal torture, because although they have no sins of their own doing, yet they have inherited original sin from their conception in carnal concupiscence." And as infants who die without baptism, are numbered with the infidels, so those who are baptized are called *faithful* and are not separated from the fellowship of the faithful, when the Church prays for the faithful dead. They are faithful, therefore, not on account of their own virtue, but on account of the sacrament of faith. Wherefore Augustine: "An infant, although he has not yet that faith which depends upon the will of the believers, nevertheless has faith through the sacrament of that faith, that is, baptism; for as the response is made that he *believes*, so also he is called *faithful*, not because he assents to the truth by his own judgment, but because he receives the sacrament of that truth."

*Source: Lombard, Peter. *Sententiarum, Libri Quator*. Antuerpiae, Angelum Corradi, 1754)

<<http://books.google.com/books?id=qOVLiuGm1LQC>>

*Translation: Rogers, Elizabeth Frances, M.A.. *Peter Lombard and the Sacramental System*. New York, 1917.

<<http://books.google.com/books?id=EskOAQAIAAJ>>

Pope Innocent II – 1130-1143 AD

Apostolicam Sedem, letter to the Bishop of Cremona concerning an unbaptized priest (Dz 388):

To your inquiry we respond thus: We assert without hesitation (on the authority of the holy Fathers Augustine and Ambrose) that the priest whom you indicated (in your letter) had died without the water of baptism, because he persevered in the faith of holy mother the Church and in the confession of the name of Christ, was freed from original sin and attained the joy of the heavenly fatherland. Read (brother) in the eighth book of Augustine's "City of God" where among other things it is written, "Baptism is ministered invisibly to one whom not contempt of religion but death excludes." Read again the book also of the blessed Ambrose concerning the death of Valentinian where he says the same thing. Therefore, to questions concerning the dead, you should hold the opinions of the learned Fathers, and in your church you should join in prayers and you should have sacrifices offered to God for the priest mentioned.

*Source: Denzinger, Henry. *The Sources of Catholic Dogma: From the Thirtieth Edition of Henry Denzinger's Enchiridion Symbolorum*. Trans. Roy J. Deferrari. Nihil Obstat: Dominic Hughes Imprimatur: Patrick A. O'Boyle. Fitzwilliam, NH: Loreto Publications, 1955.
<<https://archive.org/details/TheSourcesOfCatholicDogma>>

Pope Innocent III – 1198-1216 AD

Debitum pastoralis officii, letter to Berthold, the Bishop of Metz, Aug. 28, 1206 (Dz 413):

You have, to be sure, intimated that a certain Jew, when at the point of death, since he lived only among Jews, immersed himself in water while saying:

"I baptize myself in the name of the Father, and of the Son, and of the Holy Spirit, Amen."

We respond that, since there should be a distinction between the one baptizing and the one baptized, as is clearly gathered from the words of the Lord, when He says to the Apostles: "Go, baptize all nations in the name etc." [cf. Matt. 28:19], the Jew mentioned must be baptized again by another, that it may be shown that he who is baptized is one person, and he who baptizes another...If, however, such a one had died immediately, he would have rushed to his heavenly home without delay because of the faith of the sacrament, although not because of the sacrament of faith.

*Source: Denzinger, Henry. *The Sources of Catholic Dogma: From the Thirtieth Edition of Henry Denzinger's Enchiridion Symbolorum*. Trans. Roy J. Deferrari. Nihil Obstat: Dominic Hughes Imprimatur: Patrick A. O'Boyle. Fitzwilliam, NH: Loreto Publications, 1955.
<<https://archive.org/details/TheSourcesOfCatholicDogma>>

St. Bonaventure – 1221–1274 AD

In Sent. IV, d.4,P.2,a.1,q.1:

God obliges no one to do the impossible and therefore it must be admitted that the baptism of desire without the baptism of water is sufficient, provided the person in question has the will to receive the baptism of water, but is prevented from doing so before he dies.

*Source: <<http://www.baptismofdesire.com/BaptismofDesire.pdf>>

In Sent.IV, d.IX, art.I, Q.I:

To that which is objected, that there are three manners [of receiving] in Baptism, and so etc.; it must be said,

that that third manner is not distinguished from the other two except materially. ("etc." in original)

*Source: <<http://www.dailycatholic.org/issue/08Sep/sep8str.htm>>

Opusculorum, Centiloquij, Pars. III, De Sacramentorum virtute, Lib. VI, Sect. XLVIII:

There are three distinct forms of Baptism, namely that of fire, that of water and that of blood. Baptism of fire is that provided by repentance and the grace of the Holy Spirit, and purifies from sin. In Baptism of water we are both purified from sin and absolved of all temporal punishment due to sin. In Baptism of blood we are purified from all misery.

*Source: St. Bonaventure. *Opusculorum. Tomus Primus. Cum Permissu Superiorum. Sumptibus Societatis Bibliopolarum, 1647.*

<<http://books.google.com/books?id=ISYJOUqCvvUC>>

*Translation:

<<http://www.baptismofdesire.com/BaptismofDesire.pdf>>

Opusculorum, Diaetae Salutis, Tit. VII, de Beatitudinibus, Cap. V,

Also Note, the heart is made clean from all sin, in particular, and especially, in the three-fold baptism, namely of water, desire, and blood. Baptism of water cleanses infants, baptism of desire cleanses penitents, and baptism of blood cleanses martyrs, namely when they want the sacrament, and can not have it.

*Source: St. Bonaventure. *Opusculorum. Tomus Primus. Cum Permissu Superiorum. Sumptibus Societatis Bibliopolarum, 1647.*

<<http://books.google.com/books?id=ISYJOUqCvvUC>>

*Translation: Translated by Compiler with the assistance of Google Translate and Wiktionary.

St. Thomas Aquinas – 1225 -1274 AD

Summa Contra Gentiles, Bk IV, Ch.LXXII:

As then without Baptism, in which the Passion of Christ works, there can be no salvation for men, - whether the Baptism be actually received, or purposed in desire, when necessity, not contempt, sets the Sacrament aside; so for sinners after Baptism there can be no salvation unless they submit themselves to the keys of the Church either by actual Confession and undergoing of the judgement of the ministers of the Church, or at least by purposing so to do with a purpose to be fulfilled in seasonable time: because "*there is no other name under heaven given to men, whereby we are to be saved*" (Acts iv, 12).

*Aquinas, St. Thomas. *Summa Contra Gentiles*. On God and His Creatures. Trans.Rickaby, Joseph, S.J. London: Burns & Oates, 1905.
<<http://books.google.com/books?id=M4ZPAAAYAAJ>>

Summa Theologica, Part III, Q.66, Art.11-12:

Eleventh Article

Whether Three Kinds Of Baptism Are Fittingly Described – Viz., Baptism Of Water, Of Blood, And Of The Spirit?

We proceed thus to the Eleventh Article: –

Objection i. It seems that the three kinds of Baptism are not fittingly described as Baptism of Water, of Blood, and of the Spirit, *i.e.*, of the Holy Ghost. Because the Apostle says (Eph. iv. 5): *One Faith, one Baptism*. Now there is but one Faith. Therefore there should not be three Baptisms.

Obj. 2. Further, Baptism is a sacrament, as we have made clear above (Q. LXV., A. i). Now none but

Baptism of Water is a sacrament. Therefore we should not reckon two other Baptisms.

Obj. 3. Further, Damascene (De Fide Orthod. iv.) distinguishes several other kinds of Baptism. Therefore we should admit more than three Baptisms.

On the contrary, On Heb. vi. 2, "Of the doctrine of Baptisms," the gloss says: "He uses the plural, because there is Baptism of Water, of Repentance, and of Blood."

*I answer that, As stated above (Q. LXII., A. 5), Baptism of Water has its efficacy from Christ's Passion, to which a man is conformed by Baptism, and also from the Holy Ghost, as first cause. Now although the effect depends on the first cause, the cause far surpasses the effect, nor does it depend on it. Consequently, a man may, without Baptism of water, receive the sacramental effect from Christ's Passion, in so far as he is conformed to Christ by suffering for Him. Hence it is written (Apoc. vii. i4): "These are they who are come out of great tribulation, and have washed their robes and have made them white in the blood of the Lamb." In like manner a man receives the effect of Baptism by the power of the Holy Ghost, not only without Baptism of Water, but also without Baptism of Blood: forasmuch as his heart is moved by the Holy Ghost to believe in and love God and to repent of his sins: wherefore this is also called Baptism of Repentance. Of this it is written (Isa. iv. 4): "If the Lord shall wash away the filth of the daughters of Zion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgment, and by the spirit of burning." Thus, therefore, each of these other Baptisms is called Baptism, forasmuch as it takes the place of Baptism. Wherefore Augustine says (*De unico Baptismo Parvulorum*, iv.): "The Blessed Cyprian argues with considerable reason from the thief to whom, though not baptized, it was said: 'Today shalt thou be with Me in Paradise,' that suffering can take the place of*

Baptism. Having weighed this in my mind again and again, I perceive that not only can suffering for the name of Christ supply for what was lacking in Baptism, but even faith and conversion of heart, if perchance on account of the stress of the times the celebration of the mystery of Baptism is not practicable."

Reply Obj. i. The other two Baptisms are included in the Baptism of Water, which derives its efficacy, both from Christ's Passion and from the Holy Ghost. Consequently for this reason the unity of Baptism is not destroyed.

Reply Obj. 2. As stated above (Q. LX., A. i), a sacrament is a kind of sign. The other two, however, are like the Baptism of Water, not, indeed, in the nature of sign, but in the baptismal effect. Consequently they are not sacraments.

Reply Obj. 3. Damascene enumerates certain figurative Baptisms. For instance, "*the Deluge*" was a figure of our Baptism, in respect of the salvation of the faithful in the Church; since then "*a few . . . souls were saved in the ark*" (Vulg., *by water*), according to i Pet. iii. 20. He also mentions "*the crossing of the Red Sea*": which was a figure of our Baptism, in respect of our delivery from the bondage of sin; hence the Apostle says (i Cor. x. 2) that "*all . . . were baptized in the cloud and in the sea.*" — And again he mentions "*the various washings which were customary under the Old Law*", which were figures of our Baptism, as to the cleansing from sins: also "*the Baptism of John*", which prepared the way for our Baptism.

Twelfth Article.

Whether The Baptism Of Blood Is The Most Excellent Of These Three?

We proceed thus to the Twelfth Article:—

Objection 1. It seems that the Baptism of Blood is not the most excellent of these three. For the Baptism of Water impresses a character; which the Baptism of Blood cannot do. Therefore the Baptism of Blood is not more excellent than the Baptism of Water.

Obj. 2. Further, the Baptism of Blood is of no avail without the Baptism of the Spirit, which is by charity; for it is written (i Cor. xiii. 3): "*If I should deliver my body to be burned, and have not charity, it profiteth me nothing.*" But the Baptism of the Spirit avails without the Baptism of Blood: for not only the martyrs are saved. Therefore the Baptism of Blood is not the most excellent.

Obj. 3. Further, just as the Baptism of Water derives its efficacy from Christ's Passion, to which, as stated above (A. n), the Baptism of Blood corresponds, so Christ's Passion derives its efficacy from the Holy Ghost, according to Heb. ix. i4: "*The Blood of Christ, Who by the Holy Ghost offered Himself unspotted unto God, shall cleanse our conscience from dead works,*" etc. Therefore the Baptism of the Spirit is more excellent than the Baptism of Blood. Therefore the Baptism of Blood is not the most excellent.

On the contrary, Augustine (*Ad Fortunatum*) speaking of the comparison between Baptisms says: "*The newly baptized confesses his faith in the presence of the priest: the martyr in the presence of the persecutor. The former is sprinkled with water, after he has confessed; the latter with his blood. The former receives the Holy Ghost by the imposition of the bishop's hands; the latter is made the temple of the Holy Ghost.*"

I answer that, As stated above (A. n), the shedding of blood for Christ's sake, and the inward operation of the Holy Ghost, are called baptisms, in so far as they produce the effect of the Baptism of Water. Now the Baptism of Water derives its efficacy from Christ's Passion and from the Holy Ghost, as already stated (*ibid.*). These two causes act in each of these three Baptisms; most excellently, however, in the Baptism of Blood. For Christ's Passion acts in the Baptism of Water by way of a figurative representation; in the Baptism of the Spirit or of Repentance, by way of desire; but in the Baptism of Blood, by way of imitating the (Divine) act. In like manner, too, the power of the Holy Ghost acts in the Baptism of Water through a certain hidden power; in the Baptism of Repentance by moving the heart; but in the Baptism of Blood by the highest degree of fervour of dilection and love, according to John xv. i3: "*Greater love than this no man hath that a man lay down his life for his friends.*"

Reply Obj. 1. A character is both reality and a sacrament. And we do not say that the Baptism of Blood is more excellent, considering the nature of a sacrament; but considering the sacramental effect.

Reply Obj. 2. The shedding of blood is not in the nature of a Baptism if it be without charity. Hence it is clear that the Baptism of Blood includes the Baptism of the Spirit, but not conversely. And from this it is proved to be more perfect.

Reply Obj. 3. The Baptism of Blood owes its pre-eminence not only to Christ's Passion, but also to the Holy Ghost, as stated above.

*Source: Aquinas, St. Thomas. "*The Summa Theologica*" of St. Thomas Aquinas. Part III. QQ. LX.-LXXXIII. Translated by the Fathers of the English Dominican Province. NihilObstat: F. Innocentius Apap., O.P., S.T.M. Imprimatur: Edus. Canonicus Surmont. London: R & T Washbourne, Ltd., 1914. <<http://books.google.com/books?pg=PA144&dq>>

Summa Theologica, Part III, Q.68, Art.2:

Second Article

Whether A Man Can Be Saved Without Baptism?

We proceed thus to the Second Article:—

Objection i. It seems that no man can be saved without Baptism. For Our Lord said (John iii. 5): *“Unless a man be born again of water and the Holy Ghost, he cannot enter the kingdom of God.”* But those alone are saved who enter God's kingdom. Therefore none can be saved without Baptism, by which a man is born again of water and the Holy Ghost.

Obj. 2. Further, in the book *De Eccl. Dogmat.* xli. it is written: *“We believe that no catechumen, though he die in his good works, will have eternal life, except he suffer martyrdom, which contains all the sacramental virtue of Baptism.”* But if it were possible for anyone to be saved without Baptism, this 'would be the case specially with catechumens who are credited with good works, for they seem to have the *“faith that worketh by charity”* (Gal. v. 6). Therefore it seems that none can be saved without Baptism.

Obj. 3. Further, as stated above (A. i; Q.LXV., A. 4), the sacrament of Baptism is necessary for salvation. Now that is necessary *“without which something cannot be”* (Metaph. v.). Therefore it seems that none can obtain salvation without Baptism.

On the contrary, Augustine says (*Super Levit.* Ixxxiv.) that *“some have received the invisible sanctification without visible sacraments, and to their profit; but though it is possible to have the visible sanctification, consisting in a visible sacrament, without the invisible sanctification, it will be to no profit.”* Since, therefore, the sacrament of Baptism pertains to the

visible sanctification, it seems that a man can obtain salvation without the sacrament of Baptism, by means of the invisible sanctification.

I answer that, The sacrament of Baptism may be wanting to someone in two ways. First, both in reality and in desire; as is the case with those who neither are baptized, nor wished to be baptized: which clearly indicates contempt of the sacrament, in regard to those who have the use of the free-will. Consequently those to whom Baptism is wanting thus, cannot obtain salvation: since neither sacramentally nor mentally are they incorporated in Christ, through Whom alone can salvation be obtained.

Secondly, the sacrament of Baptism may be wanting to anyone in reality but not in desire: for instance, when a man wishes to be baptized, but by some ill-chance he is forestalled by death before receiving Baptism. And such a man can obtain salvation without being actually baptized, on account of his desire for Baptism, which desire is the outcome of "*faith that worketh by charity,*" whereby God, Whose power is not tied to visible sacraments, sanctifies man inwardly. Hence Ambrose says of Valentinian, who died while yet a catechumen: "*I lost him whom I was to regenerate: but he did not lose the grace he prayed for.*"

Reply Obj. i. As it is written (i Kings xvi. 7), "*man seeth those things that appear, but the Lord beholdeth the heart.*" Now a man who desires to be "*born again of water and the Holy Ghost*" by Baptism, is regenerated in heart though not in body; thus the Apostle says (Rom. ii. 29) that "*the circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men but of God.*"

Reply Obj. 2. No man obtains eternal life unless he be free from all guilt and debt of punishment. Now this plenary absolution is given when a man receives

Baptism, or suffers martyrdom: for which reason is it stated that martyrdom "*contains all the sacramental virtue of Baptism*" — i.e., as to the full deliverance from guilt and punishment. Suppose, therefore, a catechumen to have the desire for Baptism (else he could not be said to die in his good works, which cannot be without "*faith that worketh by charity*"), such a one, were he to die, would not forthwith come to eternal life, but would suffer punishment for his past sins, "*but he himself shall be saved, yet so as by fire,*" as is stated i Cor. iii. i5.

Reply Obj. 3. The sacrament of Baptism is said to be necessary for salvation in so far as man cannot be saved without, at least, Baptism of desire; "*which, with God, counts for the deed*" (August., *Enarr. in Ps. Ivii.*).

*Source: Aquinas, St. Thomas. "*The Summa Theologica*" of St. Thomas Aquinas. Part III. QQ. LX.-LXXXIII. Translated by the Fathers of the English Dominican Province. NihilObstat: F. Innocentius Apap., O.P., S.T.M. Imprimatur: Edus. Canonicus Surmont. London: R & T Washbourne, Ltd., 1914. <<http://books.google.com/books?pg=PA144&dq>>

Commentary on the Gospel of St. John, sect. 445 (John 3:5):

Two questions arise here. First, if no one enters the kingdom of God unless he is born again of water, and if the fathers of old were not born again of water (for they were not baptized), then they have not entered the kingdom of God. Secondly, since baptism is of three kinds, that is, of water, of desire, and of blood, and many have been baptized in the latter two ways (who we say have entered the kingdom of God immediately, even though they were not born again of water), it does not seem to be true to say that "*unless one is born again of water and the Holy Spirit, he cannot enter the kingdom of God.*"

The answer to the first is that rebirth or regeneration from water and the Holy Spirit takes place in two ways: in truth and in symbol. Now the fathers of old, although they were not reborn with a true rebirth, were nevertheless reborn with a symbolic rebirth, because they always had a sense perceptible sign in which true rebirth was prefigured. So according to this, thus reborn, they did enter the kingdom of God, after the ransom was paid.

The answer to the second is that those who are reborn by a baptism of blood and fire, although they do not have regeneration in deed, they do have it in desire. Otherwise neither would the baptism of blood mean anything nor could there be a baptism of the Spirit. Consequently, in order that man may enter the kingdom of heaven, it is necessary that there be a baptism of water in deed, as in the case of all baptized persons, or in desire, as in the case of the martyrs and catechumens, who are prevented by death from fulfilling their desire, or in symbol, as in the case of the fathers of old.

*Source: Aquinas, St. Thomas. Commentary on the Gospel of St. John. Part I. Trans. Weisheipl, James A., O.P. Albany, NY: Magi Books, Inc., 1980.
<<http://dhspriority.org/thomas/John3.htm>>

St. Catherine of Siena – 1347-1380 AD

Dialogue of St. Catherine (the words of Christ to her in a vision), Of the signs by which the soul knows she has arrived at perfect love, p.172-173:

I wished thee to see the secret of the Heart, showing it to thee open, so that you mightest see how much more I loved than I could show thee by finite pain. I poured from it Blood and Water, to show thee the

baptism of water which is received in virtue of the Blood. I also showed the baptism of love in two ways, first in those who are baptized in their blood shed for Me which has virtue through My Blood, even if they have not been able to have Holy Baptism, and also those who are baptized in fire, not being able to have Holy Baptism, but desiring it with the affection of love. There is no baptism of desire without the Blood, because Blood is steeped in and kneaded with the fire of Divine charity, because through love was it shed. There is yet another way by which the soul receives the baptism of Blood, speaking, as it were, under a figure, and this way the Divine charity provided, knowing the infirmity and fragility of man, through which he offends, not that he is obliged, through his fragility and infirmity, to commit sin, unless he wish to do so; by falling, as he will, into the guild of mortal sin, by which he loses the grace which he drew from Holy Baptism in virtue of the Blood, it was necessary to leave a continual baptism of blood. This the Divine charity provided in the Sacrament of Holy Confession, the soul receiving the Baptism of blood, with contrition of heart, confessing, when able, to My ministers, who hold the keys of the Blood, sprinkling It, in absolution, upon the face of the soul. But if the soul is unable to confess, contrition of heart is sufficient for this baptism, the hand of My clemency giving you the fruit of this precious Blood...

Thou seest then that these Baptisms, which you should all receive until the last moment, are continual, and though My works, that is the pains of the Cross were finite, the fruit of them which you receive in Baptism, through Me, are infinite...

The Catechism of John Hamilton – 1552 AD

Abp. John Hamilton

The Seven Sacraments, The Sacrament of Penance, Ch.XII, p.226:

The Thief that hung on the cross asked mercy with a contrite heart, and incontinent he was made a citizen of paradise, and whereas he had deserved condemnation, his contrite heart with true faith in Christ, changed his pain into martyrdom, and his blood into baptism. That is to say, God of his great mercy accepted his deed for his perfect contrition and faith to his salvation, as though he had been baptized.

*Source: Hamilton, Abp. John. *The Catechism of John Hamilton, Archbishop of St. Andrews, 1552*. Graves, Thomas Laws. Oxford: Clarendon Press, 1884.
<<http://books.google.com/books?id=UdgrAAAAAYAAJ>>

Sermons on the Sacraments – 1558 AD

Bp. Thomas Watson

Third Sermon. On the Necessity of Baptism and the Ministers of the Same, pp.23-25:

The necessity of Baptism (good people) is known by the plain words of our Saviour Christ, Who saith to Nicodemus, that came to Him in the night, "Except a man be born again of the water and the Holy Ghost, he cannot enter into the kingdom of God" (John iii. 5), whereby we learn that no man is incorporate to Christ, and made one body with Him, but he that is baptized, if he may be baptized. And S. Philip also, declaring that Baptism is a sacrament of necessity for salvation, when he had fully taught the Eunuch the faith of Christ, whose heart was replenished and fulfilled with the Holy Ghost, did not

cease there, but, to show the necessity of Baptism, when they came to water, Philip went down from the chariot with the Eunuch, and did baptize him and let him go. And S. Peter likewise, preaching the faith of Christ to Cornelius and his family and friends, when he perceived that the Holy Ghost did inspire their hearts with His grace before Baptism, was not content only with that, but, to declare the necessity of water, said, "Can any man forbid water that these men should not be baptized that have received the Holy Ghost as we have?" (Acts x. 47).

Therefore be a man never so well instructed in the knowledge of Christ's religion, yet he beareth the burden of his iniquity, which shall not be forgiven him, but when he shall come to Baptism if it may be had. And children which be born in original sin, and therefore be the children of God's anger and displeasure, cannot be saved and delivered from their sin but by the water of regeneration. And this is true whether they be born of faithful parents or unfaithful; for whatsoever is born of the flesh is flesh (John iii. 6), and like as by one man, Adam, sin came into the world, and by sin death, and so death came upon all men that sinned in Adam (Rom. v. 12), even so by the righteousness of one man, Jesus Christ, grace came into the world, and by grace life, in whom many be made righteous, which righteousness only they have that have put on Christ by Baptism.

And yet (good people) it is to be understood that this general rule hath but two exceptions, which be martyrdom and conversion of the heart by faith when Baptism cannot be had. For martyrdom, which is to suffer death for Christ's cause or in the quarrel of Christ, doth supply the stead of Baptism, both in those that be children and also in those that be of age, when only necessity and not contempt excludeth the

sacrament; as our Saviour Christ saith, "He that confesseth me before men, I shall also confess him before my Father which is in heaven; and he that loseth his life for me shall find it;" so that whosoever cannot receive the sacrament of regeneration, but dieth before for the confession of Christ, it is as much available to the remission of his sins as if they were washed away by the holy fountain of Baptism. For who doubteth but that the Holy Innocents, whom the wicked king Herod slew for Christ, are numbered among the martyrs of God, who made a good confession of Christ, not by their mouths, but by the shedding of their blood for Him? Likewise he that hath his heart fully converted to God by true and lively faith, and cannot be baptized in water, but is prevented by death before, is in that case excused for not having Baptism. For Christ saith, "He that believeth in me shall not see death for evermore." And where faith is, where hope is, where charity is, where the full and perfect virtue of Baptism is, there salvation cannot lack, if the sacrament be had in purpose and will, and cannot be had in deed.

So that we see that children have but one remedy to supply the lack of Baptism, which is martyrdom, and they that have the use of reason have two remedies, both martyrdom and also the full conversion of the heart by lively faith, and that only in time of need, when the sacrament, not of contempt, but of necessity, cannot be had.

*Source: Watson, Bp. Thomas. *Sermons on the Sacraments*. First Printed in 1558, and now Reprinted in Modern Spelling. Bridgett, Rev. T. E. Permissu Superiorum. London: Burns and Oates, 1876)
 <<http://books.google.com/books?id=3bwCAAAAQAAJ>>

Council of Trent – 1545-1563 AD

Popes Pius III, Julius III, and Pius IV

Session VI, On Justification, Ch.IV:

And this translation, since the promulgation of the Gospel, cannot be effected, without the laver of regeneration, or the desire thereof, as it is written; *unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God.*

Session VII, On the Sacraments in General, Can.IV:

If anyone shall say that the sacraments of the New Law are not necessary unto salvation, but are superfluous; and that, without them or without the desire thereof, men obtain of God, through faith alone, the grace of justification; - though all (the sacraments) are not indeed necessary for every individual; let him be anathema.

Source: Waterworth, Rev. J. *Canons and Decrees of the Sacred and Ecumenical Council of Trent, Celebrated Under the Sovereign Pontiffs, Paul III, Julius III, and Pius IV.* London: C. Dolman, 1848)

<<http://books.google.com/books?id=mTGD-xEkmB8C>>

The Catechism of the Council of Trent – 1566 AD

Published by Pope Pius V and edited by St. Charles Borromeo

*On The Sacrament of Baptism, pp.173-175:***Faith, how imparted to infants in baptism.**

That when baptized they receive the mysterious gifts of faith cannot be matter of doubt; not that they believe by the formal in baptism, assent of the mind, but because their incapacity is supplied by the faith of their parents, if the parents profess the true faith, if not, (to use the words of St. Augustine) "by that of the universal society of the saints;" for they are said with propriety to be presented for baptism by

all those, to whom their initiation in that sacred rite was a source of joy, and by whose charity they are united to the communion of the Holy Ghost.

Children to be baptized with as little delay as possible.

The faithful are earnestly to be exhorted, to take care that their children be brought to the church, as soon as it can be done with safety, to receive solemn baptism: infants, unless possible, baptized, cannot enter heaven, and hence we may well conceive how deep the enormity of their guilt, who, through negligence, suffer them to remain without the grace of the sacrament, longer than necessity may require; particularly at an age so tender as to be exposed to numberless dangers of death.

Adults to be invited and prepared to receive baptism.

With regard to adults who enjoy the perfect use of reason, persons, for instance, born of infidel parents, the practice of the primitive Church points out a different manner of proceeding: to them the Christian faith is to be proposed; and they are earnestly to be exhorted, allured, and invited to embrace it. If converted to the Lord God, they are then to be admonished, not to defer baptism beyond the time prescribed by the Church: it is written, "delay not to be converted to the Lord, and defer it not from day to day;" and they are to be taught, that in their regard perfect conversion consists in regeneration by baptism. Besides, the longer they defer baptism, the longer are they deprived of the use and graces of the other Sacraments, which fortify in the practice of the Christian religion, and which are accessible through baptism only. They are also deprived of the inestimable graces of baptism, the salutary waters of which not only wash away all the stains of past sins,

but also enrich the soul with divine grace, which enables the Christian to avoid sin for the future, and preserve the invaluable treasures of righteousness and innocence: effects which, confessedly, constitute a perfect epitome of a Christian life.

Baptism of adults, why deferred.

On this class of persons, however, the Church does not confer this Sacrament hastily: she will have it deferred for a certain time; nor is the delay attended with the same danger as in the case of infants, which we have already mentioned: and should any unforeseen accident deprive adults of baptism, their intention of receiving it, and their repentance for past sins, will avail them to grace and righteousness. Nay, this delay seems to be attended with some advantages.—The Church must take particular care, that none approach this Sacrament, whose hearts are vitiated by hypocrisy and dissimulation; and, by the intervention of some delay, the intentions of such as solicit baptism, are better ascertained. In this wise precaution originated a decree, passed by the ancient councils, the purport of which was, that Jewish converts, before admission to baptism, should spend some months in the ranks of the Catechumens. The candidate M. for baptism is, also, thus better instructed in the faith which he is to profess, and in the morality which he is to practise; and the Sacrament, when administered with solemn ceremonies, on the appointed days of Easter and Pentecost only, is treated, with more religious respect

When not to be deferred.

Sometimes, however, when there exists a just cause to ex-clude delay, as in the case of imminent danger of death, its administration is not to be deferred; particularly, if the person to be baptized is well instructed in the mysteries of faith. This we find

to have been done by Philip, and by the prince of the Apostles, when, without the intervention of any delay, the one baptized the Eunuch of queen Candaces, the other, Cornelius, as soon as they professed a willingness to embrace the faith of Christ. The faithful are, also, to be instructed in the necessary dispositions for baptism, that, in the first place, they must desire and purpose to receive it; for, as in baptism we die to sin and engage to live a new life, it is fit that it be administered to those, only, who receive it of their own free will and accord, and is to be forced upon none. Hence, we learn from holy tradition, that it has been the invariable practice of the Church, to administer baptism to no individual, without previously asking him if he be willing to receive it. This disposition even infants are presumed not to want—the will of the Church, when answering, for them, is declared in the most explicit terms.

*Source: Donovan, Rev. J. *The Catechism of the Council of Trent*. Dublin: W. Folds and Son, 1829. First printed in 1566.

<<http://books.google.com/books?id=a-8LAQAAMAAJ>>

Rheims New Testament – 1582 AD

English College of Rheims

Verse (John 3:5):

Jesus answered: Amen, amen, I say to you, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.

Rheims side annotations (John 3:5):

Baptism in water necessary to Salvation.
Baptism in Water in two case otherwise supplied.

Rheims explanatory note (John 3:5):

5. *Born again of water.* As no man can enter into this world nor have his life and being in the same, except he be born of his carnal parents: no more can a man enter into the life and state of grace which is in Christ, or attain to life everlasting, unless he be born and baptized of water and the Holy Ghost. Whereby we see first, this Sacrament to be called our regeneration or second birth, in respect of our natural and carnal which was before. Secondly, that this Sacrament consisteth of an external element of water, and internal virtue of the Holy Spirit: wherein it excelleth John's Baptism, which had the external element, but not the spiritual grace. Thirdly, that no man can enter into the kingdom of God, nor into fellowship of holy Church, without it. Whereby the Pelagians and Calvinists be condemned, that promise life everlasting to young children that die without Baptism, and all other that think only faith to serve, or the external element of water superfluous or not necessary: our Saviour's words being plain and general. Though in this case, God which hath not bound his grace, in respect of his own freedom, to any Sacrament, may and doth accept them as baptized, which either are martyred before they could be baptized, or else depart this life with vow and desire to have the Sacrament, but by some remediless necessity could not obtain it. Lastly, it is proved that this Sacrament giveth grace *ex opere operato*, that is, of the work itself (which all Protestants deny) because it so breedeth our spiritual life in God as our carnal birth giveth the life of the world.

Verse (John 5:1-9):

1 After these things was a festival day of the Jews: and Jesus went up to Jerusalem. 2 Now there is at Jerusalem a pond, called Probatica, which in Hebrew is named Bethesda, having five porches. 3 In these lay a great multitude of sick, of blind, of lame, of withered: waiting for the moving of the water. 4 And an angel of the Lord descended at certain times into the pond and the water was moved. And he that went down first into the pond after the motion of the water was made whole of whatsoever infirmity he lay under. 5 And there was a certain man there that had been thirty-eight years under his infirmity. 6 When Jesus had seen him lying, and knew that he had been now a long time, he said to him: Will you be made whole? 7 The infirm man answered him: Sir, I have no man, when the water is troubled, to put me into the pond. For whilst I am coming, another goes down before me. 8 Jesus said to him: Arise, take up your bed and walk. 9 And immediately the man was made whole: and he took up his bed and walked. And it was the sabbath that day.

Rheims side annotations (John 5:7-8):

7. This water is a figure of Baptism.
8. Christ extraordinarily healeth and saveth without creatures.

Rheims explanatory note (John 5:2-9):

2. A pond. ...Lastly, Christ by his power of excellency and prerogative could and did heal this poor man that could get nobody to help him into the water, because he eamestly and long desired the remedy by God appointed, but was excluded by necessity: as our Lord saveth all such as die without

Baptism, if they in their own persons earnestly intended, desired, and sought for the same.

*Source: English College of Rheims. *The New Testament of Iesus Christ : faithfully translated into English, out of the authentical Latin, diligently conferred with the Greek, & other editions in divers languages : With Arguments of Books and Chapters : Annotations, and other helps, for the better understanding of the text, and specially for the discoverie of Corruptions in divers late translations: and for clearing Controversies in Religion of these dayes.* 4th ed. with pictures. Approbations: Abp. Petrus Remigius, Hubertus Morus, Ioannes Le Besgue, Gulielmus Balbus. John Cousturier, 1582, 1633.
<<https://archive.org/details/newtestamentofie00engl>>

Cornelius à Lapide, S.J. – 1567-1637 AD

Commentary on S. John's Gospel, (John 3:5), p.103:

Lastly, *born of water* ought here to be understood either in actual fact, or by desire. For he who repents of his sins, and desires to be baptized, but either from want of water, or lack of a minister is not able to receive it, is born again through (*ex*) the desire and with for baptism. So the Council of Trent fully explains this passage (*Sess. 7, Can 4*).

*Source: à Lapide, Cornelius. *The Great Commentary of Cornelius à Lapide. Vol.V. S. John's Gospel.-Chaps. I to XI.* 6th ed. Trans. Mossman, Thomas W., B.A. Edingurgh: John Grant, 1908.
<books.google.com/books?id=1YI9AAAAYAAJ>

Commentary on S. Matthew's gospel, (Matt. 3:11), p.120:

Hence Doctors speak of a threefold baptism – 1, of the river; 2, of breath; 3, of blood. The baptism of the river is when any one is baptized with water. Of wind, or spirit (*flaminis sive spiritus*, Lat.), when a catechumen in a prison, or a desert, where there is no water, is truly contrite for his sins, and wishes for baptism. For such a one is justified by contrition, which includes the desire of baptism. Of blood, when

any one not baptized dies a martyr for the faith; for he is baptized in his own blood, and cleansed from all his sins.

*Source: à Lapide, Cornelius. *The Great Commentary of Cornelius à Lapide. Vol.I. S. Matthew's Gospel.-Chaps. I to IX.* Trans. Mossman, Thomas W., B.A. Edingurgh: John Grant, 1908.
<<http://books.google.com/books?id=V4E9AAAAYAAJ>>

St. Robert Bellarmine (Doctor of the Church) – 1542-1621 AD

De Controversiis , De Ecclesia Militante, Cap. 2:

But it is our teaching that there is only one *ecclesia*, and not two, and that this one and true Church is the assembly of men bound together by the profession of the same Christian faith and the communion of the same sacraments, under the rule of the legitimate pastors, and especially that of the Roman Pontiff, the one Vicar of Christ on earth. From this definition it is easy to infer which men belong to the Church and which do not belong to it. There are three parts of this definition; the profession of the true faith, the communion of the sacraments, and subjection to the Roman Pontiff, the legitimate pastor.

By reason of the first part all infidels, both those who have never been in the Church, such as Jews, Turks, and pagans; and those who have been in it and left it, as heretics and apostates, are excluded. By reason of the second part catechumens and excommunicated persons are excluded, because the former are not yet admitted to the communion of the sacraments, while have been sent away from it. By reason of the third part there are excluded the schismatics who have the faith and the sacraments, but who are not subject to the legitimate pastor and who thus profess the faith and receive the sacraments outside [of the Church]. All others are included

[within the Church in the light of the definition] even though they be reprobates, sinful and impious men.

Now there is this difference between our teaching and all the others [the "definitions" offered by the various heretics and discussed in the first section of this second chapter of the *De ecclesia militante*], that all the others require internal virtues to constitute a man "within" the Church, and hence make the true Church invisible. But, despite the fact that we believe that all the virtues, faith, hope, charity, and the rest, are to be found within the Church, we do not think that any internal virtue is required to bring it about that a man can be said absolutely to be a part of the true Church of which the Scriptures speak, but [that what is required for this] is only the outward profession of the faith and the communion of the sacraments, which are perceptible by the senses. For the Church is as visible and palpable an assembly of men as the assembly of the Roman people or the Kingdom of France or the Republic of the Venetians.

We must note what Augustine says in his *Breviculus collationis*, where he is dealing with the conference of the third day, that the Church is a living body, in which there is a soul and a body. And the internal gifts of the Holy Ghost, faith, hope, charity, and the rest are the soul. The external profession of the faith and the communication of the sacraments are the body. Hence it is that some are of the soul and of the body of the Church, and hence joined both inwardly and outwardly to Christ the Head, and such people are most perfectly within the Church. They are, as it were, living members in the body, although some of them share in this life to a greater extent, and others to a lesser extent, while still others have only the beginning of life and as it were, sensation without

movement, like the people who have only faith without charity.

Again, some are of the soul and not of the body, as catechumens and excommunicated persons if they have faith and charity, as they can have them.

And, finally, some are of the body and not of the soul, as those who have no internal virtue, but who still by reason of some temporal hope or fear, profess the faith and communicate in the sacraments under the rule of the pastors. And such individuals are like hairs or fingernails, or evil liquids in a human body.

Consequently, our definition takes in only this last way of being in the Church, because this is required as a minimum in order that a man may be said to be a part of the visible Church.

*Source: Bellarmine, St. Robert. *De Controversiis Christianae Fidei*. Tomus Primus. Apud Ioannem Pillehotte, 1596.

<http://books.google.com/books?id=vqJaa8h_teQC>

*Translation: Posted by "Lover of Truth" on

<<http://www.cathinfo.com/catholic.php?a=topic&t=26367&min=9>>

De Controversiis, De Ecclesia Militante, Cap. 3:

Concerning catechumens there is a greater difficulty, because they are faithful [have the faith] and can be saved if they die in this state, and yet outside the Church no one is saved, as outside the ark of Noah...

I answer therefore that, when it is said outside the Church no one is saved, it must be understood of those who belong to her neither in actual fact nor in desire [*desiderio*], as theologians commonly speak on baptism. Because the catechumens are in the Church,

though not in actual fact, yet at least in resolution [*voto*], therefore they can be saved.

*Source: Bellarmine, St. Robert. *De Controversiis Christianae Fidei*. Tomus Primus. Apud Ioannem Pillehotte, 1596.

<http://books.google.com/books?id=vqJaa8h_teQC>

*Translation: <<http://www.baptismofdesire.com/>>

De Controversiis, De Romano Pontifice, Lib.II, Cap.30:

The foundation of this argument is that the manifest heretic is not in any way a member of the Church, that is, neither spiritually nor corporally, which signifies that he is not such by internal union nor by external union. For even bad Catholics are united and are members, spiritually by faith, corporally by confession of faith and by participation in the visible sacraments; the occult heretics are united and are members although only by external union; on the contrary, the good catechumens belong to the Church only by an internal union, not by the external; but manifest heretics do not pertain in any manner, as we have already proved.

*Source: Bellarmine, St. Robert. *De Controversiis Christianae Fidei*. Tomus Primus. Apud Ioannem Pillehotte, 1596.

<http://books.google.com/books?id=vqJaa8h_teQC>

*Translation: <<http://www.catholictradition.org/Tradition/indefectibility.htm>>

De Controversiis, De Baptismo, Lib. I, Cap. VI:

But without doubt it must be believed that true conversion supplies for Baptism of water when one dies without Baptism of water not out of contempt but out of necessity... For it is expressly said in Ezechiel: *If the wicked shall do penance from his sins, I will no more remember his iniquities...* Thus also the Council of Trent, Session 6, Chapter 4, says that

Baptism is necessary in fact or in desire (in re vel in voto).

*Source: Bellarmine, St. Robert. *De Controversiis Christianae Fidei*. Tomus Secundus. Apud Ioannem Pillehotte, 1599.

<<http://books.google.com/books?id=phTeu-RCW8YC>>

*Translation: <<http://www.baptismofdesire.com/BaptismofDesire.pdf>>

Francisco Suarez, S.J. – 1548-1617 AD

Opus de triplici virtute theologic,a Tractus de fide, Disp.XII, sect.4, n.22:

With regard to the objection based on the dictum: 'No salvation outside the church,' some say (cf. Cano, *De locis*, cap. 3) that this proposition should be understood of the universal church that has always existed and not of the one church specially instituted by Christ. But that reply does not satisfy; because there is always only one church, and the councils really speak of the church of Christ, and of this church it must in some sense be true, that outside of it there is no salvation. It is better, then, to respond with the distinction between necessity *in re* and *in voto*; thus, no one can be saved who does not enter this church of Christ either in reality or at least in wish and desire. That is how Bellarmine responds. Now it is obvious that no one is actually in this church without being baptized, and yet he can be saved, because just as the desire of baptism can suffice, so also the desire of entering the church. Now we are saying the same thing with regard to anyone who has faith in God, and sincere repentance for sin, but who is not baptized, whether he has arrived at explicit or only

implicit faith in Christ. For, with implicit faith in Christ he can have an implicit desire for baptism...

*Source: Suarez, Francisco, S.J. *Opus De Triplici Virtute, Te Theologica, Fide, Spe, Et Charitate*. Cum superiorum permissu & Privilegio Caesareo.

Sumptibus Hermannii Mylij Birckmanni, Excudebat Balthasar Lippius, 1922.
<<http://books.google.com/books?id=uFfIVoloVXAC>>

*Translation: <http://www.romancatholicism.org/ibranyi-books.html#_ftn14>

Roman Breviary – 1632 AD

St. Emerentiana, Jan.23, p.805:

Emerentiana, a Roman virgin, and step-sister of the blessed Agnes, while still a catechumen, burning with faith and charity, when she vehemently rebuked idol-worshippers who were stealing from Christians, was stoned and struck down by the crowd which she had angered. Praying in her agony at the tomb of holy Agnes, baptized by her own blood which she poured forth unflinchingly for Christ, she gave up her soul to God.

St. Recipicius, Nov.10, p.1095:

During the reign of the emperor Decius, as Tryphon was preaching the faith of Jesus Christ and striving to persuade all men to worship the Lord, he was arrested by the henchmen of Decius. First, he was tortured on the rack, his flesh torn with iron hooks, then hung head downward, his feet pierced with red hot nails. He was beaten by clubs, scorched by burning torches held against his body. As a result of seeing him endure all these tortures so courageously, the tribune Respicius was converted to the faith of Christ the Lord. Upon the spot he publicly declared himself to be a Christian. Respicius was then tortured in various ways, and together with Tryphon, dragged

to a statue of Jupiter. As Tryphon prayed, the statue fell down. After this occurred both were mercilessly beaten with leaden tipped whips and thus attained to glorious martyrdom.

*Source: Breviarium Romanum totum. Ex decreto Sacros. Conc. Trid. Restitutum PII V-Pont-Max, iussu editum, & Clementis VIII, Primum, nunc denuo; VRBani PP-VIII, auctoritate recognitum. Romae Typis Vaticanis, 1632. <<http://books.google.com/books?id=x5vWwBFbwHcC>>

*Translation: <<http://www.dailycatholic.org/issue/13Jun/jun11ft.htm>>

The Douay Catechism: An Abridgment of the Christian Doctrine – 1649 AD

Rev. Henry Tuberville

p.80:

Q. Can a man be saved without baptism?

A. He cannot, unless he have it either actual or in desire, with contrition, or to be baptized in his blood as the holy Innocents were, which suffered for Christ.

*Source: Tuberville, Rev. Henry. *An Abridgment of the Christian Doctrine: With Proofs of Scripture on Points Controverted, By Way of Question and Answer.* (aka, "The Douay Catechism"). Composed in 1649. Approbation: Right Rev. Benedict, Bishop of Boston. New York: John Doyle, 1833, originally published in 1649.

<<https://archive.org/details/anabridgmentchr00turbgoog>>

Supplementum Theologia Moralis Sacramentalis – 1724 AD

Patritius Sporer, O.F.M. & Kiliano Kazenberger

Theologiae Moralis, Tomus.IV, Cap.I, Sec.IV, no.116:

Diximus in Principio hujus Capitis, Baptismum esse triplicem, videlicet *Baptismum fluminis, Baptismum flaminis, Baptismu sanguinis*. Hinc tamen non sequitur, ut notat Glossa c. *Baptismi vicem. De confacr. D.4.* Tria esse Baptismi Sacramenta; quia Baptismus fluminis tantum est Sacramentum, qui est

unicus in Essentia, & specie Athoma, juxta illud S. Pauli, *ad Eph.4. Unus Dominus, una fides, unum baptisma*; quem locum de Unitate specifica interpretatur ibi S. *Chrysostomus* Reliqua vero duo non sunt Sacramenta; quia, ut *Glossa* loquitur, *non fiunt accendente verbo ad Elementum*, sed vicem tantum Sacramenti supplendo per cordis contitionem, vel Sanguinis pro Christo effusionem...; quia sic, inquit *Glossa*, mundatur Homo a peccatis per Poenitentiam, vel Sanguinis effusionem, sicut per lavacrum Baptismi.

Translation:

We have said in the beginning of this chapter, that Baptism is three-fold, namely, the Baptism of water, Baptism of desire, & Baptism of blood. Yet from this it does not follow, as notes the *Gloss Baptismi vicem. De confacr. D.4.* that the three are Sacraments of Baptism; for only Baptism of water is the Sacrament, that is one in Essense, & indivisible in its kind, according to St. Paul, Eph.4. *One God, one faith, one baptism*; in which place St. Chrysostom interprets as the unity in kind; But the rest are not sacraments; which, as the *Gloss* says, *are not produced by igniting word s to elements*, but they only supply the place of the Sacrament by a contrite heart, or shedding blood for Christ; since then, the *Gloss* says, is to be cleansed from sin through repentance, or the shedding of blood, just as the laver of Baptism.

*Source: Sporer, Patitius. Kazenberger, Kiliano. *Supplementum Theologiae Moralis Sacramentalis. Tomus IV.* Cum Privilegio S. Casarea Majestatis, & Permissu Superiorum. Salisburgi, 1724.

<<http://books.google.com/books?id=Z05FAAAAcAAJ>>

Translation: Translated by Compiler with the assistance of Goolge Translate and Wiktionary.

St. Alphonsus de Liguori (Doctor of the Church) –
1696-1787 AD

Theologia Moralis, Lib.VI, Tract.II, Cap.I, no. 95-97:

Baptism, therefore, coming from a Greek word that means ablution or immersion in water, is distinguished into Baptism of water ["fluminis"], of desire ["flaminis" = wind] and of blood.

We shall speak below of Baptism of water, which was very probably instituted before the Passion of Christ the Lord, when Christ was baptised by John. But baptism of desire is perfect conversion to God by contrition or love of God above all things accompanied by an explicit or implicit desire for true Baptism of water, the place of which it takes as to the remission of guilt, but not as to the impression of the [baptismal] character or as to the removal of all debt of punishment. It is called "of wind" ["flaminis"] because it takes place by the impulse of the Holy Ghost who is called a wind ["flamen"]. Now it is de fide that men are also saved by 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 the laver of regeneration or the desire for it."

Baptism of blood is the shedding of one's blood, i.e. death, suffered for the Faith or for some other Christian virtue. Now this baptism is comparable to true Baptism because, like true Baptism, it remits both guilt and punishment as it were ex opere operato. I say as it were because martyrdom does not act by as strict a causality ["non ita stricte"] as the sacraments, but by a certain privilege on account of its resemblance to the passion

of Christ. Hence martyrdom avails also for infants seeing that the Church venerates the Holy Innocents as true martyrs. That is why Suarez rightly teaches that the opposing view [i.e. the view that infants are not able to benefit from baptism of blood — translator] is at least temerarious. In adults, however, acceptance of martyrdom is required, at least habitually from a supernatural motive.

It is clear that martyrdom is not a sacrament, because it is not an action instituted by Christ, and for the same reason neither was the Baptism of John a sacrament: it did not sanctify a man, but only prepared him for the coming of Christ.

*Source: Liguori, St. Alphonsus. *Theologia Moralis. Tomus Quintus*.

Arranged by Heilig P. Mich., C.Ss.R. Mechliniae, 1845.

<<https://archive.org/details/theologiamorali02heilgoog>>

*Translation: <<http://www.sedevacantist.com/baptism.html>>

Theologia Moralis, Lib.III, Cap 1, Q. 2:

2. Is it required by a necessity of means or of precept to believe explicitly in the mysteries of the Holy Trinity and Incarnation after the promulgation of the gospel?

The first opinion and more common and held as more probable teaches belief is by necessity of means; *Sanch.* in Dec. lib. 2. c. 2. n. 8. *Valent.* 2. 2. d. 1. qu. 2. p. 4. *Molina* 1. part. qu. 1. a. 1 d. 2. Cont. Tourn. de praeceptis Decal. cap. 1. art. 1. §. 2. concl. 1. *Juven.* t. 6. diss. 4. a. 3. *Antoine* de virt. theol. cap. 1. qu. 2. *Wigandt* tr. 7. ex. 2. de fide n. 22. *Concina* t. 1. diss. 1. de fide cap. 8. n. 7. cum *Ledesma*, *Serra*, *Prado*, etc. Also *Salm.* tr. 21. c. 2. punct. 2. n. 15. *Cuniliat.* tr. 4. de 1. Dec. praec. c. 1. §. 2. et *Ronc.* tr. 6. c. 2. But the last three say that in rare cases it may happen that one can be justified by implicit faith only...

But the second opinion that is also sufficiently probable says by necessity of precept all must explicitly believe in the mysteries. However, for necessity of means it is sufficient to implicitly believe in the mysteries.

So Dominicus Soto (in 4. sentent. t. 1. d. 5. qu. un. art. 2. concl. 2.) where he says: Even though the precept of explicit faith (in the Trinity and Incarnation) absolutely obliges the whole world, yet there also are many who are invincibly ignorant [of the mysteries] from which the obligation excuses.

Franciscus Sylvius (t. 3. in 2. 2. qu. 2. art. 7. and 8. concl. 6.) writes: After the promulgation of the gospel explicit faith in the Incarnation is necessary for all for salvation by a necessity of precept, and also (that it is probable) a necessity of means...

Card. Gotti (Theol. t. 2. tr. 9. qu. 2. d. 4. §. 1. n. 2.) says: In my judgment the opinion which denies that explicit faith in Christ and in the Trinity is so necessary that no one can be justified without it is very probable. And he adds that Scotus holds this opinion...

Elbel. (t. 1. conferent. 1. n. 17.) writes today that this opinion is held by notables. DD. Castropal. part. 2. tr. 4. d. 1. p. 9. Viva in Prop. 64 damn. ab Innocent. XI. n. 10, Sporer. tr. 11. cap. 11. sect. 11. §. 4. n. 9. Laym. lib. 2. tr. 1. cap. 8. n. 5. who teach this is not less probable than the first, with Richard. Medin. Vega, Sa, and Turriano. Card. de Lugo, de fide d. 12. n. 91. calls the first speculatively probable, but defends this second view at length and in absolute terms as more probable, with Javell, Zumel, and Suarez d. 12. sect. 4. n. 10. the writings of Lugo likewise seem to be the opinion of *St. Thomas* 3. part. qu. 69. a. 4. ad 2. where the Doctor says: Before Baptism Cornelius and others like him receive grace

and virtues through their faith in Christ and their desire for Baptism, implicit or explicit.

Wherefore, argues Lugo, just as Cornelius freely obtained grace by implicit faith, so even one can obtain the same in a place where the gospel is not perfectly promulgated. He will be able in such a place to obtain the same who is invincibly ignorant of the mysteries in a place where the gospel has not been sufficiently promulgated. They say it is repugnant to the divine goodness and providence to damn invincibly ignorant adults who live uprightly in accordance with the light of nature whereas Acts 10:35 says, "But in every nation he that feareth him and worketh justice is acceptable to him." They respond that even though all the Scriptures and Holy Fathers' testimonies oppose this opinion, their opinion is more easily explained by necessity of precept, or because ordinarily almost none are saved without explicit faith in the mysteries, because after the promulgation of the gospel almost no one labors out of invincible ignorance. Or that, says Lugo, they can be explained by implicit faith or explained by desire...

*Source: Liguori, St. Alphonsus. *Theologia Moralis. Tomus Secundus*.

Arranged by Heilig, P. Mich., C.Ss.R. Mechliniae, 1845.

<<https://archive.org/details/theologiamorali06heilgoog>>

*Translation: <www.romancatholicism.org/ibranyi-books.html>

An Exposition and Defence of All the Points of Faith Discussed and Defined by the Sacred Council of Trent; Along with a Refutation of the Errors of the Pretended Reformers, commentary on sess.VII, can.IV:

11. Can. 4: *Si quis dixerit sacramenta novae legis non esse ad salutem necessaria, sed superflua; et sine eis aut eorum voto per solam fidem homines a Deo gratiam justificationis adipisci, licet omnia singulis necessaria non siut, anathema*

sit."

12. The heretics say that no sacrament is necessary, inasmuch as they hold that man is justified by faith alone, and that the sacraments only serve to excite and nourish this faith, which (as they say) can be equally excited and nourished by preaching. But this is certainly false, and is condemned in the fifth, sixth, seventh, and eighth canons: for as we know from the Scriptures, some of the sacraments are necessary (*necessitate Medii*) as a means without which salvation is impossible. Thus Baptism is necessary for all, Penance for them who have fallen into sin after Baptism, and the Eucharist is necessary for all at least in desire (*in voto*)

13. Soave says that at least the implicit desire of Baptism (the same holds for penance in regards to sinners) appeared to many of the fathers not to be necessary for justification: because Cornelius and the good thief were justified without having any knowledge of Baptism. But, Pallavicini says that this is a mere dream of Soave: for the theologians of Trent could not have adduced the example of Cornelius or of the good thief in defence of such an opinion, when everyone knew that the obligation of Baptism did not commence till after the death of the Saviour, and after the promulgation of the Gospel. Besides, who can deny that the act of perfect love of God, which is sufficient for justification, includes an implicit desire of Baptism, of Penance and of the Eucharist. He who wishes the whole, wishes every part of that whole, and all the means for its attainment. In order to be justified without Baptism, an infidel must love God above all things and must have a universal will to observe the divine precepts, among which the first is

to receive Baptism: and therefore in order to be justified it is necessary for him to have at least an implicit desire of that sacrament. For it is certain that to such desire is ascribed the spiritual regeneration of a person who has not been baptized, and the remission of sins to baptized persons who have contrition, is likewise ascribed to the explicit or implicit desire of sacramental absolution.

14. In the fourth canon the words *licet omnia singulis necessaria non sint*, were afterwards inserted. By this canon it was intended to condemn Luther, who asserts that none of the sacraments is absolutely necessary for salvation, because as has been already said, he ascribed all salvation to faith, and nothing to the efficacy of the sacraments.

*Source: Liguori, St. Alphonsus. *An Exposition and Defence of All the Points of Faith Discussed and Defined by the Sacred Council of Trent, Along With the Refutation of the Errors of the Pretended Reformers*. Dublin, 1846. Posted by "Ambrose" on <<http://www.cathinfo.com/catholic.php?a=topic&t=29637>>

The Catholic Christian Instructed – 1737 AD

Bp. Richard Challoner, D.D.

p.34:

Fifthly, As infants are not capable of helping themselves by faith and repentance, were they not capable of being helped by the sacrament of baptism, they could have no share in Christ, and no means to be delivered from original sin; and, consequently, almost one-half of mankind, dying before the use of reason, must inevitably perish, if infants were not to be baptized.

p.37:

Q. May not a person obtain the remission of his sins, and eternal salvation, without being actually baptized?

A. In two cases he may. The first is, when a person not yet baptized, but heartily desiring baptism, is put to death for the faith of Christ, before he can have that sacrament administered to him; for such a one is baptized in his own blood. The second case is, when a person that can by no means procure the actual administration of baptism, has an earnest desire of it, joined with a perfect love of God and repentance of his sins, and dies in the disposition; for this is called the Baptism of the Holy Ghost; Baptismus Flaminis.

*Source: Challoner, Most Rev. (Bishop) Dr. Richard. *The Catholic Christian Instructed: In the Sacraments, Sacrifice, Ceremonies and Observance of the Church, By Way of Question and Answer*. Approbation: Bp. J. B. New York: D & J. Sadlier & Co., 1853, originally printed in 1737.
<<https://archive.org/details/catholicchristia02chal>>

The Catechism: Or Christian Doctrine by way of Question and Answer – 1742 AD

Fr. Andrew Donlevy, D.D., LL.D.

p.229:

Q. Is Baptism necessary?

A. It is undoubtedly; for without Baptism, or the Desire thereof together with the fervent Love of God, no Body can be saved; unless he be a Martyr, who is

baptized in his own Blood. S. Jo.3.5. Cone. Trid. Sess. 7. Can. 4. of the Sacram. in Gener. Can. 5. of Bapt.

*Source: Donlevy, Andrew. *The Catechism: Or Christian Doctrine by Way of Question and Answer*. Approbations: Michael O’Gara, A.T., James Gallagher, B.K., Patrick Macdonogh, B.K., F. J. Duany, O.E.S.A. Doctor of Sorbonne, F. B. Kelly, O.S.F. Doctore of Sorbonne, Patrick Corr, Doctor of Sorbonne, Mathew Mackenna, Doctor of Sorbonne, Richard Hennessy, Licentiate of Sorbonne, Francis Devereux, Principal of the Irish College. Paris: James Guerin, 1742. <http://books.google.com/books?id=BOQ_AAAAcAAJ>

A Catechism Moral and Controversial – 1752 AD

Fr. Thomas de Burgo, O.P.

pp.86-87:

Q. Is Baptism necessary to Salvation?

A. It is, because *unless a Man be born Again of Water, and the Holy Ghost, he cannot enter into the Kingdom of God*. St. John. 3.5.

Q. May not a Person obtain the Remission of his Sins, and eternal Salvation, without being actually baptized? A. He may in two Cases. First, when a Person not yet baptized, but heartily desiring Baptism, is put to Death for the Faith of Christ, before he can have this Sacrament administered to him; for Such a one is baptized in his own Blood. Secondly, when a Person that can by no Means procure the actual Administration of Baptism, has an earnest Desire of it, joined with a perfect Love of God and Repentance of his Sins, and dyes in this Disposition. Hence there are three Sorts of Baptism, that of Water, which is the usual one, that of the Spirit or Holy Ghost, which is an Act of Charity or Contrition joined with a Desire of receiving Baptism; And that of Blood, which is Martyrdom, suffered for Christ. The first only is a real Sacrament, the other two are called Baptisms, because they produce the Same Effect as the Baptism of Water does, as to the Remission of Sin.

p.105:

Q. Can any Mortal Sin committed after Baptism be remitted without this Sacrament?

A. It cannot without this Sacrament either actually received, or in Desire, that is, without an Act of Contrition attended with a Desire of receiving it.

**Source: Burgo, Fr. Thomas de, O.P. A Catechism Moral and Controversial: Proper for such as are already advanced to some knowledge of the Christian Doctrine. Dedicated to His Eminence Cardinal Manoe. Superiorum Permissu +Lisbon. Printed in the year 1752.*

<<https://archive.org/details/acatechismmoral00burkgoog>>

The Sincere Christian – 1786 AD

Bp. George Hay, D.D.

Vol.II, p.73:

Q. 12. Is this sacrament of penance necessary for salvation?

A. As it is impossible to obtain salvation while we are in the state of sin, and at enmity with God, and as this sacrament of penance is appointed by Jesus Christ, to be the means of restoring us to the friendship of God, by cleansing us from the guilt of actual sins committed after baptism, in the same way as baptism itself is the means of cleansing us from original sin, and from all actual sins committed before baptism; therefore, the sacrament of penance is absolutely necessary for salvation to those who have lost the grace of God by mortal sin after baptism, as baptism itself is to those who have not yet received it. And though it be true, that a perfect contrition, arising from a perfect love of God above all things, will always find mercy with God, and obtain pardon for sins both before and after baptism, yet, as before baptism, this perfect contrition does not free the

person who has it from the necessity of being baptized, where baptism can be had, and, where baptism cannot be had, will not find mercy with God, unless it be accompanied with the desire of baptism; so likewise with regard to mortal sins committed after baptism, the most perfect contrition does not free the one who has it from the obligation of applying to the sacrament of penance where he can have it, and where that cannot be had, his contrition will not find mercy unless it include the desire of, and the resolution to apply to, the sacrament of penance whenever he has it in his power to do so.

Vol.II. p.333:

Though Jesus Christ expressly says, "Except a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God" (Jn. 3:5), which establishes the absolute necessity of baptism for salvation; yet, suppose a heathen, or a Turk, or Jew, should be instructed in the faith of Christ, and embrace it with all his heart, but die suddenly without baptism, or be taken away by his infidel friends, or put in absolute impossibility of receiving baptism, and die in the above dispositions with a sincere repentance and desire of baptism, this person will undoubtedly receive all the fruits of baptism from God; and therefore, is said to be baptized in desire. In the same manner, suppose a person brought up in a false religion, embraces with all his heart the light of the true faith, which God gives him in his last moments, as it is absolutely impossible for him, in that state, to join the external communion of the Church in the eyes of men, yet he will surely be considered as united to her in the sight of God, by means of the true faith which he embraces, and his

desire of being united to the Church, if it were in his power.

*Source: Hay, Bp. George, D.D. *The Sincere Christian Instructed in the Faith of Christ from the Written Word*. Vol.II. 20th ed. Dublin: Richard Coyne, 1822, originally published, 1781.
< <http://books.google.com/books?id=wbCHAAAAQAAJ>>

The Catholic Doctrine of Baptism— 1802 AD

Rev. Nicholas Gilbert

p.10:

It is not every adult person dying without Baptism, when he can not receive it that we believe is saved; but such only as join to the desire of this sacrament, a sincere repentance and perfect charity.

pp.12-13:

Yet we do not doom to infallible damnation every man who dies unbaptized, as some imagine we do; but make an exception, not only in favour of the Martyrs who are, as it were baptized with their own blood, but of all without exception who are prevented by impossibility from receiving Baptism, in whom Faith and Repentance, and a true and sincere desire of this sacrament are found, and could we be certain of the sincerity of these dispositions in any one who dies unbaptized, as we are in regard of those who shed their blood for Jesus Christ, we should make no difficulty to denominate him a Christian. As for those who, through human respects, contempt or willful blindness, abstain from the exterior rite of Baptism, when it is in their power to receive it, however much they may flatter themselves that they are *surely* baptized with the Baptism of the Spirit, we firmly believe, with all Christian antiquity, they are not so;

because in the ordinary ways of providence, the grace of Baptism cannot be had, without the sign of Baptism, so that while they imagine they are only preferring the substance to the shadow, they in reality lose both shadow and substance, just as a man, who in the purchase of an estate would not use ink and paper, nor have the acquisition of it confirmed by any exterior deed according to law, would lose estate and all for his folly.

*Source: Gilbert, Rev. Nicholas. The Catholic Doctrine of Baptism, Proved from Scripture and Tradition. Berwick: W. and H. Richardson, 1802.
<<http://books.google.com/books?id=W7gHAAAAQAAJ>>

The Poor Man's Catechism – 1815 AD

Rev. John Mannock, O.S.B.

pp.193-194:

Q. Can any one be saved without baptism?

A. He cannot unless he have it either actually, or in desire, or be baptized in his own blood, by martyrdom.

Q. Can no man but a priest baptize?

A. Yes, in case of necessity any layman or woman may do it.

Q. What intention is required in him that baptizes?

A. To do what the church does, and Christ ordained.

Baptism, according to the ecclesiastical use of the word, signifies that sacrament by which our souls are purified from all sin, by the washing of water, and the wards of life. It is the first and most necessary of all the sacraments; for Christ hath said it, Unless one be born again of water and the Spirit he cannot enter into the kingdom of God, John iii. 5. And his church has defined, that no one can be saved, unless he be baptized either actually or in desire, Coun. Trent. Sess. 6. c. 4: so that there is no remedy for those infants that

die without baptism they can never come to the enjoyment of God, except they die like the holy Innocents who were slain by the hands of persecutors, out of hatred to Christ.

p.196:

As to the necessity of this sacrament, though it is essential to salvation, yet if it be received only in *desire* with faith, and a true contrition for sin, when it cannot be received actually, this suffices; or if a person, before baptism, be martyred for the faith; in these two cases he is saved without actual baptism: for since the *baptism of water* has its virtue from the death of Christ, and from the Holy Ghost, as the first cause, and the cause does not depend upon the effect, but far exceeds it; hence one may receive the effect of baptism, not only by the sacrament, but through the death of Christy without the sacrament, in the case of martyrdom, by which we resemble him in his death, and are made partakers of it, by dying for him. In like manner one may receive the effect of baptism by the grace of the Holy Ghost, without the sacrament when it cannot be had, and the heart at the same time is moved by the Holy Ghost to a desire of it, with faith, contrition, and a pure love of God; so that neither this *baptism of the Spirit*, (*baptismus Flaminis*), nor the *baptism of blood*, (*baptismus sanguinis*) by martyrdom suffices, unless we have also the *baptism of water in heart and desire (in voto)*.

*Source: Mannock, John, O.S.B. *Poor Man's Catechism: Or, The Christian Doctrine Explained, with Short Admonitions*. First American from the Fifth London Edition. Baltimore: Bernard Dornin, 1815.
<<https://archive.org/details/poormanscatechi00manngoog>>

The Real Principles of Catholics – 1821 AD

Right Rev. Dr. Hornihold

pp.211-212:

Q. How many sorts of baptism are there?

A. We commonly reckon three, viz. 1, baptism of water; 2, of the spirit; 3, and of blood. But the first is only properly a sacrament.

Q. What is the baptism of the spirit, and what effect has it?

A. It is a true contrition, with an ardent desire of baptism, if it cannot be otherwise obtained; it remits both original and actual sin, but not always the temporal pain due to sin.

Q. What is the baptism of blood, and what are its effects?

A. It is martyrdom, and remits original and actual sin, with all the temporal pain. Hence the holy innocents are esteemed martyrs, as being baptized in their own blood.

**Source: Hornihold, Right Rev. (Bishop) Dr. The Real Principles of Catholics: or a Catechism by way of General Instruction Explaining the Principal points of the Doctrine & Ceremonies of the Catholic Church.*

Approbations: Thomas Troy, D.D., Daniel Murray, D.D., M.H. Hamill, D.D.

Dublin: R. Coyne, 1821. <<http://books.google.com/books?id=giPJoka7DzsC>>

Instructions on the Doctrines, Duties and Resources of the Catholic Religion – 1841 AD

Rev. James Appleton

p.217:

So Essential is baptism for the salvation of mankind, that even infants must be washed in its purifying waters. Martyrdom, however, that is to say, suffering death for the cause of Christ, would supply the defect of it; and in adults, the desire even would be

sufficient, where they are under an absolute impossibility of being actually baptized.

*Source: Appleton, Rev. James. Instructions on the Doctrines, Duties and Resources of Catholic Religion. Translated from La Doctrine Chretienne par Lhomond.. 2nd American, from the 8th English ed. Approval: Bp. Francis Patrick Kenrick. Philadelphia: Michael Kelly, 1841.
 <<http://books.google.com/books?id=cDEyAQAAAJ>>

Brownson's Quarterly Review – 1847 AD

Orestes Brownson

The Great Question, Oct. 1847:

It is evident, both from Bellarmine and Billuart, that no one can be saved unless he belongs to the visible communion of the Church, either actually or virtually, and also that the salvation of catechumens can be asserted only because they do so belong; that is, because they are in the vestibule, for the purpose of entering, – have already entered in their will and proximate disposition. St. Thomas teaches with regard to these, in case they have faith working by love, that all they lack is the reception of the visible sacrament *in re*; but if they are prevented by death from receiving it *in re* before the Church is ready to administer it, that God supplies the defect, accepts the will for the deed, and repute them to be baptized. If the defect is supplied, and God repute them to be baptized, they are so in effect, have in effect received the visible sacrament, are truly members of the external communion of the Church, and therefore are saved in it, not out of it (*Summa*, 3, Q.68, a.2, corp. ad 2. Et ad 3.)...

...Bellarmine, Billuart, Perrone, etc., in speaking of persons as belonging to the soul and not to the body, mean, it is evident, not persons who in no sense belong to the body, but simply those who,

though they in effect belong to it, do not belong to it in the full and strict sense of the word, because they have not received the visible sacrament *in re*. All they teach is simply that persons may be saved who have not received the visible sacrament *in re*; but they by no means teach that persons can be saved without having received the visible sacrament at all. There is no difference between their view and ours, for we have never contended for anything more than this; only we think, that, in these times especially, when the tendency is to depreciate the external, it is more proper to speak of them simply as belonging to the soul, for the fact the most important to be insisted on is, not that it is impossible to be saved without receiving the visible sacrament *in re*, but that it is impossible to be saved without receiving the visible sacrament at least *in voto et proxima dispositione*.

*Source: Brownson, Orestes. "The Great Question." *Brownson's Quarterly Review*. Oct. 1847. Found in: Brownson, Henry F. *The Works of Orestes A. Brownson: Collected and Arranged. Vol.V.* (pp.562-563). Detroit: Thorndike Nourse, Publisher, 1884.
<<http://books.google.com/books?id=SxBIAAAAMAAJ>>

Catechism of the Diocese of Paris – 1850 AD

Published by the Archbishop of Paris. Trans. from the French by M.J. Piercy

p.221:

Q. Is it only by ordinary Baptism that we can be saved?

A. Besides ordinary Baptism there is martyrdom, or a perfect love of God accompanied with contrition for sin, which, joined to the desire of receiving Baptism, is sufficient to save us.

Q. Is it not for this reason that martyrdom is called the Baptism of blood, and the perfect love of God, the Baptism of desire?

A. Yes, it is precisely on these accounts that martyrdom is called the Baptism of blood, and the perfect love of God, the Baptism of desire.

*Source: Piercy, M.J. trans. from the French. *Catechism of the Diocese of Paris*. Published by the Archbishop of Paris. Approbations: Bp. William of Ariopolis, Bp. George of Tloa, Bp. William of Samosata. London: Richardson and Son, 1850.
<<https://archive.org/details/catechismdioces00diocgoog>>

Catechism of the Christian Religion – 1852 AD

Rev. Stephen Keenan

p.287:

Q. *Can Baptism be supplied in any way?*

A. Yes; either by the ardent desire to receive it, accompanied by an act of charity, or by martyrdom; hence, we say, there are three kinds of Baptism – by water, by desire, and by blood. In the two last kinds we are baptized in the sight of God as effectually as in the first; so the Church has always taught and believed. – St. Ambr. Orat. Puneb. Valentin.; St. Aug. lib. 4, de Baptis.; Tertul. de Baptis. cap. 16; St. Cypr. Epist. 72; Cyril. Hieros. Catech. 3; St. Aug. Civit Dei, lib. 13, c. 7.

*Source: Keenan, Rev. Stephen. *Catechism of the Christian Religion*. Approbation: Rt. Rev. John B. Fitzpatrick, Bishop of Boston. Boston: Patrick Donahoe, 1852. <<http://books.google.com/books?id=3yoPAAAAIAAJ>>

Pope Pius IX – 1792-1878 AD

Singulari Quadam (1854), Dz.1647:

For, it must indeed be held by faith that outside the Apostolic Roman Church, no one can be saved; that this is the only ark of salvation; that he who shall not have entered therein will perish in the flood; but, on the other hand, it is necessary to hold for certain that they who labor in ignorance of the true religion, if this ignorance is invincible, are not stained by any guilt in this matter in the eyes of God. Now, in truth, who would arrogate so much to himself as to mark the limits of such an ignorance, because of the nature and variety of peoples, regions, innate dispositions, and of so many other things?

*Source: Denzinger, Henry. *The Sources of Catholic Dogma: From the Thirtieth Edition of Henry Denzinger's Enchiridion Symbolorum*. Trans. Roy J. Deferrari. Nihil Obstat: Dominic Hughes Imprimatur: Patrick A. O'Boyle. Fitzwilliam, NH: Loreto Publications, 1955.

<<https://archive.org/details/TheSourcesOfCatholicDogma>>

Quanto conficiamur moerore (1863):

It is known to us and to you that those who are in invincible ignorance of our most holy religion, but who observe carefully the natural law, and the precepts graven by God upon the hearts of all men, and who being disposed to obey God lead an honest and upright life, may, aided by the light of divine grace, attain to eternal life; for God who sees clearly, searches and knows the heart, the disposition, the thoughts and intentions of each, in His Supreme

Mercy and Goodness by no means permits that anyone suffer eternal punishment, who has not of his own free will fallen into sin.

*Source: Hergenrother, Dr. Joseph Cardinal. *Catholic Church and Christian State. A Series of Essays on the Relation of the Church to the Civil Power.* London: Burns and Oates, 1876. p.351.
<<http://books.google.com/books?id=6uYCAAAAQAAJ>>

Full Course of Instructions for the Use of Catechists – 1857 AD
Rev. John Perry

p.260:

Is it impossible, then, in any case to be saved without being actually baptized? No; for when a person cannot be actually baptized, then martyrdom, or an ardent desire of Baptism, accompanied with faith and true repentance, may supply its place. In these cases, the person is said to be baptized in his own blood, or in desire.

*Source: Perry, Rev. John. *A Full Course of Instructions for the Use of Catechists: Being an Explanation of the Catechism Entitled "An Abridgement of Christian Doctrine."* 3rd ed. Approbation: Bp. William of Ariopolis. Dublin: James Duffy, 1857.
<<http://books.google.com/books?id=ci5WAAAAcAAJ>>

One Hundred Short Sermons – 1859 AD
H.J. Thomas, trans. Rev. G. A. Hamilton

p.345:

But, if a man can not receive the Sacrament of Baptism, can the want of it be in no way supplied? Yes, my Brethren, the goodness of God is willing that ordinary Baptism may be supplied by martyrdom, which is, for this reason, called the "Baptism of blood," or by perfect contrition, with the desire of

being baptized, which is called "the Baptism of desire." A Jew falls sick,—he can neither speak, nor move, nor make known what passes in his soul. Nevertheless, he seeks the Lord in the sincerity of his heart; he already desires to enter into the Church of Jesus Christ,—he repents of his sins,—has a true sorrow for them,—a perfect contrition; but he dies without having received the Sacrament of Baptism; will he be saved? Yes, for he goes into the presence of God with the Baptism of desire, which has purified his soul, and rendered it holy and spotless. In the early ages of Christianity, which were also days of persecution, pagans were to be seen, who, struck with the faith, the firmness, and the heroic patience of the holy martyrs, cried out: "We are Christians," and immediately delivered themselves up to death. They died, children of God,—they were baptized in their own blood,—they ascended into heaven,— and received from the hands of Jesus Christ the palm of victory. Such was also the glorious fate of the infants whom Herod caused to be massacred through hatred of the Saviour of the world: their blood was shed for Jesus Christ, and the Church honors them as the flower of martyrs. But now-a-days, my Brethren, when the sword of persecution can no longer strike down the disciples of the Saviour of mankind, it is in the Sacrament of Baptism, properly so called, that our souls must be first cleansed and purified. And, with regard to your children, Christian parents, remember, that by the extreme tenderness of their age, they are incapable of conceiving the thought of salvation,—the desire of attaining heaven, and that they must be regenerated in the holy waters of the sacrament. Delay not, therefore, for it is a sacred and indispensable duty for you to carry your children to the church and to have them solemnly baptized as

soon as it can be done without danger to their health. It would be a great sin on your part, to deprive them of the grace of this precious sacrament, when there exists no necessity for delaying it. Beside, life at this tender age is so frail, that it is exposed to numberless perils.

p.388:

As water is necessary in the administration of Baptism, so repentance is necessary to obtain pardon in the Sacrament of Penance. Nay, is more: the baptism of water can be supplied by the baptism of desire and by the baptism of blood or martyrdom; but to return to the grace of God, there is no means of salvation which can replace Contrition.

*Source: Thomas, H. J. *One Hundred Short Sermons: Being a Plain and Familiar Exposition of The Apostles' Creed; The Lord's Prayer; The Angelical Salutation; The Commandments of God; The Precepts of the Church; The Seven Sacraments; and The Seven Deadly Sins.* Trans. from the French by Rev. G. A. Hamilton. Introduction by Bp. M. J. Spalding, D.D. Louisville: Webb & Levering, 1859.
<<https://archive.org/details/100shortsermons00thomuoft>>

Evenings on the Thames; or Serene Hours – 1864 AD

Fr. Henri-Dominique Lacordaire

Vol.II, pp.417-418:

Christ... has created the society of souls founded on Him in love. All persons, it is true, do not know the source of the fire that consumes them. Some cannot name Jesus Christ because He has never been named to them. Obscure victims of the cross which saves them, they have not been led from their birth to the feet of Calvary. But a drop of this blood has searched for them across invisible furrows, and mixed with theirs as an aroma of eternal life; they have responded

by a silent groaning to the appeal of charity. The Church, therefore, is not alone what it appears to us. It is not only in this visible construction, where all is history, authenticity, hierarchy, virtues and external miracles; it is also in the twilight, in the evanescent shades, in that which has neither form nor memory, sanctities lost to the vision of men, but not lost to that of angels. There is not a single soul besides, however well known, which has not an impenetrable sanctuary, and which does not offer to God, in this holy of holies, a mysterious incense, that does not reckon on the manifestation of this world, but which weighs in the glory of the other. Thus the Church partly invisible; and, remark here, neither is the creation confined wholly to the luminous globes of firmament. It is not alone in the cedars of Solomon, in waves of the ocean, in the wings of the eagle, in the continence of the lion; it is also in the sand of the desert, in the herb that stoops under a drop of water, in the insect which the sun warms, and which it does not see. Love, which is the foundation of the Church, is the most palpable of living fluids; and if the eye of man has never been able to detect, in the light tissue of his nerves, the ambrosia which animates them, how much more ignorant is he of the ways of divine love? Young as you are, then, you know enough not to limit the Church to the visible walls of Jerusalem and to the exterior towers of Sion. Wherever the love of God is, there is Jesus Christ. Wherever Jesus Christ, there is the Church with Him. And if it is true that every Christian ought to unite himself to the body of the Church as soon as he knows of its existence, so it is also certain that invincible ignorance dispenses with this law, to leave its victim under the immediate government of Jesus Christ. The Church, then, has an extension which no human eye can

embrace; and those who oppose to us the limits which it seems to their eyes to have, are persons who have no idea of the twofold radiance which is in its nature, raising up for it souls from the east and from the west, under the sun that has gone down as well as under the sun that is above the horizon.

*Source: Digby, Kenelm Henry. *Evenings of the Thames: Or, Serene Hours, and What They Require. Vol.II.* 2nd ed. Trans. Father Henri-Dominique Lacordaire, O.P. London: Longman, Green, Longman, Roberts, and Green, 1864. <<http://books.google.com/books?id=hGhMAAAcAAJ>>

Dictionnaire Encyclopédique de la Théologie **Catolique** – 1864 AD

Heinrich Joseph Wetzer and Benedikt Welte

Tome II, pp.296-297:

Jusqu'à présent nous avons parlé du Baptême réel. Il existe en outre des actions qui portent ce nom sans qu'elles soient à proprement dire des baptêmes. Tels sont:

1. Le martyr souffert pour Jésus Christ, *martyrium*. L'Église a toujours été convaincue que le martyr a pour celui qui l'endure la même efficacité que le Baptême réel, et cela aussi bien pour les enfants (qu'on se rappelle les SS. Innocents de Bethléem) que pour les adultes; pour ces derniers, toutefois, à la condition qu'ils aient la foi et la charité, c'est-à-dire les dispositions pour que le Baptême réel soit valable. C'est pourquoi on nommait la mort par le martyr le Baptême de sang, *Baptismus sanguinis*.

2. L'Église est de plus convaincue que le catéchumène qui meurt subitement, sans avoir pu recevoir le Baptême qu'il désirait, devient participant de la vie éternelle, et c'est pourquoi ce vœu est nommé *Votum Baptismi*, *Baptismus flaminis*, Baptême

de désir, et par opposition à ce Baptême *flaminis* on a appelé le Baptême proprement dit *Baptismus fluminis*.

Translation:

So far we have talked about the real Baptism. There are also actions that bear this name without being properly speaking baptisms. These are:

1. Suffered martyrdom for Jesus Christ, *martyrium*. The Church has always been convinced that one who endures martyrdom has the same effectiveness as real Baptism, and this for both children (recall the SS Innocents of Bethlehem) and for adults; for the latter, however, provided they have faith and charity, that is to say, the dispositions for real Baptism to be valid. This is why the death by martyrdom was called Baptism of blood, *Baptismus sanguinis*.

2. The Church is further convinced that the catechumen who dies suddenly, without being able to receive Baptism he desired, becomes a participant of eternal life, and this is why this wish is named *Votum Baptisimi*, *Baptismus flaminis*, Baptism of desire and in contrast to what has been called Baptism *flaminis* is properly called *baptismus fluminis*.

*Source: Wetzer, Heinrich Joseph. Welte, Benedikt. *Dictionnaire Encyclopédique de la Théologie Catholique*. Trans. from German to French by Isidore Goschler. Approuvé par Sa Grandeur Monseigneur l'Archevêque de Fribourg. Paris: Gaume Freres Et J. Duprey, Editeurs, 1864.
<<https://archive.org/details/dictionnaireenc03unkngoog>>

*Translation: Translated by Compiler with the assistance of Google Translate and Wiktionary.

Our Faith, the Victory – 1865 AD

Bp. John McGill, D.D.

pp.147-148:

The church only recognizes two exceptional cases in which the want of actual baptism is supplied, when it is impossible to receive it, and these cases suppose at least an implicit desire to receive it. The first case is, where a person, not being able to receive baptism *actually*, is at the point of death, and has the grace of perfect charity, with sorrow for his sins, and a desire to receive the sacrament of baptism. Many theologians consider that this desire should be *explicit*; others think that an *implicit* desire will suffice, but this is not certain; and far less probable is that opinion, which some have held, that such implicit desire may possibly be found in those who *bona fide* refuse baptism, thinking falsely that it is only some sort of spiritual baptism by fire and the Holy Ghost that is pleasing to God, and yet are disposed to do all that God requires. If such a case may have existed, there is no means by which men can determine whether the person secured salvation; but judgment thereon is with him who declared that regeneration by water and the Holy Ghost is necessary. An actual desire to comply with the law, when it is not possible to do so, is accepted by God for the act; but it seems a difficult, if not an impossible thing, for such a desire to exist simultaneously with an actual rejection of baptism. The perfect charity which should be found with this desire is an extraordinary grace, and places the person in a condition of friendship and reconciliation with God, and is a disposition to do the holy will of God in all things, and to detest and avoid all that gives him offence and displeasure. This reconciliation, without baptism actually received, is

termed the baptism of desire, or *baptisma flaminis*, and is a compliance with the law of baptism, as far as possible in the circumstances. In the first centuries, when the church subjected catechumens to such a long probation before admitting them to baptism, such cases might and did frequently arise, and have happened, and no doubt do still occur, in our own times, but it is very perilous for persons to neglect baptism when in their power to receive it, under a notion that its benefits may be thus supplied to them at their last moments. In the judgment of God, so inscrutable, they may be deprived of the grace of repentance and charity, and their desire prove vain and insufficient.

The second exceptional case, in which the want of actual baptism is supplied, is martyrdom for the sake of Jesus Christ: "He that loseth his life for me shall find it." This is an act of perfect faith and heroic devotion, the giving up of all things from love of God; an act of perfect charity, and includes a disposition to obey God in all that he requires. It is entirely different from the suffering of death because of pride of opinion, of which among heretics there have been examples, and which are tributes paid by men to their own reason and courage, and not acts of devotion and love to Jesus Christ from the promptings of faith. In times of persecution, many were called by martyrdom to salvation and the crown of glory, by miraculous and sudden conversions, when witnessing the death of other martyrs, and, having no possibility of baptism, desired to do all that God required through his church, and in their own blood were washed, cleansed, baptized. Hence this is called the baptism of blood, *baptisma sauguinis*. With these exceptions, the law rests upon all who have had the opportunity to know the gospel of Jesus Christ, and who are

required “to believe and be baptized,” or as St. Peter exhorts: they have to “do penance and be baptized, each one, for the remission of their sins.” And it is a law which reaches even to those who are yet unable to know and believe the gospel; it extends to infants from the moment of their entrance into this world, because they come into the world as “children of wrath,” having the stain and guilt of original sin, and being in a state of separation from God, and subjected to the sentence of temporal and eternal death, which God decreed against all the posterity of the first transgressors of his commandment and will, and, notwithstanding the passion and death of him who died for all, they must remain in this state of separation from God until they receive the inestimable blessing of a new birth by water and the Holy Ghost.

*Source: McGill, Rt. Rev. (Bishop) John, D.D. *Our Faith, The Victory: A Comprehensive View of the Principal Doctrines of the Christian Religion*. Richmond: J.W. Randolph, 1865.
 <<https://archive.org/details/faithvictoryorco00mgil>>

The Liturgical Year – 1867 AD
 Dom Prosper Gueranger, O.S.B.

Time After Pentecost, Vol.III, June 22, St. Alban, p.265:

When the mandates of the emperors Diocletian and Maximian were raging against the Christians, Alban, as yet a pagan, received into his house a certain priest fleeing from persecution. Now, when he [Alban] beheld how this priest persevered day and night in constant watching and prayer, he was suddenly touched by divine grace, so that he was fain to imitate the example of his faith and piety; and being instructed by degrees, through his salutary exhortations, forsaking the darkness of idolatry, he

with his whole heart became a Christian.

The persecutors, being in search of this cleric, came to Alban's house, whereupon, disguised in the cleric's apparel - namely, in the caracalla - he presented himself to the soldiers in the place of his master and guest; by them he was bound with things, and led off to the judge. This latter finding himself thus deceived, ordered that the holy confessor of God should be beaten by the executioners; and, perceiving at last that he could neither overcome him by torments, nor win him over from the worship of the Christian religion, he commanded his head to be struck off."

Alban having reached the brow of the neighboring hill, the executioner who was to dispatch him, admonished by a divine inspiration, casting away his sword, threw himself at the saint's feet, desiring to die either with the martyr, or instead of him. Alban, being at once beheaded, received the crown of life, which God hath promised to them that love him. The soldier who had refused to strike him, was likewise beheaded: concerning whom it is quite certain that, albeit he was not washed in the baptismal font, still was he made clean in the laver of his own blood and so made worthy of entering into the kingdom of heaven. Alban suffered at Verulam, on the tenth of the Kalends of July.

*Source: Gueranger, R. R. Dom Prosper. *The Liturgical Year. Time After Pentecost. Vol.III.* Translated from the French by the Rev. Dom Laurence Shephard. 2nd ed. Imprimatur: H.E. Cardinal Manning. Dublin: James Duffy, 1890. Originally Imprimatur, 1867.
<<https://archive.org/details/liturgicalyear12gura>>

Catholicity, Protestantism and Infidelity – 1869 AD

F. X. Weninger, S.J., D.D.

p.239:

The case of heathens differs considerably from that of baptized Protestants. Heathens who are in error inculpably, and serve God to the best of their ability, according to the light which they possess, and are ready to do all that Heaven may desire from them, will certainly be saved. They may never receive the baptism of water, but for them what is called in the Catholic Church the baptism of desire, is sufficient. Their efforts to please God include the desire to know the true faith, and willingness to embrace it; and as to sanctifying grace, which is also necessary for salvation, God, who is unwilling that men should perish when they do their utmost to please Him, infuses into their souls, in the course of their lives, or at the moment of their death, the same sanctifying grace that is conferred by the baptism of water. If they fall into mortal sin, they may receive the grace to elicit an act of perfect contrition, and thereby obtain forgiveness. Their salvation is not according to the ordinary course of Providence, but the result of an extraordinary grace, conferred in view of the merits of Christ. By the baptism of desire they become members of the true Church of Christ, the Catholic Church, and are saved only as members of her communion.

*Source: Weninger, F. X., S.J., D.D. *Catholicity, Protestantism, and Infidelity: An Appeal to Candid Americans*. 13th ed. New York: Saddler & Co., 1869. <<http://books.google.com/books?id=a5tUAAAAYAAJ>>

A Dogmatic Catechism – 1872 AD

Fr. Giuseppe Frassinetti,, revised and edited by the Oblate Fathers of St. Charles.

pp.187-188:

Is Baptism necessary for every one?

A. Baptism is necessary for all, in order that they may attain eternal salvation; and this is an article of the Faith defined by the Sacred Council of Trent. Theologians, however, distinguish three sorts of Baptism: the Baptism of Blood, the Baptism of Desire, and the Baptism of Water. This latter alone is properly a Sacrament; the other two may stand in place of the Sacrament, but they are not Sacraments.

What is the Baptism of Blood?

A. The Baptism of Blood is Martyrdom. If a child were killed out of hatred to the Faith, before he had been baptized, he would be saved. When, during the persecutions, adult Christians, and even their infants were killed, such infants, although not baptized, were saved.

What is the Baptism of Desire?

A. The desire to receive Baptism. If a Turk, finding himself at the point of death, desired Baptism, but had no one at hand to baptize him, he would be saved.

*Source: Frassinetti, Giuseppe, F.S.M.I. *A Dogmatic Catechism*. Rev. & Ed. The Oblate Fathers of St. Charles. Imprimatur: H. E. Cardinal Manning. London: R. Washbourne, 1872.

< <http://books.google.com/books?id=b-kCAAAAQAAJ> >

Familiar Explanation of Christian Doctrine – 1875 AD

Rev. Michael Muller

p.295:

Q. Can the baptism of water never be supplied?

A. When it is impossible to have it, it may be supplied by the baptism of desire, or by the baptism of blood.

Q. What is the baptism of desire?

A. An earnest wish to receive baptism, or to do all that God requires of us for our salvation, together with a perfect contrition, or a perfect love of God.

Q. What is the baptism of blood?

A. Martyrdom for the sake of Christ.

*Source: Muller, Rev. Michael. *Familiar Explanation of Christian Doctrine. Adapted for the Family and More Advanced Students in Catholic Schools and Colleges. No.III.* Nihil Obstat: Joseph Helmprecht, C.SS.R. Imprimatur: Abp. J. Roosevelt Bayley. New York: Benzinger Brothers, 1875.
<<https://archive.org/details/familiarexplana00mlgoog>>

The Irish Ecclesiastical Record – 1876 AD

A Monthly Journal Conducted by a Society of Clergymen, under Episcopal Sanction, Vol.XII, “The Doctrine of Exclusive Salvation”

p.506:

So far, all Catholics, without exception, are agreed. But there are three kinds of Baptism—(1) Baptism of water, or the sacrament; (2) Baptism of blood, or martyrdom; and (3) Baptism of desire, or an act of perfect love, or of contrition, in which is at least implicitly contained a desire of receiving the sacrament.

In cases of necessity, when the sacrament cannot be received, the Baptism of blood, or of desire,

will suffice for the sanctification of an adult. It is certain also, that in case of infants, the Baptism of blood or martyrdom supplies the place of the sacrament, and produces in them the remission of Original Sin. But as infants are incapable of eliciting acts of love or of sorrow, it is manifest that the Baptism of desire, as ordinarily understood, cannot be applied by them

*Source: T. J. C. "The Doctrine of Exclusive Salvation". *The Irish Ecclesiastical Record*. Vol. XII. A Monthly Journal Conducted by a Society of Clergymen, under Episcopal Sanction. Imprimatur: Abp. Paulus Cardinalis Cullen. Dublin: William B. Kelly, 1876.
<<http://books.google.com/books?id=8SAEAAAQAAJ>>

Catechism Made Easy – 1877 AD

Rev. Henry Gibson

Vol.III, p.15:

People may be saved in many cases without being Confirmed, or going to Confession or Communion, but they can never be saved without receiving Baptism, either in fact, or at least in desire.

Vol.III, pp.38-39:

Of all the Sacraments, my dear children, Baptism is the most necessary for salvation^ since our Lord has expressly declared that Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God, We must become the children of God, by the second birth of Baptism, or we have no right or title to be admitted to the home of our Heavenly Father. The want of Baptism may, however, in certain cases be supplied by the ardent desire of receiving it. Thus many of the martyrs were put to death for the faith in some sudden outbreak of

persecution "without having been baptised, and yet they are justly esteemed and honoured as saints. Of such it is sometimes said that they were baptised in their own blood; not that they were really baptised, but that their perfect love of God, shown by the shedding of their blood for his sake, was accepted in place of Baptism, inasmuch as it included the desire of this Sacrament as well as of the fulfilment of every duty. Such was the case of the martyr St. Genesius, which I have related to you, and of others of whom we read in the Lives of the Saints.

*Source: Gibson, Rev. Henry. *Catechism Made Easy: Being a Familiar Explanation of the Catechism of Christian Doctrine. Vol.III.* Nihil Obstat: Carolus Canonicus Teebay. Imprimatur: Bp. Bernardus. Liverpool: Rockliff Brothers, 1877. <<https://archive.org/details/catechismmadeea03chgoog>>

A Catechism of the Catholic Religion – 1878 AD

Fr. Joseph Deharbe, S.J.

138-139:

549. Can nothing supply the place of Baptism by water?

When Baptism by water cannot be had, it can be supplied by Baptism of *Desire* or by Baptism of *Blood*.

550. What is the Baptism of desire?

Baptism of desire is an earnest wish to receive Baptism, accompanied with a perfect contrition or a pure love of God.

551. What is the Baptism of blood?

Martyrdom for the sake of Christ.

*Source: Deharbe, Rev. Joseph, S.J. Ed. Lynch, Right Rev. P. N., D.D. *A Catechism of the Catholic religion.* Imprimatur: Abp. John McCloskey. New York: Schwartz, Kirwin & Fauss, 1878. <<https://archive.org/details/acatechismofcath00dehauoft>>

Abridged Course of Religious Instruction for the Use of Catholic Colleges and Schools – 1880 AD

Rev. F. X. Schouppe, S.J.

p.184:

We distinguish three kinds of baptism—the baptism of *blood* or martyrdom, the baptism of *desire*, and baptism by *water*, which last named is the Sacrament we are about to consider. Any one of these three baptisms will suffice to purify the soul from sin and to open the gates of heaven to it; but baptism by water alone is a Sacrament, and it alone imprints the baptismal character on the soul.

*Source: Schouppe, Fr. F.X., S.J. *Abridged Course of Religious Instruction for the Use of Catholic Colleges and Schools*. Translated from the French 3rd ed. Imprimatur: H. E. Cardinal Manning. London: Burns and Oates, 1880.
<<http://books.google.com/books?id=qgwDAAAQAAJ>>

The Catechism of Perseverance – 1883 AD

Monsignor Gaume.

Vol.II, pp.388-389:

We distinguish three kinds of Baptism. The first is the Baptism of *water*: this is the Sacrament. The second is the Baptism of *fire*: this denotes a movement of the Holy Ghost which produces Faith, Charity, and Repentance in the soul—consequently a desire, at least implicit, of receiving the Sacrament of Baptism. The third is the Baptism of *blood*: this is martyrdom. The second and third are not Sacraments. We give them the name of *Baptism*, because they purify the soul from sin, and supply for the want of the Sacrament when it cannot be had.

Vol.II, pp.830:

Q. How many kinds of Baptism are there?

A. We distinguish three kinds of Baptism; Baptism of *water*, which is the Sacrament of Baptism; Baptism of *blood*, which is martyrdom, and Baptism of *fire*, which is the desire of receiving Baptism. The second and third are not Sacraments; but they supply for Baptism when it cannot be had.

*Source: Gaume, Monsignor. *The Catechism of Perserverance: Or, An Historical, Dogmatical, Moral, Liturgical, Apologetical, Philosophical, and Social Exposition of Religion from the Beginning of the World Down to Our Own Days. Vol.II.* Trans. from the 10th French ed. 2nd ed. Dublin: M. H. Gill & Son, 1883. <<http://books.google.com/books?id=SNAHAAAQAAJ>>

Catholic Belief – 1884 AD

Very Rev. Joseph Faa Di Bruno, D.D., ed. Rev. Louis A Lambert

p.63:

Martyrdom supplies the place of ordinary Baptism by water, and is called *Baptism of blood*. God indeed grants this justifying grace to every one who, believing the necessary Christian truths, sincerely desires Baptism, and does his best to procure it, but who dies before he can receive it. This is called *Baptism of desire*.

*Source: Bruno, Very Rev. Joseph Faa Di, D.D. Ed. Lambert, Rev. Louis A. *Catholic Belief: A Short and Simple Exposition of Catholic Doctrine.* 5th ed. Imprimatur: H. E. Cardinal Manning. London: Burns and Oates, 1884. <<https://archive.org/details/catholicbeliefor00faadiala>>

The American Catholic Quarterly Review – 1885 AD

Vol.X, Jan-Oct, “The Catholic Doctrine of Baptism”

Rev. H. A. Brann, D.D. Ed. James Andrew Corcoran, Patrick John Ryan, Edmond Francis Prendergast

pp.512-514:

We must also distinguish three forms of baptism, two of which are improperly so called. There is baptism of love, and baptism of blood. Baptism of love is perfect charity, and contrition for sin, including the desire of baptism by water. Baptism of love can exist in adults alone, for babes are incapable of contrition, or the desire of baptism by water. To have baptism of love, perfect charity or love of God is required, so that the adult loves God above all things, and is ready to observe all the divine precepts. Imperfect contrition will not suffice. There must be also, in baptism of love, a disposition and explicit desire to receive baptism by water in him who knows that it has been instituted and commanded by Christ. An instance of baptism by love is the penitent thief on the cross, to whom, on account of his contrition, Christ promised paradise.

The Council of Trent (sess. vi., de justif., cap. 4) decreed that since the promulgation of the Gospel there is “no translation from the state of old Adam to the state of grace without the laver of regeneration or the desire of it.” Thus, then, in case of necessity, baptism in desire with the requisite conditions suffices for salvation. The practice of the Church from the sixth century has been according to this doctrine, for since that time she has said mass and offered prayers for catechumens dying before receiving baptism by water.

Baptism by blood, or by martyrdom, is another substitute for baptism by water. Even

unbaptized babes, murdered out of hatred of the Christian religion, or of Christ, have always been considered saints in the Church; hence the feast of the "Holy Innocents" in Christmas week. Martyrdom in the case of adults must be voluntary and accepted from supernatural motives. Hence, soldiers killed in a religious war are not considered martyrs. "Whosoever shall lose his life for My sake and the Gospel shall save it." These words of our Lord justify Catholic teaching as to the efficacy of baptism by blood. St. Thomas epitomizes the faith of the Church on this point in these words: "The shedding of Blood for Christ and the interior operation of the Holy Ghost are called baptisms because they have the same effect as baptism by water."

*Source: Brann, Rev. H.A., D.D. "The Catholic Doctrine of Baptism." *The American Catholic Quarterly Review*. Vol.10, Jan-Oct. Ed. James Corcoran, Patrick Ryan, Edmond Prendergast. Philadelphia: Hardy & Mahony, 1885.
<<http://books.google.com/books?id=E-kRAAAAYAAJ>>

Facts of Faith – 1885 AD

Rev. A. Bromley Crane

pp.114-115:

The Baptism of Desire, and the Baptism of Blood. – In cases where actual Baptism is impossible, there are two means of justification, which, because they are in some sense substitutes for the Baptism of Water and of the Holy Ghost, are called the Baptism of Desire and the Baptism of Blood.

The Baptism of Desire (or of Fire, as it is sometimes called) is simply an act of pure love of God, or an act of perfect contrition, made by one not yet baptised. Such an act of charity or contrition necessarily includes a desire of Baptism, if the unbaptised has knowledge of Baptism. And whether

or not, it includes a virtual desire of Baptism, in the general wish and intent to do God's will in *all* things. It is, therefore, called the Baptism of Desire.

The Baptism of Desire brings sanctifying grace and the remission of original and actual sin. But the Baptism of Desire is not a Sacrament. It does not necessarily effect, as the Baptism of Water does, the remission of all temporal punishment due to past mortal sins. It does not give the baptismal character. And therefore it does not exempt from the grave and urgent obligation of receiving Sacramental Baptism, given the knowledge and opportunity.

The Baptism of Blood is martyrdom suffered by one not yet baptised. To suffer martyrdom is to allow one's self to be put to death rather than offend God by denying any article of faith, or by sinning against any Christian virtue. In infants, as for instance in the case of the Holy Innocents, death suffered from a tyrant through his hatred of Christ is accounted martyrdom. When martyrdom is suffered, as it sometimes has been, before Baptism, it has a kind of sacramental effect. It does not indeed give the sacramental character; but if there be in the martyr any love of God, and at least that kind of sorrow for sin, called attrition, which springs chiefly from fear of God's eternal punishment, the Baptism of Blood is held to justify him, and to free him from all stain of sin and all temporal punishment due to it, and to obtain his immediate admission into the kingdom of heaven.

This is clear from the Church's unvarying practice from the very beginning, *never* to pray *for* the martyrs, but always to pray *to* them.

*Source: Crane, Rev. A. Bromley. *Facts of Faith: Or First Lessons in Christianity*. Permissu Superiorum. New York: Catholic Publication Society Company, 1885. <<http://books.google.com/books?id=3LYCAAAAQAAJ>>

The Baltimore Catechism – 1885 AD

Prepared and Enjoined by Order of the Third Plenary Council of Baltimore

Catechism No. 2, QQ.157-161:

157. Q. How many kinds of Baptism are there?

A. There are three kinds of Baptism: Baptism of water, of desire, and of blood.

158. Q. What is Baptism of water?

A. Baptism of water is that which is given by pouring water on the head of the person to be baptized, and saying at the same time: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

159. Q. What is Baptism of desire?

A. Baptism of desire is an ardent wish to receive Baptism, and to do all that God has ordained for our salvation.

160. Q. What is Baptism of blood?

A. Baptism of blood is the shedding of one's blood for the faith of Christ.

161. Q. Is Baptism of desire or of blood sufficient to produce the effects of Baptism of water?

A. Baptism of desire or of blood is sufficient to produce the effects of the Baptism of water, if it is impossible to receive the Baptism of water.

*Source: A Catechism of Christian Doctrine. No.2. Prepared and Enjoined by Order of the Third Plenary Council of Baltimore, 1885. Imprimatur: Abp. John Cardinal McCloskey, 1885.
<<https://archive.org/details/baltimorecatechi14552gut>>

Catechism No.3, QQ.510-512

Q. 510. Is it ever possible for one to be saved who does not know the Catholic Church to be the true Church?

A. It is possible for one to be saved who does not know the Catholic Church to be the true Church, provided that person (1) has been validly baptized; (2) firmly believes the religion he professes and practices to be the true religion, and (3) dies without the guilt of mortal sin on his soul.

Q. 511. Why do we say it is only possible for a person to be saved who does not know the Catholic Church to be the true Church?

A. We say it is only possible for a person to be saved who does not know the Catholic Church to be the true Church, because the necessary conditions are not often found, especially that of dying in a state of grace without making use of the Sacrament of Penance

Q. 512. How are such persons said to belong to the Church?

A. Such persons are said to belong to the 'soul of the church'; that is, they are really members of the Church without knowing it. Those who share in its

Sacraments and worship are said to belong to the body or visible part of the Church.

*Source: A Catechism of Christian Doctrine. No.2. Prepared and Enjoined by Order of the Third Plenary Council of Baltimore, 1885. Imprimatur: Abp. John Cardinal McCloskey, 1885.

<<https://archive.org/details/baltimorecatechi14553gut>>

The Catholic Dogma – 1888 AD

Fr. Michael Muller

Ch.V, Part II, Sec.II:

Let us, then, always bear in mind, what the Angelic Doctor St. Thomas Aquinas says: "There is a certain principle and doctrine which we must never lose sight of when there is question of salvation. This principle is that no salvation is possible for any one who is not united to Jesus Christ crucified by means of divine faith and charity, *`which,'* as St. Augustine says *`cannot be kept out of the unity of the Church.'* Since the death of Jesus Christ, sanctifying grace is given to the souls of unbaptized persons by means of baptism, and to the souls of Christians who have grievously sinned, by the sacrament of Penance. If a person cannot receive Baptism or Penance in reality, and is aware of the obligation of receiving it, he must have the explicit desire to receive it; but, if he is not aware of this obligation, he must have at least the implicit desire to receive it, and this desire must be joined to divine faith in the Redeemer and to an act of perfect charity or contrition, which includes the sincere desire of the soul to comply with all that God requires of it in order to be saved. This act of perfect charity is a gratuitous gift and an extraordinary grace of God, which we cannot have of ourselves; it is a great miracle of grace, that God alone can perform a

miracle that changes a person from being a heathen or a heretic into a Catholic. Any one, therefore, who dies without this miraculous change of his soul will be lost forever.

*Source:

http://www.traditionalcatholic.net/Tradition/Information/The_Catholic_Dogma

The Catechumen: An Aid to the Intelligent Knowledge of the Catechism – 1888 AD

J.G. Wenham

p.293:

Those who have been martyred before they had been actually baptised are commonly said to have received the Baptism of blood. Those who earnestly desire to receive Baptism, and are determined to do God s will, if they die without Baptism, are said to have received the Baptism of desire. Every one that loveth is born of God and knoweth God (I S.John iv. 7).

*Source: Wenham, J.G. *The Catechumen: An Aid to the Intelligent Knowledge of the Catechism*. Nihil Obstat: Thomas Can. Lalor. London: Burns and Oates, 1888. < <https://archive.org/details/thecatechumenana00wenhuoft>>

The Catechism of the Ecclesiastical Provinces of Quebec, Montreal, Ottawa – 1888 AD

Approved and Published at the order of the Archbishops and Bishops of those Provinces

p.30:

172. Q. When Baptism of water cannot be received, can it be replaced by Baptism of desire?

A. Yes; when Baptism of water cannot be received, it may be replaced by the desire of receiving it when

possible, with sincere sorrow for past sins, and the resolution of observing the law of God.

173. Q. What is Baptism of blood?

A. Baptism of blood is martyrdom suffered for the faith of Jesus Christ, or for some christian virtue, with sincere sorrow for sins committed.

174. Q. Do Baptism of desire and Baptism of blood produce the same effects as Baptism of water?

A. Baptism of desire or Baptism of blood renders us worthy of entering heaven, but does not imprint a character on the soul.

*Source: *The Catechism of the Ecclesiastical Provinces of Quebec, Montreal, Ottawa*. Approved and Published at the order of the Archbishops and Bishops of those Provinces. Imprimatur: Abp. E. A. Card. Taschereau. Quebec: A. Cote & Co., 1888. <https://archive.org/details/cihm_55915>

Handbook of the Christian Religion – 1891 AD

Wilhelm Wilmers, S.J. Ed. James Conway, S.J.

pp.318-321:

163. Baptism is necessary as an ordinary means of salvation for all, even for infants.

A thing may be necessary for salvation either as the fulfilment of a *divine precept (necessitas precepti)*, so that he who deliberately transgresses such precept by his *disobedience* incurs the loss of his salvation; or it may be necessary as a *means (necessitas medii)*, whereby the attainment of salvation is rendered possible. This means, again, may be either *absolutely* or only *ordinarily* necessary. It is absolutely necessary when it cannot be supplied by any other means; thus sanctifying grace is necessary for salvation. When a

means is required only in the ordinary course of divine providence, and may be exceptionally substituted by some other means, it is said to be necessary as an ordinary means. Such an exception, however, obtains only in the case in which the ordinary means ordained by God cannot be employed, and the express or implicit *desire* exists of employing the ordinary means if accessible. It is only as an *ordinary means* of salvation that baptism is necessary...

164. Sacramental baptism may be partially supplied by baptism of desire and baptism of blood.

Though the words of Christ in their generality (John iii. 5) apply to the necessity of baptism with water (*baptisma fluminis*), yet they must be understood to admit of two exceptions founded on Scripture and tradition—baptism of *desire* (*baptisma fluminis*), i.e., perfect love of God, including perfect contrition and the desire of receiving the sacrament; and the baptism of *blood* (*baptisma sanguinis*), i.e., martyrdom for Christ's sake.

1. By *baptism of desire* sin and eternal punishment are remitted, (a) Christ *promises* justification, and, consequently, remission of sins, to those who love God perfectly. "He that loveth Me shall be *loved* of My Father, and I will love him.... If any one love Me he will keep My word, and My Father will love him, and We will come to him and will make Our abode with him" (John xiv. 21, 23; cf. John h. 7). Wherever there is love there will also be hatred and detestation of whatever is opposed to the object loved; therefore *sorrow* for sin is necessary as a disposition without which personal sins cannot be forgiven, (b) The Council of Trent (Sess. vi. c. 4; cf. Sess. xiv. c. 4, de poenit.) takes this for granted when

it teaches that, according to the doctrine of the gospel, justification cannot be effected except by *baptism* or its *desire*. The contrary doctrine has been condemned by Pius V. against Baius (propp. 32, 33).

On the other hand, we have no grounds for believing that baptism of desire has all the effects of the sacramental baptism. It is certain that he who is justified by perfect charity does not thereby receive the baptismal character; nor does he become a member of the visible Church; nor capable of receiving the other sacraments, until he is first baptized.

2. By *baptism of blood* likewise sin and all its punishments are remitted.

Baptism of blood, or martyrdom for Christ's sake, implies the suffering of death or of mortal torments on the part of the martyr, and hatred of Christianity—of Christian faith or morals—on the part of the persecutor as the motive of persecution. Baptism of blood has the same effect in the case of children as in the case of adults. Adults, however, must have at least *imperfect* contrition for their actual sins, and suffer death freely and from supernatural motives —i.e., they must neither resist, nor desire to escape death by denying their faith.

Christ Himself *promised* eternal life as the reward of martyrdom. "He that shall lose his life for Me shall find it" (Matt. x. 39). Nor is there any ground for restricting this promise to adults. The Church, moreover, had always the conviction that children as well as adults obtain eternal life by martyrdom, and that adults receive remission not only of the *guilt* of their sins and of the *eternal* punishment, but also of the *temporal* punishment due to them. For it always honored as saints the Holy Innocents slain by Herod from hatred of Christ,

whom they confessed, not by words, but by their death (*non loquendo sed moriendo*). The Church always followed the principle laid down by St. Augustine, that he who prays for the martyrs commits an outrage against them (tract, in Joan. 84).

*Source: Wilmers, Rev. W., S.J. Ed. Conway, Rev. James, S.J. Handbook of the Christian Religion: For the Use of Advanced Students and the Educated Laity. Imprimatur: Michael Augustine. New York: Benzinger Brothers, 1891. <<https://archive.org/details/handbookofchrist00wilm>>

An Explanation of the Baltimore Catechism of Christian

Doctrine – 1891 AD

Rev. Thomas L. Kinkad

pp.164-166:

*** 157 Q. How many kinds of baptism are there?**

A. There are three kinds of baptism: baptism of water, of desire, and of blood.

*** 158 Q. What is baptism of water?**

A. Baptism of water is that which is given by pouring water on the head of the person to be baptized, and saying at the same time, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

*** 159 Q. What is baptism of desire?**

A. Baptism of desire is an ardent wish to receive baptism, and to do all that God has ordained for our salvation.

"Ardent wish" by one who has no opportunity of being baptized – for no one can baptize himself. He must be sorry for his sins and have the desire of receiving the baptism of water as soon as he can; just as a person in mortal sin and without a priest to absolve him may, when in danger of death, save his soul from hell by an act of perfect contrition and the

firm resolution of going to confession as soon as possible. Baptism of desire would be useful and necessary if there was no water at hand or no person to baptize; or if the one wishing to be baptized and those about him did not know exactly how baptism was to be given — which might easily happen in pagan lands...

***160 Q. What is baptism of blood?**

A. Baptism of blood is the shedding of one's blood for the faith of Christ.

Baptism of blood, called martyrdom, is received by those who were not baptized with water, but were put to death for their Catholic faith. This takes place even nowadays in pagan countries where the missionaries are trying to convert the poor natives. These pagans have to be instructed before they are baptized. They do everything required of them, let us suppose, and are waiting for the day of baptism. Those who are being thus instructed are called Catechumens. Some day, while they are attending their instructions, the enemies of religion rush down upon them and put them to death. They do not resist, but willingly suffer death for the sake of the true religion. They are martyrs then and are baptized in their own blood; although, as we said above, blood would not do for an ordinary baptism even when we could not get water; so that if a person drew blood from his own body and asked to be baptized with it, the baptism would not be valid. Neither would they be martyrs if put to death not for religion or virtue but for some other reason — say political.

*** 161 Q. Is baptism of desire or blood sufficient to produce the effects of baptism of water?**

A. Baptism of desire or of blood is sufficient to produce the effects of the baptism of water, if it is impossible to receive the baptism of water.

*Source: Kinkead, Rev. Thomas L. *An Explanation of the Baltimore Catechism of Christian Doctrine: For the Use of Sunday School Teachers and Advanced Classes*. Nihil Obstat: D.J. McMahon and Arthur J. Scanlan, S.T.D. Imprimatur: Michael Augustine and Patrick J. Hayes, D.D. New York: Benzinger Brothers. 1891, 1921.
<<https://archive.org/details/explanationofbal00kink>>

Exposition de la Doctrine Chretienne / Manual of Christian Doctrine – 1895 AD

A Seminary Professor, Institute of the Brothers of the Christian Schools.

Part III, p.168:

36. Is baptism absolutely necessary?

Baptism is not absolutely necessary, since it may be supplied by two means: perfect love of God and martyrdom.

Hence there are said to be three kinds of baptism: baptism of *water*, and only this kind is a sacrament; baptism of *fire* or of *desire*; and baptism of *blood*.

Part III, p.169:

39. Does baptism of desire produce all the effects of baptism of water?

No; it does not imprint a character, it does not confer sacramental grace, it does not remit all the temporal punishment due to sin, unless the charity is so intense as to merit this remission.

Part III, p.170:

43. What are the effects of baptism of blood?

It cleanses from all sin, and remits both the temporal and the eternal punishment due to sin; but, since it is not a sacrament, it imprints no character."

*Source: Un Professeur De Seminaire (A Seminary Professor, Brother John Chrysostom). *Exposition de la Doctrine Chretienne*. Manual of Christian Doctrine. Imprimatur: Abp. Guillelmus-Renatus Cardinalis Meignan. Paris: Procure Generale, Des Feres Des Ecoles Chretiennes, 1895.

<<https://archive.org/details/expositiondelad02chrygoog>>

*English translation from pp.399-400, *Manual of Christian Doctrine: Comprising Dogma, Moral, and Worship*. Authorized English Version. 30th Ed. Nihil Obstat: Remy Lafort, S.T.L. Imprimatur: Abp. Patritius Joannes. Philadelphia: John Joseph McVey, 1910.

<http://books.google.com/books?id=Z_TWaOLYLiQC>

The Catechism of Rodez – 1898 AD

Abbe Luche

pp.395-396:

Is baptism so necessary that it cannot be supplied by any means? No, my brethren; God in His mercy has furnished all the means necessary for salvation. Baptism can be supplied in two ways; either by desire for baptism or by martyrdom. The desire for baptism must be accompanied by a lively faith and a perfect charity. Thus, a pagan, a Jew, or an infidel would be saved, without baptism, provided that he had the following dispositions: a desire to convert himself to Christianity, a perfect love of God, and an ardent desire to receive baptism. Martyrdom consists in giving one's life for Jesus Christ. This was very common during the persecutions of the first three centuries of the Church. The first of these baptisms is called baptism of desire and the second, which is the most glorious of all, is the baptism of blood. Such was the baptism of the Holy Innocents, whom the Church honors by a public worship

because they were put to death by Herod in hatred of the Saviour.

*Source: Luche, Abbe. Trans. Thein, Rev. John. *The Catechism of Rodez: Explained in Form of Sermons*. Approbation of the Bishop of Rodez. St. Louis: B. Herder, 1899.
<<https://archive.org/details/catechismrodeze00theigoog>>

Illustrated Explanation of the Holy Sacraments – 1898 AD

Rev. Hermann Rolfus, D.D. adapted by Very Rev. Ferreol Girardey, C.S.S.R.

pp.52-53:

The Baptism of Desire and of Blood.

God, who in His mercy gave to man an external sign to which He attached spiritual regeneration, does not, however, when the reception of the outward form is impossible, withhold the operation of His divine grace if the necessary spiritual preparation and the desire for the grace are not wanting. He who is animated by a pure love of God, united to perfect contrition for the sins he has committed, who is firmly resolved to solicit Baptism on the first available occasion, is capable of receiving divine grace and worthy of it. Sanctifying grace is, in fact, actually bestowed on such a one. This longing for holy Baptism is called the Baptism of Desire.

"He that loveth Me shall be loved of My Father; and I will love him. If any one love Me, he will keep My word, and My Father will love him, and we will come to him, and make our abode with him." (John xiv. 21, 23.)

The Baptism of Desire purges away original sin and actual sin; it also remits the eternal, but not the temporal penalty of sin; nor does it qualify for the reception of the other sacraments, because it is only

through Baptism that we are made members of Christ and incorporated into the body of the Church.

There is also another substitute for Baptism, and that is martyrdom for the sake of Christ, which is called the Baptism of Blood. Those are martyrs who, if called upon to abjure the true faith or to practise idolatrous ceremonies, prefer to suffer death, or torture worse than death, rather than yield to such a demand.

If an adult as yet unbaptized were to voluntarily surrender his life out of love to Christ and in order to confess Christ, he would receive the Baptism of Blood, and at the same time he would, together with sanctifying grace, obtain remission of sin, as well as the cancelling of the punishment, both eternal and temporal, due to sin. Even infants can receive this Baptism of Blood: witness the feast of the Holy Innocents which the Church celebrates. It is evident, moreover, that if young children, who cannot as yet have any explicit desire for the kingdom of heaven, are capable of receiving Baptism by water they are also capable of enjoying the fruits of the Baptism of Blood."

*Source: Rolfus, Rev. H., D.D. Girardey, Very Rev. Ferreol, C.S.S.R.
Illustrated Explanation of the Holy Sacraments: A Complete Exposition of the Sacraments and the Sacramentals of the Church. Nihil Obstat: Remy LaFort.
 Imprimatur: Abp. Michael Augustine. New York: Benzinger Brothers, 1898.
 <<https://archive.org/details/illustratedexpla00rolf/>>

Compendium Theologiae Moralis – 1898 AD

Fr. Aloysius Sabetti, S.J.

Tractatus XII, De Baptismo, Ch.I, p.438:

From the Baptism of water, which is called the *river* [*fluminis*], is distinguished Baptism of *desire* [*flaminis*] and Baptism of *Blood* [*sanguinis*], by which Baptism properly

speaking can be supplied, if this is impossible. The first one is a full conversion to God through perfect contrition or charity, in so far as it contains either an explicit or at least implicit will to receive Baptism of water, as the concept of Baptism is present or not present to the mind of those who are converted to God. But the second is the shedding of blood, or death, endured for the faith of for another Christian virtue. But only Baptism of water is properly speaking Baptism *in re*; Baptism of desire and Baptism of Blood are called Baptism *in voto*.

*Source: Sabetti, Aloysius, S.J. *Compendium Theologiae Moralis*. Ed. Quintadecima. Imprimatur: Ratisbonae. Ratisbonae, Dr. Fr. X. Leitner, Vic. In Spir. gen. Romae et Neo Eboraci: Fr. Pustet & Co. 1898.
<<http://books.google.com/books?id=vk5GAAAAYAAJ>>

Ecclesiastical Dictionary – 1900 AD

Rev. John Thein

p.86:

Baptism is absolutely necessary for salvation, for our Lord said: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God" (John iii. 5). "He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned" (Mark xvi. 16).

But when the baptism of water cannot possibly be effected, it may be supplied by the baptism of desire: "For whosoever shall call upon the name of the Lord shall be saved" (Rom. x. 13). This, however, neither gives the character of the true baptism, nor the right of participating in the other sacraments of the Church; and will remit temporal punishment due to sin only when the desire and devotion are sufficiently ardent. The baptism of desire is the perfect love of God, with the strong resolve of obedience to all that God has commanded, including the desire of baptism.

But after the passing away of the circumstances that have called forth the desire, baptism must voluntarily be sought for on the first available opportunity, and be administered according to the rites of the Church; otherwise, by the clear evidence of the desire having ceased to exist, a grievous sin is committed.

The baptism of water may also be supplied by the baptism of blood, or martyrdom; which, properly speaking, is death endured in the name of our Lord, to preserve faith, chastity, or some other Christian virtue. This baptism of blood, in which man manifests the greatest proof of love for the Creator, remits all punishment due to sin, as in ordinary baptism. This is distinctly so explained in the sense of the words of Christ: "He that shall lose his life for my sake, shall save it" (Luke ix. 24). But if the martyrdom is a torture that does not result in death, baptism of water must be administered as soon as procurable, as in the case of baptism of desire, to ratify and increase the gifts received.

*Source: Thein, Rev. John. *Ecclesiastical Dictionary: Containing in Concise Form Information upon Ecclesiastical, Biblical, Archaeological, and Historical Subjects*. Nihil Obstat: Bp. Ign. F. Horstmann. Imprimatur: Abp. Michael Augustine. New York: Benzinger Brothers, 1900.

< <https://archive.org/details/ecclesiasticaldi00theiuoft> >

A Catholic Catechism for the Parochial Schools and Sunday Schools of the United States – 1900 AD

Rev. James Groenings, S.J., Trans. by Very Rev. James Rockliff, S.J.

p.101:

341. Why is Baptism the most necessary sacrament?

Baptism is the most necessary sacrament, because no one can be saved without it.

Christ says: "Unless a man be born again of water

and the Holy Ghost, he cannot enter into the kingdom of heaven" (John 3:5).

If a heathen or Jew, etc., cannot receive Baptism, he can be saved by an act of perfect contrition or perfect love of God. Such an act necessarily includes the desire to do all that Christ demands for salvation, and consequently the wish to be baptized, as soon as its necessity is known, and opportunity given. This is the so-called BAPTISM OF DESIRE. It also remits a part of the temporal punishment due to sin that heathen or Jew were forced by those who hate Christ to shed his blood for the faith, and he should willingly accept death, he would it once enter heaven, even though his contrition were only imperfect. Martyrdom for the faith is therefore called the BAPTISM OF BLOOD. Neither the Baptism of desire nor that of blood imprint the character of Christ in the soul.

*Source: Groenings, Rev. James, S.J. Trans. Rockliff, Very Rev. James, S.J. *A Catholic Catechism for the Parochial Schools and Sunday Schools of the United States*. Nihil Obstat: Theodore van Rossum, S.J. Imprimatur: Abp. Michael Augustine. New York: Benzinger Brothers, 1900.
<<https://archive.org/details/acatholiccatechi00groeuoft>>

Biblical Treasury of the Catechism – 1900 AD

Rev. Thomas E. Cox

pp.182-184:

Q. 159.

What is Baptism of desire?

Baptism of desire is an ardent wish to receive Baptism, and to do all that God has ordained for our salvation.

You shall seek me, and shall find me: when you shall seek me with all your heart. Jer. 29/13.

Wash me yet more from my iniquity, and cleanse

me from my sin. Ps. 50/4.

A contrite and humbled heart, O God, thou wilt not despise. Ps. 50/19.

Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? Acts 10/47.

And he said to Jesus: Lord, remember me when thou shalt come into thy kingdom. And Jesus said to him: Amen I say to thee, this day thou shalt be with me in paradise. Luke 23/42, 43.

Whosoever shall call upon the name of the Lord, shall be saved. Acts 2/21; Rom. 10/13; Joel 2/32.

Lord, what wilt thou have me to do? Acts 9/6.

In whom (Christ) you also, after you had heard the word of truth, (the gospel of your salvation :) in whom also believing you were signed with the holy Spirit of promise, who is the pledge of our inheritance, unto the redemption of acquisition. Ephes. 1/13, 14.

Q. 160.

What is Baptism of blood?

Baptism of blood is the shedding of one's blood for the faith of Christ.

He that shall lose his life for me, shall find it. Matt. 10/39 & 16/25; Mark 8/35; Luke 9/24 & 17/33.

These are they who are come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb. Apoc. 7/14.

They loved not their lives unto death. Apoc. 12/11.

And (Herod) sending killed all the men-children that were in Bethlehem. Matt. 2/16.

I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. Apoc. 6/9 & 20/4.

Blessed are the dead who die in the Lord. Apoc. 14/13.

Q. 161. Is Baptism of desire or of blood sufficient to produce the effects of Baptism of water?

Baptism of desire or of blood is sufficient to produce the effects of the Baptism of water, if it is impossible to receive the Baptism of water.

Behold, how they are numbered among the children of God, and their lot is among the saints. Wis. 5/5.

You shall seek me, and shall find me : when you shall seek me with all your heart. Jer. 29/13.

He that shall lose his life for me, shall find it. Matt. 10/39.

Blessed are they that suffer persecution for justice sake: for theirs is the kingdom of heaven. Matt 5/10.

*Source: Cox, Rev. Thomas E. *Biblical Treasury of the Catechism*. 3rd ed. Nihil Obstat: Bp. J. L. Spalding. Imprimatur: Abp. P. A. Feehan. New York: William H. Young & Company, 1900.
<<https://archive.org/details/biblicaltreasury00coxtuoft>>

Advanced Catechism of Catholic Faith and Practice – 1901 AD
Rev. Thomas J. O'Brien

pp.82-83:

157. How many kinds of Baptism are there?

There are three kinds of Baptism: Baptism of water, of desire, and of blood.

Is each of these kinds of Baptism a true Sacrament?

Baptism of water alone is a sacrament, but the others remit sin and its punishment.

158. What is Baptism of water?

Baptism of water is that which is given by pouring water on the head of the person to be baptized, and saying at the same time, *I baptize thee in the name of the Father, and of the Son, and of the Holy*

Ghost. The words "*In the name of the Father,*" etc., are not sufficient; care must be taken to say the words, "*I baptize thee in the name of the Father,*" etc.

159. What is Baptism of desire?

Baptism of desire is an ardent wish to receive Baptism, and to do all that God has ordained for our salvation. Ex.: The Emperor Valentinian II was on his way to Milan to be baptized when he was killed; the Patriarchs and Prophets of the Old Law had Baptism of desire.

160. What is Baptism of blood?

Baptism of blood is the shedding of one's blood for the faith of Christ. Ex.: The Holy Innocents, December 28; St. John the Baptist, August 29; St. Emerentiana, January 22.

161. Is Baptism of desire or of blood sufficient to produce the effects of Baptism of water?

Baptism of desire or of blood is sufficient to produce the effects of the Baptism of water, if it is impossible to receive the Baptism of water.

*Source: O'Briaen, Rev. Thomas J. *An Advanced Catechism of Catholic Faith and Practice: Based Upon the Third Plenary Council Catechism. For Use in the Higher Grades of Catholic Schools.* Nihil Obstat: Rev. M. G. Flannery. Imprimatur: Bp. Ign. F. Horstmann. Akron: D. H. McBride & Company, 1901. <<https://archive.org/details/anadvancedcatec00unkngoog>>

Theologiae Moralis Institutiones – 1902 AD

Fr. Eduardus Genicot, S.J.

Baptism of the Spirit (flaminis) consists in an act of perfect charity or contrition, with which there is always an infusion of sanctifying grace connected...

Both are called 'of desire' (in voto)...; perfect charity, because it has always connected the desire, at

least the implicit one of receiving this sacrament, absolutely necessary for salvation.

*Source:

< http://traditionalcatholic.net/Tradition/Information/Baptism_of_Desire.html>

Divine Grace: ... An Aid to Teachers and Preachers – 1903 AD
Rev. Edmund J. Wirth, Ph.D., D.D.

pp.91-92:

Baptism is absolutely necessary for salvation, so that no one can be saved without it. Only in case that it is impossible to receive the Baptism of water, the intense desire of it, joined with perfect contrition – that is, sorrow for sin out of the love of God, can replace it; this is called the Baptism of desire. Suffering death for the sake of Christ, and thus becoming a martyr, can also take the place of Baptism by water; this we call the Baptism of blood. These are extraordinary ways of receiving the grace of justification; the ordinary manner is by the Baptism of water. The Baptism of desire and the Baptism of blood give sanctifying grace only when the Baptism of water is impossible.

*Source: Wirth, Rev. Edmund J., Ph.D., D.D. *Divine Grace: A Series of Instructions Arranged According to the Baltimore Catechism. An Aid to Teachers and Preachers.* Nihil Obstat: Remigius LaFort, S.T.L. Imprimatur: Abp. John M. Farley, D.D. New York: Benzinger Brothers, 1903.
<<https://archive.org/details/divinegraceaseri00unknuoft>>

The Catholic Church Alone – 1903 AD

Rev. Henry Dodridge, D.D.

Vol.I, p.111:

Q. How many sorts of baptism are there?

A. We commonly reckon three, viz.: 1, baptism of water; 2, of the spirit; 3, and of blood; but the first is only properly a sacrament.

Q. What is the baptism of the spirit, and what effects has it?

A. It is a true contrition, with an ardent desire of baptism, if it cannot be otherwise obtained; it remits both original and actual sin, but not always the temporal pain due to sin.

Q. What is the baptism of blood and what are its effects?

A. It is a martyrdom, and remits original and actual sin, with all the temporal pain. Hence the holy innocents are esteemed martyrs, as being baptized in their own blood.

*Source: Dodridge, Rev. Henry, D.D. *The Catholic Church Alone: the one true church of Christ, sumptuously illustrated with famous paintings by the great masters. Vol.I.* Nihil Obstat: T. L. Kinkead. Imprimatur: Abp. Michael Augustine. New York: Catholic Educational Company, 1903.

<<https://archive.org/details/catholicchurchal00dodrrich>>

Christian Apologetics – 1903 AD

Rev. Walter Devivier, S.J. ed. Rt. Rev. Sebastian Gebhard
Messmer, D.D., D.C.L.

p.471:

True, the baptism of water is necessary for all who know of its necessity and who can receive it; but it may be supplied by the *baptism of blood* and the *baptism of desire*. The baptism of blood suffices for it in those who have not attained the use of reason,

when they are put to death for the cause of Christ; for this reason the Church celebrates the feast of the Holy Innocents massacred at Bethlehem by King Herod. The baptism of desire suffices for those who, knowing the necessity of the baptism of water and being for any reason whatever unable to receive it, have an explicit desire for it, accompanied by perfect contrition for grave sins. It is even certain that the *implicit desire of baptism*, that is, an act of perfect love of God, for the reason that it implies the will to do whatever God prescribes for salvation, sufficed in the early ages of the Church for unbelievers among whom the Gospel had not yet been preached.

*Source: Devivier, W., S.J. Ed. Messmer, Rt. Rev. S. G., D.D., D.C.L.
Christian Apologetics: A Defense of the Catholic Faith. Imprimatur: Abp. John M. Farley. New York: Benzinger Brothers, 1903.
<https://archive.org/details/christianapologe00devirich>

The Question Box: Replies to Questions Received on Missions to Non-Catholics – 1903 AD

Rev. Bertrand L. Conway

pp.356-359:

Does your Church hold that Baptism is absolutely necessary for salvation? How can a merciful and just God allow little infants, who through no fault of theirs die unbaptized, to suffer for ever in hell fire?

The Catholic Church has defined (Trent., Sess. vii., De Bapt., can. 5) that baptism is necessary for salvation. The words of Christ are plain: "Unless a man (in the Greek *tis*, any one) be born again of water and the Holy Ghost, he cannot enter into the kingdom of God" (John iii. 5). He commands universal baptism (Matt. xxviii. 19), declaring: "He that believeth and is baptized shall be saved, but he that believeth not shall

be condemned" (damned, in Protestant version; Mark xvi. 16).

This necessity follows from the fact that all men are born "children of wrath" (Eph. ii. 3); that is, in original sin (Rom. v. 12), and need therefore the regeneration or new birth of which the Saviour speaks. This doctrine of the Church was clearly taught in the fourth century by the condemnation of the Pelagians, who denied the necessity of baptism for children.

This necessity is not strictly absolute, as we learn from Trent., Sess. vi., De Justif., can. 4, which declared that "since the promulgation of the Gospel there is no translation from the State of Old Adam to the State of Grace,... without the laver of regeneration, or *the desire of it* (John iii. 5; Eph. v. 25, 26).

In cases of necessity, therefore, this baptism of desire will suffice for salvation; and the perfect love of God ("He that loveth Me shall be loved of My Father," John xiv. 21), and sorrow for sin, surely include the desire to fulfil every command of Christ. Such is the teaching of St. Augustine (De Bapt., iv. 22), and St. Ambrose in a sermon preached at Milan on the death of the catechumen Valentinian II.

Martyrdom also, or baptism of blood, has always been considered equivalent to baptism of water, according to the words of Christ: "Every one, therefore, that shall confess Me before men, I will also confess him before My Father who is in heaven" (Matt. x. 32). Even unbaptized children, murdered out of hatred for Jesus Christ, are considered saints by the Church (see Feast of the Holy Innocents, Dec. 28). In the case of adults martyrdom must be fully embraced, and from supernatural motives alone. "He that shall lose his life for Me, shall find it" (Matt. x. 39).

With regard to children who die unbaptized, Catholics generally hold, against Calvin (Inst., lib. iii. ch. 23, sec. 7), that they do not suffer any punishment. The most common teaching on the matter is that they are indeed excluded from heaven and the supernatural vision of God, because they have not fulfilled the condition laid down by Christ (John iii. 5). This privation, however, is not unjust on God's part, for the glory of heaven is a free supernatural gift, not due to human nature; nor does it imply suffering, for the little ones most likely do not even know there is such a thing as the Beatific Vision, and so know God and rejoice in Him, as St. Thomas teaches, "by a natural knowledge and love." We might compare them to adopted children on this earth who, not knowing the fact of their real mother's death, have never felt the pain of that privation.

Conway, Rev. Bertrand L. *The Question Box: Replies to Questions Received on Missions to Non-Catholics*. Nihil Obstat: Remigius LaFort, S.T.L.
Imprimatur: Abp. John M. Farley, D.D. New York: The Catholic Book Exchange, 1903. <<http://books.google.com/books?id=y7k9AAAAyAAJ>>

Teacher's Handbook to the Catechism – 1904 AD

By Rev. A. Urban

Vol.III, p.35:

Beside Baptism of water, how else may Baptism be given? By desire or by blood.

What is Baptism of desire? An earnest wish and determination to receive Baptism in an instance where actual Baptism is not possible, or to do all that God has ordained for our salvation, accompanied with contrition and pure love of God. By Baptism of desire, for instance, the penitent thief upon the cross was saved. The desire for Baptism may be: (a)

Explicit, as, for instance, in the case of a Catechumen who dies before Baptism; (b) implicit, that is, a desire to make use of the necessary means of salvation, and a determined will to do so.

The effect of the Baptism of desire is different from that of Baptism of water. As it does not give the right to the other Sacraments it does not make one a member of the Church, nor remit all temporal punishment.

What is Baptism of blood? Martyrdom for the sake of Christ. When one suffers death or receives fatal injury for the sake of Christ, and thus publicly professes his belief in Christ, he receives the Baptism of blood. With children also martyrdom takes the place of Baptism of water, as may be seen in the veneration of the Holy Innocents, who suffered martyrdom by order of King Herod.

*Source: Urban, Rev. A. *Teacher's handbook to the catechism: a practical explanation of Catholic doctrine for school and pulpit with special regard and minute directions for the catechizing of children. Vol.III.* Nihil Obstat: Remigius LaFort, S.T.L. Imprimatur: Abp. John M. Farley, D.D. New York: Joseph F. Wagner, 1904.
<<https://archive.org/details/teachershandbook03urbauoft>>

Anecdotes and Examples Illustrating the Catholic

Catechism – 1904 AD

Rev Francis Spirago

pp.166-168:

Q. What is Baptism of desire?

A. Baptism of desire is an ardent wish to receive Baptism, and to do all that God has ordained for our salvation.

THE WIDOW'S SON

At Uzale a widow had an only son, and so desirous was she of making him a good Christian that she persuaded him to join the ranks of the Catechumens. In the meantime, however, he suddenly sickened, and died, and the pious desire of each for his Baptism was frustrated. Still the mother ceased not to pray God to restore him to life, saying: "Thou knowest, O God, why I wish him back again." God heard her prayer, for the young man returned to life, received Baptism, Confirmation, and the Last Sacraments, and once more gave up his soul to God. Needless to say, the widow shed no tears at his second death.

Q. What is Baptism of blood?

A. Baptism of blood is the shedding of one's blood for the faith of Christ.

THE MARTYRED CATECHUMENS

It was very common in the early ages of the Church for converts under instruction to devote themselves for a year or two to mission work among the heathen as a preparation for holy Baptism. It thus very often happened that these Catechumens fell into the hands of the enemies of Christianity, and shed their blood for the faith they were endeavoring to spread. They had not indeed been initiated into the Church by the laver of water, but they were baptized by their own desire and with their own blood.

Q. Is Baptism of desire or of blood sufficient to produce the effects of Baptism of water?

A. Baptism of desire or of blood is sufficient to produce the effects of Baptism of water, if it is impossible to receive the Baptism of water.

*Source: Spirago, Rev. Francis. Ed. Baxter, James J., D.D. *Anecdotes and Examples Illustrating the Catholic Catechism: Illustrating the Catholic Catechism*. Nihil Obstat: Remigius LaFort, S.T.L. Imprimatur: Abp. John M. Farley, D.D. New York: Benzinger Brothers, 1904.
<<https://archive.org/details/anecdotescatechi00spiruoft>>

Catechism: Doctrinal, Moral, Historical, and Liturgical – 1905 AD

Rev. Patrick Power

Vol.III, pp.177-178:

Q. Can a person, in any case, be saved without Baptism?

A. A person full grown can be saved, in certain circumstances, without actual baptism, if he has a desire of receiving it.

14. There are two cases in which a person may be justified and saved without *actually* receiving the Sacrament of Baptism. The first is that of an infidel who had embraced the true faith, but cannot get himself baptized, although he earnestly desires it. The second case is that, of a person suffering martyrdom for the faith before he has been able to receive Baptism. In the first case, salvation can be had if there be a true and real sorrow for sins, founded on the love of God, for so the words of Christ ought to be understood, when He says: "Unless a man be born again of water and the Holy Ghost". In the second case salvation can be had; for martyrdom supplies the want of actual Baptism, as our Saviour assures us that any one who shall confess Him before men, He shall confess him before His Father who is in Heaven. He who dies for Jesus Christ is *baptized in his own blood*,

obtains a full remission of all his sins, and enters immediately the dwelling of God. St. Genesius, of Aries, is honoured as a Saint, because, on account of his refusal to subscribe to a persecuting edict of Maximilian, he was put to death, though at that time he had not been baptized.

*Source: Power, Rev. Patrick. *Catechism: Doctrinal, Moral, Historical, and Liturgical. Vol.III.* 8th ed. With Episcopal Approbation. Dublin: James Duffy and Co., Limited, 1906.
<<https://archive.org/details/catechismdoctrin03poweuoft>>

A Manual of Theology for the Laity – 1906 AD

Rev. P. Geiermann, C.Ss.R.

p.344:

If it is impossible to receive this sacrament of water and the Holy Ghost, its effect may be produced (1) by shedding one's blood for the faith of Christ, or (2) by an ardent wish to receive Baptism, and an earnest good will to do all that God has ordained for man's salvation. The former is called Baptism of blood, the latter Baptism of desire.

*Source: Geiermann, Rev. P., C.Ss.R. *A Manual of Theology for the Laity.* Nihil Obstat: Remy Lafort. Imprimatur: Abp. John M. Farley. New York: Benzinger Brothers, 1906.
<<https://archive.org/details/manualoftheology00geie>>

Summa Theologia Moralis – 1906 AD

Fr. H. Noldin, S.J.

*Vol. III, De Sacramentis, Bk. II,
Quaestio prima, p.63:*

a. Baptism of desire (or Holy Ghost) is perfect charity or contrition, in which the desire in fact to receive the sacrament of Baptism is included; perfect

charity and perfect contrition however have the power to confer sanctifying grace. However, the baptism of desire does not imprint a *character* and, in like manner, does not always remove all the guilt and temporal punishment of venial sins, but it remits according to the same intensity of the act of love, sometimes larger, sometimes smaller.

b. Baptism of Blood is Baptismus sanguinis is martyrdom for the cause of faith. Martyrdom has the power to remit all guilt and punishment in adults as in infants as the holy fathers repeatedly affirmed, provoking the privilege, which Christ's martyrdom granted, producing the same effect of justification that baptism produces. Martyrdom does not imprint the *character* of baptism.

*Source: Noldin, H., S.J. *Summa Theologiae Moralis. Vol.III. De Sacramentis.* Ed. VI. Cum approbatione episcopi brixinensis et superiorum ordinis. Oeniponte. Typis et Sumtibus Fel. Rauch (C. Pustet). Ratisbonae. Romae et neo Eboraci Apud Fridericum Pustet. 1906.
<<http://books.google.com/books?id=99c-AQAAMAAJ>>

Catholic Encyclopedia – 1907 AD

“Baptism”, William Fanning

Vol.II, Baptism, p.266:

X. SUBSTITUTES FOR THE SACRAMENT.—
The Fathers and theologians frequently divide baptism into three kinds: the baptism of water (*aqua* or *fluminis*), the baptism of desire (*flaminis*), and the baptism of blood (*sanguinis*). However, only the first is a real sacrament. The latter two are denominated baptism only analogically, inasmuch as they supply the principal effect of baptism, namely, the grace which remits sins. It is the teaching of the Catholic Church that when the baptism of water becomes a physical or moral impossibility, eternal life may be

obtained by the baptism of desire or the baptism of blood. (1) The baptism of desire (*baptismus flaminis*) is a perfect contrition of heart, and every act of perfect charity or pure love of God which contains, at least implicitly, a desire (*votum*) of baptism. The Latin word *flamen* is used because *Flamen* is a name for the Holy Ghost, Whose special office it is to move the heart to love God and to conceive penitence for sin. The "baptism of the Holy Ghost" is a term employed in the third century by the anonymous author of the book "De Rebaptismate". The efficacy of this baptism of desire to supply the place of the baptism of water, as to its principal effect, is proved from the words of Christ. After He had declared the necessity of baptism (John, iii), He promised justifying grace for acts of charity or perfect contrition (John, xiv): "He that loveth Me, shall be loved of my Father: and I will love him and will manifest myself to him." And again: "If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him." Since these texts declare that justifying grace is bestowed on account of acts of perfect charity or contrition, it is evident that these acts supply the place of baptism as to its principal effect, the remission of sins. This doctrine is set forth clearly by the Council of Trent. In the fourteenth session (cap. iv) the council teaches that contrition is sometimes perfected by charity, and reconciles man to God, before the Sacrament of Penance is received. In the fourth chapter of the sixth session, in speaking of the necessity of baptism, it says that men cannot obtain original justice "except by the lavcr of regeneration or its desire" (*voto*). The same doctrine is taught by Pope Innocent III (cap. Debitum, iv, De Bapt.), and the contrary propositions are condemned by Popes Pius V and Gregory XII, in

proscribing the 31st and 33rd propositions of Baius.

We have already alluded to the funeral oration pronounced by St. Ambrose over the Emperor Valentinian II, a catechumen. The doctrine of the baptism of desire is here clearly set forth. St. Ambrose asks: "Did he not obtain the grace which he desired? Did he not obtain what he asked for? Certainly he obtained it because he asked for it." St. Augustine (IV, De Bapt., xxii) and St. Bernard (Ep. Ixxvii, ad H. de S. Victore) likewise discourse in the same sense concerning the baptism of desire. If it be said that this doctrine contradicts the universal law of baptism made by Christ (John, iii), the answer is that the lawgiver has made an exception (John, xiv) in favour of those who have the baptism of desire. Neither would it be a consequence of this doctrine that, a person justified by the baptism of desire would thereby be dispensed from seeking after the baptism of water when the latter became a possibility. For, as has already been explained the *baptismus flaminis* contains the *votum* of receiving the *baptismus aqua*. It is true that some of the Fathers of the Church arraign severely those who content themselves with the desire of receiving the sacrament of regeneration, but they are speaking of catechumens who of their own accord delay the reception of baptism from unpraiseworthy motives. Finally, it is to be noted that only adults are capable of receiving the baptism of desire.

(2) The baptism of blood (*baptismus sanguinis*) is the obtaining of the grace of justification by suffering martyrdom for the faith of Christ. The term "laver of blood" (*lavacrum sanguinis*) is used by Tertullian (De Bapt., xvi) to distinguish this species of regeneration from the "laver of water" (*lavacrum aqua*:). "We have a second laver", he says " which is

one and the same [with the first], namely the laver of blood." St. Cyprian (Ep. lxxiii) speaks of "the most glorious and greatest baptism of blood" (*sanguinis baptismus*). St. Augustine (De Civ. Dei, XIII, vii) says: "When any die for the confession of Christ without having received the laver of regeneration, it avails as much for the remission of their sins as if they had been washed in the sacred font of baptism." The Church grounds her belief in the efficacy of the baptism of blood on the fact that Christ makes a general statement of the saving power of martyrdom in the tenth chapter of St. Matthew: "Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven" (v. 32); and: "He that shall lose his life for me shall find it" (v. 39). It is pointed out that these texts are so broadly worded as to include even infants, especially the latter text. That the former text also applies to them, has been constantly maintained by the Fathers, who declare that if infants cannot confess Christ with the mouth, they can by act. Tertullian (Adv. Valent., ii) speaks of the infants slaughtered by Herod as martyrs, and this has been the constant teaching of the Church. Another evidence of the mind of the Church as to the efficacy of the baptism of blood is found in the fact that she never prays for martyrs. Her opinion is well voiced by St. Augustine (Tr. lxxiv in Joan.): "He does an injury to a martyr who prays for him." This shows that martyrdom is believed to remit all sin and all punishment due to sin. Later theologians commonly maintain that the baptism of blood justifies adult martyrs independently of an act of charity or perfect contrition, and, as it were, *ex opere operato*. though, of course, they must have attrition for past sins. The reason is that if perfect charity, or contrition, were required in martyrdom, the

distinction between the baptism of blood and the baptism of desire would be a useless one. Moreover, as it must be conceded that infant martyrs are justified without an act of charity, of which they are incapable, there is no solid reason for denying the same privilege to adults (Cf. Suarez, *De Bapt.*, disp. xxxix.)

*Source: Fanning, William. "Baptism." *The Catholic Encyclopedia*. Vol. II. Imprimatur: Abp. John M. Farley. New York: Robert Appleton Company, 1907. <<https://archive.org/details/07470918.2.emory.edu>>

The Catechism of St. Pius X – 1908 AD Pope St. Pius X

The Creed, Ninth Article, Q.29:

Q. But if a man through no fault of his own is outside the Church, can he be saved?

A. If he is outside the Church through no fault of his, that is, if he is in good faith, and if he has received Baptism, or at least has the implicit desire of Baptism; and if, moreover, he sincerely seeks the truth and does God's will as best he can such a man is indeed separated from the body of the Church, but is united to the soul of the Church and consequently is on the way of salvation

Baptism, Q.17:

Q. Can the absence of Baptism be supplied in any other way?

A. The absence of Baptism can be supplied by

martyrdom, which is called Baptism of Blood, or by an act of perfect love of God, or of contrition, along with the desire, at least implicit, of Baptism, and this is called Baptism of Desire.

*Source:

<http://www.catholicbook.com/AgredaCD/PiusX/CATECHISM_OF_ST_%20PIUS%20X.htm>

The Catechism in Examples – 1909 AD

Rev. D. Chisholm

Vol.IV, pp.59-66:

VI. THE BAPTISM OF DESIRE.

Sometimes it may happen from various reasons that it may be impossible to be baptized with water. In these circumstances, if a person has the desire in his heart of receiving that Sacrament, and is resolved to receive it if ever possible, this desire will be sufficient to secure his salvation if he were to die before he could receive it. It is called the "Baptism of Desire."

THE PHILOSOPHERS OF ALEXANDRIA.

The Emperor Maximinus Daia, in his desire to make Catherine, a noble and learned lady of Alexandria, apostatize from the Faith, and having failed, sent for the most learned men in his dominions, that in a public assembly, by their arguments they might convince the Saint of the errors of the religion she professed.

Fifteen of these learned men accordingly assembled for this purpose; but the very opposite result was obtained from the one the Emperor expected. Instead of convincing her that her Faith was wrong, she showed them that the religion of the empire and the worship of the gods they adored were false, and

besought them to renounce all their errors, and embrace the true Faith, which alone could save their souls.

History tells us that several of them (some authors record that they all) forsook the religion of the pagans, and manifested their desire to profess that which St. Catherine had so clearly proved to them to be the only one revealed by God.

The Emperor became mad with rage at witnessing this failure of his plans, and condemned them all to instant death. They received the sentence with joy; but a sudden fear fell upon them: they had not yet received the grace of Baptism, which they knew to be so essential for obtaining the possession of Heaven. They asked St. Catherine to tell them what would become of them in eternity, seeing that they could not be baptized.

St. Catherine made over them the sign of the Cross, and said to them: " Let not this thought disturb you, since you so earnestly desire to receive that Sacrament ; soon also by your martyrdom you will be baptized by your own blood."

Encouraged by those consoling words, they walked joyfully to martyrdom, and, washed from their sins in their own blood, they entered the eternal repose of Paradise. (*Laur. Surius, Nov. 25*)

VII. THE BAPTISM OF MARTYRDOM.

The third kind of Baptism is that of blood by martyrdom. This takes place when, as in the first centuries of the Church in the days of persecution, many who received the gift of the Faith were put to death before they had the opportunity of being baptized by water.

THE BAPTISM OF ST. GENESIUS.

About the year 304, there dwelt in Rome a famous comedian whose name was Genesius. He was a great favourite of the Emperor Diocletian. When the Emperor returned to Rome after his victory over the Persians, he was received into the city in triumph.

On this occasion, to please the Emperor, Genesius announced that he would, in his hatred of Christianity, travesty upon the stage some of the ceremonies used by the Christians, particularly those of Baptism.

He appeared, therefore, upon the stage, lying on a bed as if in the agonies of death, and as if desirous of becoming a Christian, asked to be baptized, that he might die happily. On this two other actors appeared, one to represent the priest, and the other to assist him. They went forward to the bed and said to him: "My child, what dost thou ask of us?"

At that moment God's grace smote the comedian, and he answered, not through mockery now, but from his inmost heart: "I desire to be made a Christian, and to receive the Sacrament of Baptism, that my sins may be taken away."

The Emperor, misunderstanding his serious answer, and thinking that he was only acting his part with great perfection, applauded him. The two actors, continuing their parts, performed the ceremonies of Baptism, and having put on him a white garment, such as is put on those who are newly baptized, led him to the foot of the Emperor's throne, and accused him of being a Christian."

When the Emperor, still thinking that Genesius was only acting his part, asked him what he had to say, he answered: "Hear me, O Emperor, and you, senators and people of Rome. A little time ago I hated the very name of Christian. I tried to learn their ceremonies

and their sacred rites that I might make them the sport of the people by acting them on the stage. But in the middle of this sacrilegious act the grace of God has changed my heart. As I lay on that bed I saw a hand stretched from Heaven towards me, and angels all clad in bright garments standing around me. They read from a book all the sins I had committed from my childhood, then in a moment they blotted them out, and showed me the book: its pages were white as snow.

"You see, O great Emperor, and you, O spectators who are gazing at me, that you have laughed at things most sacred and holy; but believe as I, who am the greatest sinner of all, now believe, that Jesus Christ is the supreme Lord, and alone worthy of our adoration, and beseech Him to show mercy to you as He has done to me."

When he had ended this speech the Emperor, for the first time, saw that he was no longer acting a part, but that he really believed in God as he declared; so he ordered him to be beaten with rods, then to be sent to the Prefect Plautius, that he might be compelled to offer sacrifice.

The Prefect made use of every kind of torture his mind could invent to shake the martyr's constancy, but he did not succeed.

"There is no master so great as the one I have seen in the vision. I adore Him and love Him with my whole heart; and if I had a thousand lives to sacrifice instead of one, nothing would ever make me renounce His service, for no tortures that could be invented would ever take Jesus Christ from my heart or from my lips. I am exceedingly sorry for all my past sins, and grieve because I have only now begun to serve him."

He spent the short time that remained to him to

make reparation for the misdeeds of his past life, and to show to all the sincerity of his conversion. When the Prefect saw that his words were converting many of the pagans, he commanded his head to be cut off, and thus the holy martyr went to Heaven.

ST. JULIAN AND THE PREFECT MARCIAN.

Maximinus Daia succeeded Diocletian towards the beginning of the fourth century, and persecuted the Christians even more cruelly than his infamous predecessor had done. He renewed the persecution, which had for some time previously somewhat abated, and sent to the city of Antioch one named Marcian, who was as cruel as himself, to persecute the Christians who dwelt there.

His first act was to send forth an order forbidding all Christians to buy or to sell.

It was not long before he learned that St. Julian did not worship the gods of the empire, but, fearing to have him arrested and brought before him on account of the reverence in which he was held by all the people, he sent one of his chief councillors to try to win him over to the worship of the gods without being compelled to bring him publicly before him. Julian, seeing the intentions of the Prefect, went of his own accord to the tribunal, accompanied by many of those who adhered to the Christian Faith. Here, in the presence of the Prefect, and of the assembled multitude, he strengthened himself for the combat by making the sign of the Cross, and confessing aloud and without hesitation his faith in Jesus Christ.

The Prefect said to him in a tone of anger: "Adore the gods the Emperor adores!"

"Who are your gods of stone or metal, that I should offer incense to them?" replied the Saint.

"If they are made of metal, I would prefer my brass

utensils, which are at least of some use to man; and if they are made of stone, why should I not, with equal benefit, prostrate myself on the pavement beneath my feet and adore the stones therein, even although sometimes covered with mud?"

Marcian was so angry at these words that he ordered the soldiers to set fire to the house of Julian, and allow none of the Christians who had congregated there to escape from the building. As for Julian himself, who had dared to utter these blasphemies against his gods, he had in store a greater punishment.

The companions of the Saint who dwelt in his house, in which they were accustomed to assemble to sing the Divine Office, offered to Jesus Christ a perfect holocaust of the bodies He had given them. To show how agreeable in His sight was this offering of His servants, God was pleased to work one of His wonderful miracles. For those who passed near the dwelling heard heavenly music rise from the ruins, and the sick who heard it were freed from their infirmities.

The Prefect again summoned Julian to appear before him, and commanded him to be beaten with rods. While the executioners were torturing him, it happened that one of them was accidentally struck on the eyes, and lost his sight. God made use of this accident to glorify His servant Julian.

"Bring hither all the priests of your gods," he said to Marcian, "and if they are able, by their prayers to the gods they worship, to restore the sight of this injured man, I myself will adore them; but if not, I will call upon the God Whom the Christians adore, and He will hear me."

Marcian agreed to this, and the priests of the false deities were summoned before him. When they

came, they cried to their gods; but their divinities of stone and metal heard them not. To them it might have been said what Elias the prophet said of old to the priests of Baal: "Cry louder, for perhaps your gods are asleep!"

Julian then said: "You see, now, what your gods can do!" But Marcian would not own himself vanquished. "Come with me to the temple; it is there that this trial must take place."

When they reached the door of the temple, Julian made the sign of the Cross, and at the same instant all the statues fell to the ground and were reduced to dust. Going then to the wounded soldier, he invoked the holy Name of Jesus, and made over his eyes the sign of the Cross, and his sight was restored to him.

But God bestowed on him a still greater grace the gift of the Faith. No sooner did he again see the light of day than, in an accent of joy, he exclaimed: "Jesus Christ is the only True God!" Marcian became so enraged at hearing these words that he ordered his head to be instantly struck off. The newly-made convert, thus baptized in his own blood, went to join in Heaven the legion of the white-robed martyrs who, like him, had died for Christ's sake.

Not long afterwards Julian himself received the palm of martyrdom and went to Paradise to join those who, by his example, had been led to know God, and who had preceded him in their victorious triumph.

*Source: Chisholm, Rev. D. *The Catechism in Examples*. Vol.IV. 3rd Ed. Nihil Obstat: Franciscus M. Wyndham. Imprimatur: Gulielmus. London: Burns Oates & Washbourne Ltd. 1909.

<<https://archive.org/details/christianmission04marsuoft>>

Catholic Religion: A Statement of Christian Teaching and History – 1913 AD

Rev. Charles Alfred Martin

p.176:

Baptism of Blood. The sacrament of Baptism is the ordinary channel of spiritual life, and for those who know it and can receive it, it is a necessary means of salvation. For those who have not been able to receive the Baptism of water, and indeed perhaps never heard of it, the Christian sacrament may be supplied by the Baptism of blood or of desire. "He that shall lose his life for me, shall find it," 8 says Jesus Christ. The innocents of Bethlehem were baptized in their own blood, as were also those early Christians who before coming to the laver of regeneration, were called upon to die as martyrs for the Christian faith.

Baptism of Desire. Baptism of desire is, in a word, an act of perfect love of God; including therefore, however implicitly, the will to do all that God has ordained for salvation. "Every one that loveth is born of God and knoweth God."8 We may trust that even among the pagans there are some souls who live according to the light that is given them. It is by this measure that they will be judged. We may suppose souls who conform their will to the will of God and implicitly embrace His law though they have little explicit knowledge of it. They would be Christians and baptized gladly, if they knew that God so willed. God can give such souls even a

knowledge of His revelation, that they may make a supernatural act of faith. Such souls may be united with God by the Baptism of desire.

*Source: Martin, Charles Alfred. *Catholic Religion*.. 2nd ed. Nihil Obstat: F. G. Holweck. Imprimatur: Abp. Joannes J. Glennon. St. Louis, MO: B. Herder, 1913. <<http://books.google.com/books?id=WFVIAAAAYAAJ>>

The Sacraments: A Dogmatic Treatise – 1915 AD

By Rev. Joseph Pohle, Ph.D., D.D.

Vol.I, ch.II, p.238:

Baptism is necessary for salvation, but, under certain conditions, the place of Baptism by water (*baptismus iuminis*) may be supplied by Baptism of desire (*baptismus Haminis*) or by Baptism of blood (*baptismus sanguinis*).

Vol.I, ch.II, Thesis II & III, pp.243-253:

Thesis II: In adults the place of Baptism by water can be supplied in case of urgent necessity by the so-called Baptism of desire.

This proposition may be qualified as "*doctrina catholica*."

Proof. The Baptism of desire (*baptismus flaminis*) differs from the Baptism of water (*baptismus fluminis*) in the same way in which spiritual differs from actual Communion. If the desire for Baptism is accompanied by perfect contrition, we have the so-called *baptismus flaminis*, which forthwith justifies the sinner, provided, of course, that the desire is a true *votum sacramenti*, i. e., that it implies a firm resolve to receive the Sacrament as soon as opportunity offers.

The Tridentine Council pronounces anathema against those who assert "that the Sacraments of the New Law are not necessary for salvation, but

superfluous, and that without them, or without the desire thereof, men obtain of God through faith alone the grace of justification."

At a later date the Holy See formally condemned a proposition extracted from the writings of Bajus, which says that "Perfect and sincere charity can exist both in catechumens and in penitents without the remission of sins" (Prop. 31, Denz. 1031). Hence the Church teaches that perfect charity does remit sin, even in catechumens or in penitents, *i. e.* before the reception of the Sacrament, yet not without the Sacrament, as we have seen in Thesis I. Nothing remains, therefore, than to say that the remission of sins through perfect charity is due to the fact that such charity implies the desire of the Sacrament. Indeed the only Sacraments here concerned are Baptism and Penance. The Council of Trent (Sess. VI, cap. 4) explains that primal justification (from original sin) is impossible without the laver of regeneration or the desire thereof, and (Sess. XIV, cap.4) that forgiveness of personal sin must not be expected from perfect charity without at least the desire of the Sacrament of Penance.

a) That perfect contrition effects immediate justification is apparent from the case of David (Ps.50), that of Zachaeus (Lk. 19:9), and our Lord's own words to one of the robbers crucified with Him on Calvary: "This day thou shalt be with me in paradise" (Lk. 23:43).

The Prophet Ezechiel assured the Old Testament Jews in the name of Jehovah: "If the wicked do penance for all his sins,... he shall live, and shall not die." (Ez. 18:21) In the New Testament our Lord Himself says of the penitent Magdalen: "Many sins are forgiven her, because she hath loved much." (Lk. 7:47) Since, however, God has ordained Baptism as a

necessary means of salvation, perfect contrition, in order to forgive sins, must include the desire of the Sacrament. Cfr. John XIV, 23: "If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him."

b) According to primitive Tradition, the Baptism of desire, when based on charity, effects justification, though not without some ideal relation to the Baptism of water.

The anonymous author of the treatise *De Rebaptismate*, which was composed about 256 against the practice championed by St. Cyprian (Gennad, *De Vir. Illustr.*, c. 27), calls attention to the fact that the centurion Cornelius and his family were justified without the Sacrament (Acts 10:44), and adds: "No doubt men can be baptized without water, in the Holy Ghost, as you observe that these were baptized, before they were baptized with water, . . . since they received the grace of the New Covenant before the bath, which they reached later" (Migne, P. L., III. 1889).

The most striking Patristic pronouncement on the subject is found in St. Ambrose's sermon on the death of the Emperor Valentinian II, who had died as a catechumen. "I hear you express grief," he says, "because he [Valentinian] did not receive the Sacrament of Baptism. Tell me, what else is there in us except the will and petition? But he had long desired to be initiated before he came to Italy, and expressed his intention to be baptized by me as soon as possible, and it was for this reason, more than for any other, that he hastened to me. Has he not, therefore, the grace which he desired? Has he not received that for which he asked? Surely, he received [it] because he asked [for it]" (*De Obitu Valent.*, n. 51).

St. Augustine repeatedly speaks of the power inherent in the desire for Baptism. "I do not hesitate," he says in his treatise *De Baptismo* against the Donatists, "to place the Catholic catechumen, who is burning with the love of God, before the baptized heretic. . . . The centurion Cornelius, before Baptism, was better than Simon [Magus], who had been baptized. For Cornelius, even before Baptism, was filled with the Holy Ghost, while Simon, after Baptism, was puffed up with an unclean spirit" (*De Bapt. C. Donat.*, IV. 21). A seemingly contradictory passage occurs in the same author's Homilies on the Gospel of St. John. "No matter what progress a catechumen may make," it reads, "he still carries the burden of iniquity, which is not taken away until he has been baptized" (*Tract. In Ioan.*, 13. n. 7). The two Augustinian passages quoted can, however, be easily reconciled. The command to receive the Baptism of water exists also for the catechumens and ceases to be binding only when there is an impossibility. "I find," says the same author, "that not only martyrdom for the sake of Christ may supply what was wanting of Baptism, but also faith and conversion of heart, if recourse can not be had to the celebration of the mystery of Baptism for want of time" (*De Bapt. C. Donat.*, IV. 22). St. Bernard invokes the authority of SS. Ambrose and Augustine in support of his teaching that a man may be saved by the Baptism of desire if death or some other insuperable obstacle prevents him from receiving the Baptism of water (*Ep. 77 ad Hug. Vict.*, n. 8). The Topes decided many practical cases of conscience by this rule. Thus Innocent III unhesitatingly declared that a certain deceased priest, who had never been baptized, had undoubtedly obtained forgiveness of original sin and reached Heaven, and that the sacrifice of the Mass should be

offered up for the repose of his soul (3 Decret., tit. 13. C. 2).

The question whether the *votum baptismi* accompanying perfect contrition must be explicit, is to be decided in the same way as the parallel problem whether pagans, in order to be justified, must have an express belief in the Trinity and the Incarnation, or whether an implicit belief in these mysteries is sufficient. The more common opinion holds that the *votum implicitum* is all that is required. This "implicit desire" may be defined as "a state of mind in which a man would ardently long for Baptism if he knew that it is necessary for salvation" (Oswald, *Die Lehre von den hl. Sakramenten der kath. Kirche*, Vol.I, 5th ed., p.211. Cfr. A. Seitz, *Die Heilsnotwendigkeit der Kirche nach der altchristlichen Literatur bis zur Zeit des hl. Augustinus*, pp.299 sqq., Freiburg 1903.).

Thesis III: Martyrdom (baptismus sanguinis) can also supply the place of Baptism.

Though the Church has never formally pronounced on the subject, the teaching of Scripture and Tradition is sufficiently clear to enable us to regard this thesis as "*doctrina certa*."

Proof. The Baptism of blood, or martyrdom, is the patient endurance of death, or of extreme violence apt to cause death, for the sake of Jesus Christ.

The theological concept of martyrdom (*fidei Testis, a witness*) includes three separate and distinct elements, *viz.*: (1) Violent death or extremely cruel treatment which would naturally cause death, irrespective of whether the victim actually dies or is saved by a miracle, as was St. John the Evangelist when he escaped unharmed from the cauldron of boiling oil into which he had been thrown by order of the Emperor Domitian. (2) The endurance of death or violence for the sake of Christ, *i. e.* for the Catholic

faith or for the practice of any supernatural virtue. Hence the so-called "martyrs" of revolution or heresy are not martyrs in the theological sense of the term. (3) Patient suffering, endured voluntarily and without resistance. This excludes soldiers who fall in battle, even though they fight in defence of the faith (Benedict XIV, *De Serv. Dei Beatif.*, III, II).

Since martyrdom effects justification in infants as well as adults, its efficacy must be conceived after the manner of an *opus operatum*, and in adults presupposes a moral preparation or disposition, consisting mainly of faith accompanied by imperfect contrition (*Conc. Trid.*, Sess. XIV. Cap.8 (Denz, n.897)). It does not, however, require perfect contrition, else there would be no essential distinction between Baptism of blood and Baptism of desire.

a) The supernatural efficacy of martyrdom may be deduced from our Lord's declaration in the Gospel of St. Matthew: "Every one that shall confess me before men, I will also confess him before my Father who is in Heaven" (Matth. 10:32), and: "He that findeth his life, shall lose it; and he that shall lose his life for me, shall find it" (Matth. 10:39). If a man gives up his life for Jesus, he will surely be rewarded. "Greater love than this no man hath, that a man lay down his life for his friends" (John 15:13). Consequently, martyrdom must be regarded as equivalent to Baptism for the unbaptized, and as a means of justification for the baptized.

b) The ancient Church explicitly interpreted Christ's teaching in this sense, as is evident from the honors she paid to the martyrs.

Tertullian says: "We have, indeed, likewise a second font, itself one [with the former], of blood to wit. . . . This is the Baptism which both stands in lieu of the fontal bathing when that has not been received,

and restores it when lost" (*De Bapt.*, c.16). St. Cyprian declares that the catechumens who suffer martyrdom for Christ's sake, go to Heaven. "Let them know . . . that the catechumens are not deprived of Baptism, since they are baptized with the most glorious and supreme Baptism of blood" (*Ep.73 ad Iubaian.*, n.21, ed. Hartl, II, 735). St. Augustine expresses himself in a similar manner: "To all those who die confessing Christ, even though they have not received the laver of regeneration, [martyrdom] will prove as effective for the remission of sins as if they were washed in the baptismal font" (*De Civ. Dei*, XIII, 7).

The Greek Church held the same belief. St. Cyril of Jerusalem writes: "If a man does not receive Baptism, he hath not salvation, the martyrs alone excepted, who attain to Heaven without water" (*Catech.*, 3, n.10 (Migne, P.G., XXXIII, 439)). And St. Chrysostom: "As those baptized in water, so also those who suffer martyrdom, are washed clean, [the latter] in their own blood."

The primitive Church venerated in a special manner all those who suffered martyrdom for the faith, the unbaptized as well as the baptized. Among the earliest martyrs to whom public honors were paid, are St. Emerentiana, a foster-sister of St. Agnes, and the Holy Innocents, of whom St. Cyprian (*Hom. In Martyr. Lucian.*, n.2 (Migne, P.G., L, 522)), following St. Irenaeus (*Adv. Haeres.*, III, 16, 4), says that though they were too young to fight for Christ, they were old enough to gain the crown of martyrdom.

c) The Baptism of blood is more perfect than the Baptism of desire, and, in a certain sense, even excels Baptism by water.

a) It is more perfect than the Baptism of desire, both in essence and effect, because it justifies infants

as well as adults *quasi ex opere operato*, whereas the Baptism of desire is efficacious *ex opere operantis*, and in adults, only. Martyrdom, however, is not a Sacrament because it is no ecclesiastical rite and has not been instituted as an ordinary means of grace. It is superior to the Baptism of desire in this respect, that, like ordinary Baptism, it not only forgives sins and sanctifies the sinner, but remits all temporal punishments. St. Augustine says: "It would be an affront to pray for a martyr; we should [rather] commend ourselves to his prayers" (*Serm.*, 159, c.I), Hence the famous dictum of Pope Innocent III: "He who prays for a martyr insults him" (Cap. "*Cum Marthae*," *De Celebr. Missae*). St. Thomas teaches: "Suffering endured for Christ's sake . . . cleanses [the soul] of all guilt, both venial and mortal, unless the will be found actually attached to sin" (*Summa Theol.*, 3a, qu.87, art.1, ad.2).

Martyrdom is inferior to Baptism in so far as it is not a Sacrament, and consequently neither imprints a character nor confers the right of receiving the other Sacraments. It excels Baptism in that it not only remits all sins, together with the temporal punishments due to them, but likewise confers the so-called aureole. It is superior to Baptism also in this that it more perfectly represents the passion and death of Christ. Cfr. Mark X, 38: "Can you drink of the chalice that I drink of, or be baptized with the baptism wherewith I am baptized?" — "Let him who is deemed worthy of martyrdom," say the Apostolic Constitutions, "rejoice in the Lord for obtaining such a great crown. . . . Though he be a catechumen, let him depart without sadness; for the suffering he endures for Christ will be to him more effective than Baptism." (*Const. Apost.*, V, 6) St. Bonaventure explains this as follows: "The reason why

[martyrdom] has greater efficacy is that in the Baptism of blood there is an ampler and a fuller imitation and profession of the Passion of Christ than in the Baptism of water. ... In the Baptism of water death is signified; in the Baptism of blood it is incurred."

*Source: Pohle, Rev. Joseph, Ph.D., D.D. *The Sacraments: A Dogmatic Treatise. Vol.I.* Auth. English ver. based on the 5th German Ed. Nihil Obstat: F.G. Holweck. Imprimatur: Joannes J. Glennon. St. Louis, MO: B. Herder. 1915. <<https://archive.org/details/sacramentsdogmat01pohluoft>>

Canon Law of 1917

Pope St. Pius X and Pope Benedict XV

Canon 737:

§1. Baptismus, Sacramentorum ianua ac fundamentum, omnibus in re vel saltem in voto necessariis ad salutem, valide non confertur, nisi per ablutionem aquae verae et naturalis cum praescripta verborum forma.

Canon 737 translation:

§1. Baptism, the door and foundation of the Sacraments, either actually received or at least desired, is necessary for salvation to all, is given validly only by ablution with truly natural water and pronouncing the prescribed form of words.

Canon 1239:

§1. Ad sepulturam ecclesiasticam non sunt admittendi qui sine baptismate decesserint.
 §2. Catechumeni qui nulla sua culpa sine baptismate moriantur, baptizati accensendi sunt

Canon 1239 translation:

§1. Those who died without baptism should not be admitted to the ecclesiastical burial.

§2. The catechumens who with no fault of their own die without baptism, should be treated as the baptized.

*Source: Augustine, Rev. P. Chas., O.S.B., D.D. *A Commentary on the New Code of Canon Law*. Book III. Vol.IV & VI. Nihil Obstat: F. G. Holweck. Imprimatur: Joannes J. Glennon. St. Louis: B. Herder Book Co., 1921. <<https://archive.org/details/1917CodeOfCanonLawCommentary>>

A Catechism of Christian Doctrine – 1920 AD

Prescribed for use in the Diocese of Victoria

p.36:

One who has come to the use of reason may get the new spiritual life by an act of charity, or perfect love of God, without baptism of water. This is known as the baptism of desire, because if we truly love God, we desire to keep His law, and so desire to receive baptism. Martyrdom, or death suffered for the faith, may also take the place of baptism of water.

*Source: *A Catechism of Christian Doctrine. 2nd Ed.* Prescribed for use in the Diocese of Vitoria. Imprimatur: Bp. Alexander MacDonald. Toronto: Madigan & Moylan, 1920. <https://archive.org/details/cihm_991050>

A Commentary on the New Code of Canon Law – 1921 AD

Rev. P. Chas. Augustine, O.S.B., D.D.

Book III, Vol.IV, Can.737, p.34:

Baptism is called the *gate to, and the foundation of the other Sacraments*, because without it no other Sacrament can be validly received. The Church has ever taught that Baptism is absolutely necessary for salvation, – either really or by desire – and that

consequently no other sacrament can be validly received without it. Thus ordination would be invalid and imprint no indelible character if the *ordinandus* had not been baptized. This necessity of Baptism is called *necessitas medii*, necessity of means, because without it salvation cannot be obtained. The reason for this absolute necessity lies in the words of Our Lord, John III, 5. Either *in re* or *in voto* signifies that the *baptismus fluminis* or *flaminis* or *sanguinis* is sufficient.

Book III, Vol.VI, Can.1239, p.151-152:

Baptism may be received by desire – *baptismus flaminis* – and this is generally supposed in those who had received instructions in the faith (catechumens). Hence our canon in its first section states that *no person who has died without Baptism* may be admitted to ecclesiastical burial...

...§2 *Catechumens*, or such as are preparing to embrace the Catholic faith, may be given ecclesiastical burial, if they have died without baptism through no fault of their own. Thus if a would-be convert would die suddenly, with no priest at hand, as may happen in places which missionaries seldom visit, he could receive ecclesiastical burial.

*Source: Augustine, Rev. P. Chas., O.S.B., D.D. *A Commentary on the New Code of Canon Law*. Book III. Vol.IV & VI. Nihil Obstat: F. G. Holweck. Imprimatur: Joannes J. Glennon. St. Louis: B. Herder Book Co., 1921.
<<https://archive.org/details/1917CodeOfCanonLawCommentary>>

The Catechism Explained – 1921 AD

Rev. Francis Spirago

p.580:

6. If Baptism by water is impossible, it may be replaced by the baptism of desire or by the baptism of blood, as in the case of those who suffer martyrdom for the faith of Christ.

The Emperor Valentinian II was on the way to Milan to be baptized when he was assassinated; St Ambrose said of him that his desire had been the means of his cleansing. The patriarchs, prophets and holy men of the Old Testament had the baptism of desire; their love of God was ardent, and they wished to do all that He commands. God accepts the will for the deed; in this He manifests His super-abundant loving kindness. But all temporal penalties of sin are not remitted by the baptism of desire. Martyrdom for Christ's sake is the baptism of blood. This the holy innocents received, and the Church commemorates them as saints. All unbaptized person who suffer martyrdom for the Christian faith, for some act of Christian virtue or the fulfillment of a Christian duty, also received the baptism of blood. Witness St John the Baptist; or St Emerentiana, who, while yet a catechumen, was found by the pagans praying at St Agnes' tomb, and was put to death by them. The Church does not pray for the unbaptized who suffer death for Christ; for He Himself says: "He that shall lose his life for Me, shall find it"(Matt. x 39").

*Source: Spirago, Rev. Francis, S.T.D. Ed. Clark, Fr. Richard F., S.J. *The Catechism Explained*. Nihil Obstat: Arthur J. Scanlon, S.T.D. Nihil Obstat: Arthur J. Scanlon, S.T.D. Imprimatur: Bp. Patrick J. Hayes, D.D. Rockford, IL: Tan Books and Publishers, 1993. New York: Benzinger Brothers, 1899, 1921.

Catechism of the “Summa Theologica” – 1922 AD

R. P. Thomas Pegues, O.P.

p.249:

Can the Baptism of bloody or the Baptism of desire take the place of the Baptism of water?

Yes, the Baptism of blood, which is martyrdom and figures the Passion of our Blessed Lord, and the Baptism of desire, which consists in an act of the love of God through the action of the Holy Ghost, can both take the place of the Baptism of water; but in this sense, that the grace of Baptism can be obtained without the reception of the sacrament itself when this reception is impossible; but not in the sense that the character of the sacrament can be received apart from the sacrament itself (LXVI. II).

*Source: Pegues, R. P. Thomas, O.P. *Catechism of the “Summa Theologica” of Saint Thomas Aquinas for the Use of the Faithful*. Nihil Obstat: F. Thomas Bergh, O.S.B. Imprimatur: Bp. Edm. Can. Surmont. London: Burns Oates & Washbourne Ltd., 1922. <<https://archive.org/details/catechismofsumma00pg>>

A Manual of the History of Dogmas – 1922 AD

Bernard John Otten, S.J.

Vol.I, p.178:

Baptism of water may be replaced by martyrdom, which is a baptism of blood; this confers even a greater grace and exerts a higher power.

Vol.I, p.205:

The baptism of water may, however, be supplied by martyrdom, which is the baptism of blood.

Vol.I, p.351:

Baptism of water, although ordinarily necessary for salvation, may be supplied by martyrdom, and under certain conditions also by the baptism of desire.

*Source: Otten, Bernard John, S.J. *A Manual of the History of Dogmas*. Vol.I. 3rd ed. Imprimatur: Abp. Joannes J. Glennon. St. Louis, MO: B.Herder, 1922.
<<http://books.google.com/books?id=Cp8hAQAAAMAJ>>

A Manual of Moral Theology – 1925 AD

Rev. Thomas Slater, S.J.

Vol.II, Bk.III, Ch.I, pp.75-76:

By the positive will of Jesus Christ Baptism is necessary for salvation, as may be gathered from the words quoted above (John 3:5). This truth was defined by the Council of Trent (Sess. vii, c. 5, de Bapt.), "If anyone saith that Baptism is optional, that is, not necessary unto salvation let him be anathema." Without Baptism, then, it is impossible to be saved, not merely because Christ commanded all to receive this sacrament, but because it infuses sanctifying grace into the soul, that nuptial garment without which no one can be admitted to the beatific vision. If, however, for one cause or another it is not possible to receive the Baptism of water, its place may be supplied by an act of perfect contrition or of the pure love of God, and by martyrdom. On this account Baptism is said by theologians to be threefold: the Baptism of water, the Baptism of desire, and the Baptism of blood.

Perfect conversion to God by contrition for sin or by charity certainly infuses sanctifying grace into the soul and forgives sin, as Holy Scripture frequently declares, and as the Council of Trent teaches (Sess. xiv, c. 4). In this, therefore, its effect is similar to the

primary effect of Baptism, and it is rightly called the Baptism of desire. Still, after the promulgation of the New Law the Baptism of desire only produces its effect because explicitly or implicitly it contains a desire and a purpose to receive the Baptism of water, should occasion offer. Although the Baptism of desire reconciles the sinner to God, yet it does not imprint any character on the soul, nor does it necessarily remit all the temporal punishment due to sin. The extent to which it does this will depend on the intensity of the act.

Martyrdom, also, or death patiently endured for the sake of Christ or for some Christian virtue, has the same effect as the Baptism of desire. "Greater love than this," said our blessed Lord, "no man hath, that a man lay down his life for his friends" (John 15:13). Still martyrdom does not produce its effect simply as an act of love, but in a manner *ex opere operato*, by a special privilege, as being an imitation of the passion and death of Christ. Thus the Church honours as saints in heaven the Holy Innocents and other children who have been put to death for the sake of Christ. In the case of adults who have committed sin there must at least be attrition for sin in order that martyrdom may produce its effect as a kind of Baptism.

*Source: Slater, Rev. Thomas, S.J. A Manual of Moral Theology: For English Speaking Countries. Vol.I. 5th rev. ed. Nihil Obstat: J. R. McKee, C.O. Imprimatur: Edm. Can. Surmont. London: Burns Oates & Washbourne LTD. 1925. <https://archive.org/details/MN5034ucmf_1>

A Catechism for Inquirers – 1927 AD

Rev. Joseph I. Malloy, C.S.P.

p.28:

17. What is Baptism of Desire?

When it is impossible to receive the Baptism of water, one who has an earnest desire to do all that God has ordained for salvation, and has perfect sorrow for sin, receives what is called the Baptism of Desire.

18. What is Baptism of Blood?

If one could not be baptized, but willingly suffered death for the faith of Jesus Christ, such a one would receive the Baptism of blood.

*Source: Malloy, Rev. Joseph I., C.S.P. *A Catechism for Inquirers*. Nihil Obstat: Arthur J. Scanlan, S.T.D. Imprimatur: Abp. Patrick Cardinal Hayes. New York: The Paulist Press, 1927.
<<http://repository.library.nd.edu/view/58/401361.pdf>>

Manuale Theologiae Dogmaticae - 1931 AD

Mgr. J. Hieronymus Hervé

Vol. III, ch. IV:

II. On those for whom Baptism of water can be supplied:

The various baptisms: from the Council of Trent itself and from the things stated, it stands firm that Baptism is necessary, yet in fact or in desire; therefore in an extraordinary case it can be supplied. Further, according to the Catholic doctrine, there are two things by which the sacrament of Baptism can be supplied, namely an act of perfect charity with the desire of Baptism and the death as martyr. Since these two are a compensation for Baptism of water, they themselves are called Baptism, too, in order that they

may be comprehended with it under one as it were generic name; so the act of love with desire for Baptism is called Baptismus flaminis (Baptism of the Spirit) and the martyrium (Baptism of Blood).

*Source:

<http://traditionalcatholic.net/Tradition/Information/Baptism_of_Desire.html>

De Ecclesiae Sacramentis – 1931 AD

Fr. Ludovico Billot, S.J.

Vol. I, Quaestio LXVI, Thesis XXIV:

Baptism of spirit (flaminis), which is also called of repentance or of desire is nothing else than an act of charity or perfect contrition including a desire of the Sacrament, according to what has been said above, namely that, the heart of everyone is moved by the Holy Ghost to believe, and to love God, and to be sorry for his sins.

*Source:

<http://traditionalcatholic.net/Tradition/Information/Baptism_of_Desire.html>

Radio Replies – 1938 AD

Rev. Leslie Rumble, M.S.C. and Rev. Charles Mortimer Carty

Vol. I, nos. 803-804, p. 167:

803. Then are all the unbaptized lost, whether it be their own fault or not?

No one will ever be lost save through his own fault. Christ is God, and, as God, can work with secondary causes or without them. The ordinary means of salvation is by Baptism, and one who is convinced of the necessity of Baptism yet deliberately refuses to receive it cannot be saved. But God can supply the grace usually given by Baptism, and does

so without the actual sacramental rite in two cases. If an unbaptized person dies a martyr for Christ he is credited with Baptism of blood. Baptism of desire counts for the man who repents of his sins and dies with the sincere will to do God's will, yet who, through no fault of his own, does not realize the necessity of actual Baptism by water, or is unable to receive it.

804. Would you explain more fully this Baptism of desire?

Every human being has a conscience which dictates a natural law of moral obligation at least when he comes to the age of reason. If a pagan knows nothing of Christianity, and is ignorant of it through no fault of his own, he can at least repent of his personal sins against his conscience, and desire to do the right thing. God gives every man the grace to do this much. Now we know that a man should receive Baptism. If the pagan knew this he would receive Baptism. This sincere desire to do all that God would require implicitly includes the desire of Baptism, and God takes the will for the deed, granting sanctifying grace. Thus such a pagan would be saved. As is clear, anyone who has attained to the use of reason would be capable of this Baptism of desire.

*Source: Rumble, Rev. Dr. Leslie, M.S.C. Ed. Carty, Rev. Charles Mortimer. *Radio Replies*. Imprimatur: Abp. John Gregory Murray. St. Paul, Mn: Radio Replies Publishing Society, 1938. Rockford, IL: Tan Books and Publishers, Inc., 1979.

Moral Theology – 1945 AD

Rev Heribert Jone, O.F.M.Cap., J.C.D. & Rev. Urban Adelman,
O.F.M. Cap., J.C.D

p.341:

470. – II. Baptism of water is necessary for the attainment of salvation as the indispensable means for reaching that end. Only in exceptional cases can the Baptism of desire or of blood take its place.

Baptism of blood consists in suffering death for Christ. It operates quasi ex opere operato, i.e., no subjective act is required, and hence, even infants can be justified in this wise. The Baptism of desire consists in an act of perfect contrition or perfect love, which acts somehow include a desire for baptism. "Neither the Baptism of desire, nor of blood imprint an indelible character. The obligation to be baptized by water still remains. (Cf. also 460).

*Source: Jone, Rev. Heribert, O.F.M.Cap., J.C.D., and Rev. Urban Adelman, O.F.M.Cap., J.C.D. *Moral Theology*. Nihil Obstat: Pius Kaelin, O.F.M. Imprimatur: Hugh c. Boyle, D.D. Westminster, MD: The Newman Bookshop, 1945.

Dogmatic Brevior – 1945 AD

Fr. A. Tanquary

ART.IV, Sec. I, II:

The Baptism of Desire. *Contrition, or perfect charity, with at least an implicit desire for Baptism, supplies in adults the place of the baptism of water as respects the forgiveness of sins.*

This is certain.

Explanation: a) An implicit desire for Baptism, that is, one that is included in a general purpose of keeping all the commandments of God is, as all agree, sufficient in one who is invincibly ignorant of the law of Baptism; likewise, according to the more common

opinion, in one who knows the necessity of Baptism.

b) Perfect charity, with a desire for Baptism, forgives original sin and actual sins, and therefore infuses sanctifying grace; but it does not imprint the Baptismal character and does not of itself remit the whole temporal punishment due for sin; whence, when the opportunity offers, the obligation remains on one who was sanctified in this manner of receiving the Baptism of water.

*Source:

http://traditionalcatholic.net/Tradition/Information/Baptism_of_Desire.html>

Theologiae Moralis – 1948 AD

Fr. Arthur Vermeersch, S.J.

Vol. III, Tract. II, Cap. I, p.126-127:

197. – **The two other baptisms:** of **desire** or of the Holy Ghost, and of **blood**, are distinguished.

1. The **Baptism of desire** is an act of *perfect charity or contrition*, in so far as it contains at least a tacit desire of the Sacrament. Therefore it can be had only in adults. It does not imprint a character; it does not necessarily remove all venial sin, and, remove all debt of temporal punishment, which requires actions equivalent to the penalties otherwise sustained. But it takes away all mortal sin together with the debt of eternal punishment, according to: 'He who loves me, is loved by my Father.' (John 14, 21)

2. The **Baptism of blood** is the *martyrdom of a non-baptized person*. For this from this privilege, the Fathers clearly teach and the promise is read in St. Matthew, 10:32 and 39: "Every one therefore that shall confess me before men, I will confess him before my Father... He that lose his life for me, shall find it," all the guilt of sin and punishment is blotted out,

however, by the martyrdom. The most important reason for the privilege is the perfect imitation of Christ's death.

*Source: Vermeersch, Aurthur, S.J. *Theologia Moralis*. Vol.III. Rome: Pontificia Universita Gregoriana, 1948.

<<http://books.google.com/books?id=FkHAMRAUcSMC>>

*Translation: Translated by Compiler with the assistance of Google Translate and Wiktionary.

The History, Nature and Use of Epikeia in Moral Theology – 1948 AD

Rev. Lawrence Joseph Riley, A.B., S.T.L.

p.345:

By extrinsic necessity of means Baptism of water is *per se* necessary for salvation. (With regard to the soul's sanctification and the attaining of salvation an act of divine charity or martyrdom may supply *per accidens* for the Sacrament of Baptism) (Cf. Conc. Trid., Sess. VI, Cap. 4; Sess. VII, Canones de Bap., n. 5 (DB 796, 861) Cf. also Noldin-Schmitt, *op. cit.*, III, n. 57; Merkelbach, *Summa Theol. Mor.*, III, nn. 133-134; Davis, *op. cit.*, III, pp. 39-40; Cappello, *De Sacrament.*, I, n. 126).

p.347-348:

According to divine command Baptism of water is *per se* necessary that a soul be saved. However, it is theologically certain that an act of divine charity may *per accidens* supply for Baptism of Water. This act, of course, must have accompanying it, or included in it, the intention to receive the Sacrament of Baptism.

In other words, God Who established the sacrament of Baptism as a necessary means of

salvation, at the same time established that in the unbaptized *the will may be reputed for the fact*, that is, that the intention of Baptism, even implicit, together with charity *positively* produces *ex opere operantis* certain effects which, in the ordinary course of events, are produced *ex opere operato* by the sacrament itself. (Connell, *De Sacramentis Ecclesiae*, I, n. 118)

So too, it is a certain and common doctrine that martyrdom *per accidens* supplies for the Sacrament of Baptism. That is,

Martyrdom is said to justify quasi *ex opere operato*, or to be the occasion of the infallible conferring of grace.... God decrees on the occasion of any martyrdom, whether it be of an adult or of an infant, infallibly to confer sanctifying grace on the martyr. (Connell, *De Sacramentis Ecclesiae*, I, n. 119)

In brief, the foregoing truths are found in the teaching and practice of the Church. Specifically, as to the efficacy of Baptism of blood and Baptism of desire, these truths are not put forward by her as humanly devised exceptions to a divinely imposed command. Rather, she interprets them as having been revealed by Christ. She uses no *epikeia*. And since, on the basis of her teaching and practice as the interpreter of divine revelation, one must believe that no individual can be saved *per se* without Baptism of water or, *per accidens* as substitutes, Baptism of blood or of desire, it is obvious that *epikeia*, insofar as it concerns the divinely imposed command regarding Baptism, is never permissible.

*Source: Riley, Rev. Lawrence Joseph, A.B., S.T.L. *The History, Nature and Use of Epikeia in Moral Theology*. Nihil Obstat: Fanciscus J. Connell, C.S.S.R., S.T.D. Imprimatur: Ricardus Jacobus Cushing, D.D. Washington, D.C.: The Catholic University of America Press. 1948.

Moral Theology – 1949 AD

Fr. Dominic Prummer, O.P.

Baptism of Desire which is a perfect act of charity that includes at least implicitly the desire of Baptism by water; Baptism of Blood which signifies martyrdom endured for Christ prior to the reception of Baptism by water; Regarding the effects of Baptism of Blood and Baptism of Desire... both cause sanctifying grace. ...Baptism of Blood usually remits all venial and temporal punishment...

*Source:

<http://traditionalcatholic.net/Tradition/Information/Baptism_of_Desire.html>**My Catholic Faith** – 1949 AD

Most Rev. Louis LaRavoire Morrow, S.T.D.

p.253:

1. Those who through no fault of their own have not received the sacrament of Baptism can be saved through what is called **baptism of blood** or **baptism of desire**.

Either baptism of desire or blood entitles one to the possession of heaven, just as baptism by water. However, only baptism by water imprints a character on the soul, and so entitles one to the reception of the other sacraments.

(a.) An unbaptized person receives the *baptism of blood* when he suffers martyrdom for the faith of Christ.

One who lays down his life for Christ or some Christian virtue is said to have received *baptism of blood*. Our Lord promised, "He who loses his life for my sake will find it" (Matt. 10:39). Thus the Holy

Innocents whom Herod slew out of hatred for the Infant Jesus received the baptism of blood.

(b.) An unbaptized person receives the *baptism of desire* when he loves God above all things, and desires to do all that is necessary for his salvation.

One who loves God above all things, is sorry for his sins, and ardently longs for Baptism when it is impossible to receive it; or one who not knowing the necessity of Baptism, sincerely wishes to do all required for salvation, is said to have received *baptism of desire*. Our Lord promised that whoever loves Him will be loved by the Father (John 14:21). Therefore only those who have attained the use of reason can profit from the baptism of desire.

*Source: Morrow, Rev. Louis LaRavoire, S.T.D., Bishop of Krishnagar. *My Catholic Faith*. 3rd Ed. Sagre De Cristo Products, Inc., 1949, 1952, 1954.

A Catechism of Catholic Doctrine – 1951 AD

Approval of the Archbishops and Bishops of Ireland

p.56:

345. Can persons be saved who have not received the sacrament of Baptism?

They who have not received the sacrament of Baptism can be saved by martyrdom, which is called Baptism of blood, or by perfect contrition, which is called Baptism of desire.

*A Catechism of Catholic Doctrine. Approval of the Archbishops and Bishops of Ireland. Imprimatur: Abp. Joannes Carolus. Dublin: M. H. Gill and Son, LTD., 1951.

<http://www.google.com/url?sa=t&rct=j&q=&esrc=s&frm=1&source=web&cd=1&cad=rja&ved=0CCcQFjAA&url=http%3A%2F%2Fwww.stmuredachscollege.ie%2Ffiles%2Fa_catechism_of_catholicDoctrine_book.doc&ei=wN3fUumkCMivsATAmIEo&usg=AFQjCNGf4FnVdWZv9_ir8_dHtxiBSRkZHQ&sig2=LUsZFcTE32m1j3u4hN3wYQ>

Pope Pius XII – 1876-1958 AD

Address to Midwives, 1951:

In the present economy there is no other way of communicating [sanctifying grace] to the child who has not yet the use of reason [other than Baptism]. But, nevertheless, the state of grace at the moment of death is absolutely necessary for salvation. Without it, it is not possible to attain supernatural happiness, the beatific vision of God. An act of love can suffice for an adult to obtain sanctifying grace and supply for the absence of Baptism; for the unborn child or for the newly born, this way is not open.

*Source: <<http://www.papalencyclicals.net/Pius12/P12midwives.htm>>

Letter of the Sacred Congregation of the Holy Office to Abp. Cushing, Aug.8, 1949:

In his infinite mercy, God has willed that the effects, necessary to salvation, which are directed toward man's final end, not by intrinsic necessity, but only by divine institution, can also be obtained in certain circumstances when those helps are used only in desire and longing. This we see clearly stated in the Council of Trent, both in reference to the sacrament of regeneration and in reference to the sacrament of Penance. The same in its own degree must be asserted of the Church, in as far as She is the general help to salvation. Therefore, that one may obtain eternal salvation, it is not always required that he be incorporated into the Church actually as a member, but it is necessary that at least he be united to Her by desire and longing. However, this desire need not always be explicit, as it is in catechumens; but when a person is involved in invincible ignorance God

accepts also an implicit desire, so called because it is included in that good disposition of soul whereby a person wishes his will to be conformed to the will of God. These things are clearly taught in that dogmatic letter which was issued by the Sovereign Pontiff, Pope Pius XII, on June 29, 1943, on The Mystical Body of Jesus Christ...For in this letter the Sovereign Pontiff clearly distinguishes between those who are actually incorporated into the Church as members and these who are united to the Church only by desire,"

*Source:

<<http://www.catholicculture.org/culture/library/view.cfm?recnum=5142>> The original Latin text and the official English translation of this document are to be found in *AER*. CXXVII, 4 (Oct., 1952), 307-15. published in English on Sept. 4, 1952 Also found in ("Canon Law Digest," Vol. III) as noted on
<<http://www.catholicculture.org/culture/library/view.cfm?recnum=5086>>

Outlines of Moral Theology – 1953 AD

Fr. Francis O'Connell

Baptism of Desire ... is an act of divine charity or perfect contrition... These means (i.e. Baptism of Blood & Desire) presuppose in the recipient at least the implicit will to receive the sacrament... Even an infant can gain the benefit of the Baptism of Blood if he is put to death by a person actuated by hatred for the Christian faith...

*Source:

<http://traditionalcatholic.net/Tradition/Information/Baptism_of_Desire.html>