

RJMI's Position as Sole Ruler of the Catholic Church

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The purpose of this article is to uphold my claim that I am the sole ruler of the Catholic Church in these final days even though I am not a pope. First I will answer some objections.

Objections

1st Objection: Only a pope can be the sole ruler of the Catholic Church

1) It is a dogma that only a pope can be the sole-ruler of the Catholic Church. Therefore, because you are not the pope, you cannot be the sole-ruler of the Catholic Church.

RJMI: A non-pope can be the sole ruler of the Catholic Church, such as when the Holy See is vacant (when there is no pope). In this case, according to the current law in force from Pope Gregory VII in 1073, the Camerlengo of the Holy Roman Church rules the Catholic Church until the next pope is elected:

The nominal *Catholic Encyclopedia*, Apostolic Camera, 1917: “The Cardinal-Camerlengo enters upon his chief duties on the occasion of a vacancy in the Holy See, during which time he is invested with a portion of the papal authority.”

The Cardinals of the Holy Roman Church, by Salvador Miranda: “The cardinal Camerlengo of Holy Roman Church or the Vice-Camerlengo if he is impeded, keeps the office of caring and administering the temporal goods and rights of the Holy See during the *sede vacante*.”¹

The Chair of Peter or the Papacy, by John Nicolas Murphy, Roman Count, 1885: “IMMEDIATELY on the death of a Pope, the Cardinal Camerlengo or Chamberlain, assumes, in virtue of his high office, the sovereign authority.”²

Without this law, there would be no one to rule the Catholic Church when the Holy See is vacant; and in the history of the Church, the Holy See has been vacant for several years:

Wikipedia, Camerlengo of the Holy Roman Church: “Until a successor Pope can be elected, the Camerlengo serves as Vatican City’s Acting Sovereign... It was the obligation of the Camerarius to formally establish the death of the Pope... As the Chief of the Curia, he should conduct normal business even after the death of the Pope, and also conduct the burial and the preparation for the new election. This process was evident with Camerarius Boso Breakseare. During the long *sede vacante* of 1268 to 1271.”

2nd Objection: Only a bishop or priest can be the sole ruler of the Catholic Church

2) Only a bishop, or at least a priest, can be the sole ruler of the Catholic Church. And you are not even a priest and thus cannot be the sole-ruler of the Catholic Church.

RJMI: Until the 11th century, the Archdeacon of Rome was the sole ruler of the Catholic Church when the Holy See is vacant. In 1061, Hildebrand, the future Pope Gregory VII, was Archdeacon of the Roman Church when Pope Nicholas II died. He was then the sole-ruler the Catholic Church, and he was not even a priest or a bishop:

¹ 1998-2023. For this information, go to the following website <https://cardinals.fiu.edu/curia.htm>

² Nihil Obstat: Henricus F. Neville, Censor Deputatus. Imprimatur: + Gulielmus Delany, Episcopus Corcageinensis. Publisher: New York: Catholic Publication Society Co. Barclay Street. Chap.. xxxix, a. Modern Papal Election, p. 602.

A History of the Church, by apostate Rev. Philip Hughes, 1934: “With the pope's death (July 27, 1061) the various hostilities fused... It was Hildebrand who saved the situation. He was now archdeacon of the Roman Church, the first dignity after the pope himself; and the pope's death left him in full charge... As in 1061, the vacancy found Hildebrand in charge... Hildebrand ordered a three days' fast in preparation for the election, and proceeded with the dead pope's funeral. There was only one possible candidate, and at the very funeral, apparently, he was spontaneously, tumultuously, hailed as pope, clergy and people shouting together and bearing down his unwillingness. A month later he was ordained priest, and on the feast of SS. Peter and Paul consecrated bishop.”³

And in most cases an archdeacon is not a priest or a bishop.

The Nominal *Catholic Encyclopedia*, Holy Orders: “Though nothing has been defined with regard to the number of orders it is usually given as seven: priests, deacons, subdeacons, acolytes, exorcists, readers, and doorkeepers. The priesthood is thus counted as including bishops; if the latter be numbered separately we have eight.”

A Dictionary of Christian Antiquities by Smith and Cheetham, 1888: “Archdeacon: ...In both East and West the title have been restricted to the secular clergy. [Later on] ...There was a...difference between...two classes, that the rural archdeacons were usually priests, whereas the cathedral archdeacon, even so late as the 12th century, was usually a deacon. Originally, the office was limited to deacons; an archdeacon who received priest's orders ceased thereby to be an archdeacon. Proofs and examples of this are numerous... It is not certain at what date presbyters were allowed to hold office as archdeacons; probably the earliest certain evidence on the point is that which is afforded by Hincmar of Rheims, who (A.D. 874) addresses his archdeacons as “archidiaconibue-presbyteru ” (Mansi, xv. 497).”⁴

In 1073, Pope Gregory VII replaced the Archdeacon of Rome with the Camerlengo of the Holy Roman Church:

Wikipedia, Camerlengo of the Holy Roman Church : “Until the 11th century, the Archdeacon of the Roman Church was responsible for the administration of the property of the Church, but the office's numerous ancient privileges and rights had come to make it a frequent hindrance to independent action on the part of the Pope; as a result, when the last Archdeacon Hildebrand was elected to the Papacy as Gregory VII in 1073, he suppressed the Archdiaconate and the prelate entrusted with the supervision of the Apostolic Camera (Camera Apostolica), i.e., the possessions of the Holy See, became known as the Camerarius (Chamberlain). The Camerarius was for centuries a central figure in the Papal court. The name Camerlengo was adopted later, likely after the fashion of Valois-Anjou court.

“It was the obligation of the Camerarius to formally establish the death of the Pope. Gradually, this evolved in the theory that the Camerarius, as the Chief of the Curia, should conduct normal business even after the death of the Pope, and also conduct the burial and the preparation for the new election. This process was evident with Camerarius Boso Breakspeare. During the long sede vacante of 1268 to 1271, the importance of the Camerarius was so clear that the Cardinals were ready to elect a new one if he died. Until a successor Pope can be elected, the Camerlengo serves as Vatican City's Acting Sovereign.”

³ *Nihil Obstat*: Reginald Phillips, S.T.L., Censor. Imprimatur: E. Morrogh Bernard, Vicar General, Westminster, 15 February 1947. Publisher: First published 1934, revised edition 1948. Printed and bound in Great Britain for Sheed & Ward Ltd. Vol. 2, c. 6, sec. 1.

⁴ In two volumes, edited by William Smith, D.C.L., LL.D., and Samuel Cheetham, M.A. Published by John Murray, London, 1880. Vol. 1, Archdeacon.

A Catholic Dictionary, by William Addis: “Curia Romana: ... The power of the archdeacon, exercised in the third century by the martyr St. Laurence (the glory of whose virtues shone throughout Christendom), passed to the Cardinal Camerarius, or Camerlengo, who was the head of the Camera, or financial department of the Apostolic See, and as representing the ancient archdeacons, wielded also an extensive jurisdiction.”

So in this case we have a non-priest, an archdeacon, as sole ruler of the Catholic Church when there is no pope.

The Camerlengo of the Holy Roman Church did not always have to be the archdeacon; he could be a bishop, priest, deacon, subdeacon, or maybe even a layman. And the Camerlengo did not have to be a cardinal until the 15th; but that law is null and void because an apostate antipope made it. When there is a pope, the Archdeacon of Rome and then, later on, the Camerlengo of the Holy Roman Church is second in charge:

The Cardinals of the Holy Roman Church, by Salvador Miranda: “The Camerlengo was often a cardinal, but it became a cardinalial office only from the XV century.”

The nominal *Catholic Encyclopedia*, Cardinal, 1917: “The head of the cardinal-deacons was the archdeacon, also known as *prior diaconorum cardinalium*. In his quality of supervisor of ecclesiastical discipline in the city, and curator of the papal finances, he was, after the pope, the most important person in the Roman Church during the early Middle Ages.

“Since, according to the foregoing, the name of ‘cardinal’ was linked with participation and co-operation in the papal Mass, or in ecclesiastical services at the principal papal churches of Rome it need not surprise us that, by reason of analogous participation in these services, other Roman ecclesiastics, from the deacons downwards, came to bear the title of cardinal. Cardinal-subdeacons are often mentioned, and once even cardinal-acolytes [laymen]. In the ‘Commentarius electionis Gregorii VII’ the electors are said to be ‘Romanæ ecclesiæ cardinales clerici, acoliti, subdiaconi, diaconi, presbyteri’ (Jaffé, Bibliotheca Berlin, 1864, II, 9 sqq.).

“Given the position of the pope and his intimate relations both to the individual cardinals and to such a close corporation as the college itself, at papal functions, in papal elections, in synods, in the consistory, in the conduct of diplomatic negotiations, it is easy to understand how all cardinals, including cardinal-priests and cardinal-deacons came to outrank bishops and archbishops.”

As stated above, the Camerlengo of the Holy Roman Church can be a bishop, priest, deacon, subdeacon, and maybe even a layman. For example, the following two Camerlengos were subdeacons.

Cencio Savelli:

Cencio Savelli was the nominal Camerlengo of the Holy Roman Church from 1189 to 1198. But he was not made a cardinal-deacon until 1193. And he was made a priest in 1197. Hence he held the office as a subdeacon (or maybe even a layman) from 1189 to 1193. He then held the office as a deacon until 1197. And he then held the office as a priest until 1198:

The Cardinals of the Holy Roman Church, by Salvador Miranda: “Camerlengos of the Holy Roman Church: Cencio (1189-1198)... Future [apostate Anti-] Pope Celestine III. Camerario (treasurer) of the Holy Roman Church, December 5, 1189 until 1198... Created cardinal deacon of S. Lucia in Orpheia or in Silice in the consistory of February 20, 1193.”

Nominal *Catholic Encyclopedia*, [Apostate Anti-] Pope Honorius III (Cencio Sevali): Born at Rome, date of birth unknown; died at Rome, 18 March, 1227. For a time he was canon at the church of Santa Maria Maggiore, then he became papal chamberlain [Camerlengo of the Holy Roman Church] in 1188 [or 1189] and Cardinal-Deacon of Santa Lucia in Silice in 1193. Under [apostate Anti-] Pope Innocent III he became Cardinal- Priest of Santi Giovanni et Paolo and, in 1197.”

Ottaviano dei conti de Segni:

Ottaviano dei conti de Segni was the nominal Camerlengo of the Holy Roman Church from 1198 to 1213. But he was not made a nominal cardinal-deacon until 1205. Hence was a subdeacon or layman when he held the office from 1198 to 1205 and a deacon from 1205 to 1227:

The Cardinals of the Holy Roman Church, by Salvador Miranda: “Camerlengos of the Holy Roman Church: Ottaviano dei conti de Segni (1198-1213)... Created cardinal deacon of Ss. Sergio e Bacco in the consistory of 1205.”

So it was a law of the Catholic Church that a non-priest can be the sole ruler of the Catholic Church, as a deacon, subdeacon, and maybe even a layman. So here we have a case when deacons, subdeacons, and maybe even laymen out rank bishops:

The nominal *Catholic Encyclopedia*., Cardinal, 1917: “Given the position of the pope and his intimate relations both to the individual cardinals and to such a close corporation as the college itself, at papal functions, in papal elections, in synods, in the consistory, in the conduct of diplomatic negotiations, it is easy to understand how all cardinals, including cardinal-priests and cardinal-deacons came to outrank bishops and archbishops.”

3rd Objection: The sole-ruler of the Catholic Church must be able to confect all the sacraments

3) The sole ruler of the Catholic Church must be able to confer Holy Orders, say Mass and confect the Holy Eucharist, and hear confessions. You are not a priest or a bishop, and thus you cannot be the sole ruler of the Catholic Church because you cannot do these things.

RJMI: As stated above a deacon, subdeacon, and maybe even layman can be the sole ruler of the Catholic Church when the Holy See is vacant, and they cannot do any of these things. So that dispels this objection.

4th Objection: There is no precedent of a self-proclaimed ruler of the Catholic Church

4) Even if a Catholic layman can be the sole-ruler of the Catholic Church, there is no precedent that he can take this authority upon himself.

RJMI: One does not always need precedence for their acts to be justified or their laws to be valid and legal. For example, in the history of the Catholic Church, popes were chosen either by election or appointment by their predecessors or by Catholic Emperors. The first popes were chosen by their predecessors, as Pope St. Peter chose St. Linus to be the next pope. Later on popes were elected to the office; and even though there was no precedence for this, the law was valid and legal nevertheless. And later on some popes were appointed by Catholic Emperors; and

even though there was no precedence for this, the law was valid and legal nevertheless. Hence a law or act does not always have to have precedence to be valid and legal.

However, the Bible does teach that, under certain circumstances, Catholics can take authority to themselves, especially in emergency, unprecedented, or critical moments in history. For example, the Bible says,

“He that taketh authority to himself unjustly shall be hated.” (Eccus. 20:8)

Conversely, he that taketh authority to himself justly shall be loved by good-willed men. For example,

- Moses took authority unto himself in opposition to the religious rulers.
- And in the time of the Judges, when there was no one to rule the faithful, some of the Judges took authority unto themselves. And some were not even of the priestly class (Levites), such as Samson who was of the tribe of Dan. Hence he was a layman ruling the Church at that time.

I quote from the Book of Judges and Catholic commentaries on it:

Catholic Commentary on the Introduction to the Book of Judges: “The theocracy still subsisted, and God generally chose these judges to be his ministers and to deliver the people on their repentance from some dreaded calamity. They exercised a supreme power, yet without bearing the insignia of regal authority. Their business was to promote the observance of the true religion, and to defend the people of God. When God did not raise up judges, in an extraordinary manner, a kind of anarchy prevailed. Each of the tribes regarded only their own affairs, and the unity of the tribes was dissolved.”

“And the Lord raised up judges, to deliver them from the hands of those that oppressed them, but they would not hearken to them, committing fornication with strange gods and adoring them. They quickly forsook the way in which their fathers had walked; and hearing the commandments of the Lord, they did all things contrary. And when the Lord raised them up judges, in their days he was moved to mercy, and heard the groanings of the afflicted and delivered them from the slaughter of the oppressors. But after the judge was dead, they returned and did much worse things than their fathers had done, following strange gods, serving them and adoring them. They left not their own inventions and the stubborn way by which they were accustomed to walk.” (Jdg. 2:16-19)

Catholic Commentary on Jdg. 2:16: “These Judges were extraordinarily raised up to deliver the people, repenting, when they were fallen into afflictions for their sins.”

- St. John the Baptist took authority unto himself in opposition to the reigning hierarchy. And this was unprecedented. And even though there was no precedent and even though he did not do any miracles, many followed him in opposition to the reigning hierarchy. They followed him based upon the full deposit of faith that he professed, his way of life, and his justice and mercy in the way he ruled those under him.
- And Jesus took authority unto himself in opposition to the religious rulers. And Jesus was not of the priestly class. He was not a Levite. Hence he was a layman. When the religious leaders asked Jesus what authority he had, he did not even answer them.

“And when he was come into the temple, there came to him, as he was teaching, the chief priests and ancients of the people, saying: By what authority dost thou these

things? and who hath given thee this authority? Jesus answering, said to them: I also will ask you one word, which if you shall tell me, I will also tell you by what authority I do these things. The baptism of John, whence was it? from heaven or from men? But they thought within themselves, saying: If we shall say, from heaven, he will say to us: Why then did you not believe him? But if we shall say, from men, we are afraid of the multitude: for all held John as a prophet. And answering Jesus, they said: We know not. He also said to them: Neither do I tell you by what authority I do these things.” (Mt. 21:23-27)

Anyone who honestly reads the Bible knows that the final days that we are now living in are the most unprecedented times of all. So bad that Jesus says,

“The Son of man when he cometh, shall he find, think you, faith on earth?” (Lk. 18:8)

So unprecedented are the final days that God sends the Two Witnesses to restore the Catholic Church and faith and condemn and punish evildoers, which means there is no reigning Catholic hierarchy:

“And I will give unto my two witnesses, and they shall prophesy a thousand two hundred sixty days, clothed in sackcloth. These are the two olive trees, and the two candlesticks, that stand before the Lord of the earth. And if any man will hurt them, fire shall come out of their mouths, and shall devour their enemies. And if any man will hurt them, in this manner must he be slain. These have power to shut heaven, that it rain not in the days of their prophecy: and they have power over waters to turn them into blood, and to strike the earth with all plagues as often as they will.” (Apoc. 11:3-6)

If there were a reigning hierarchy in the Catholic Church at this time, there would be no need of the Two Witnesses. I am one of the Two Witnesses. But I do not base my claim of sole ruler of the Catholic Church upon this until God begins to do miracles to confirm it. But even if I were not one of the Witnesses, these verses prove that in these end time there will be no reigning hierarchy in the Catholic Church. To see the reasons for me being the sole ruler of the Catholic Church, see in this article “[How can the Catholic Church Be Restored in These Unprecedented Times,](#)” p. 8.

5th Objection: There has been no sole-ruler for so long so why now

5) There has been no sole-ruler of the Catholic Church for so long, so why now?

RJMI: My reply is a question: “If not now, then when?” God has told us that as the Great Apostasy progresses it would come to the point where hardly any Catholics are left (Lk. 18:8). So God has allowed Catholics and nominal Catholics to wallow all these hundreds of years under the weight of the Great Apostasy, which is a trial for Catholics and a curse and punishment to nominal Catholics—in which there were less and less Catholics as the Great Apostasy progressed. That does not mean that God will never restore the Catholic Church and faith. The Old Testament has many examples of God punishing his chosen people for many years and then turning back to them when they repent. It is no different during the New Covenant era, except that the Great Apostasy is the greatest fallen way from God that ever was or will be. Satan has never had such power and followers as he does during the Great Apostasy. God is allowing mankind to see just what king of utopia Satan gives them. And God has made sure that a lot of ultimately bad willed

souls would be born during this time.⁵ But even in this, God will restore the Catholic Church and faith in these final days. Hence there will be Catholics to oppose the Antichrist with the sole-ruler of the Catholic Church leading the way, and then the Two Witnesses, one of whom (in my opinion) will be the next pope:

“And I will give unto my two witnesses, and they shall prophesy a thousand two hundred sixty days, clothed in sackcloth. These are the two olive trees and the two candlesticks that stand before the Lord of the earth.” (Apoc. 11:3-4)

“And I saw the beast, and the kings of the earth, and their armies gathered together to make war with him that sat upon the horse, and with his army.” (Apoc. 19:19)

“These shall fight with the Lamb, and the Lamb shall overcome them, because he is Lord of lords, and King of kings, and they that are with him are called, and elect, and faithful.” (Apoc. 17:14)

Lastly, if there was no way to restore the Catholic Church and faith, then the Catholic Church and faith has been destroyed. And it is heresy to believe the Catholic Church and faith can ever be destroyed. In fact, the Catholic Church and faith exists even if there are no Catholics on earth.⁶ But that does not mean God will never restore the Catholic Church and faith by raising up Catholics and a sole-ruler in these final days to rule the Church, teach the faith, enforce it, and fill the vacant sees, as the above Bible verses confirm.

It is a Dogma, then, that a Non-Pope Can Be the Sole-Ruler of the Catholic Church

It is a dogma, then, that a non-pope can be the sole-ruler of the Catholic Church. And no pope has ever infallibly declared that a Catholic layman cannot be sole-ruler in the Catholic Church if the times require it. For example, no pope said,

“We declare, define, and decree, that a Catholic layman can never be the sole-ruler of the Catholic Church, even during times when there are no Catholic bishops and Catholic priests in the world and thus when all the Sees are vacant. And if anyone believes there can be, let him be anathema.”

How can the Catholic Church Be Restored in These Unprecedented Times

The End Times are the most unprecedented times of all. So what is to be done? If you are looking for a precedent during the New Covenant era that a layman can be the self-proclaimed sole ruler of the Catholic Church, you not find one. But there are similar precedents during the Old Covenant era, which ended when Christ died on the Holy Cross. (See in this article “[4th Objection: There is no precedent of a self-proclaimed ruler of the Catholic Church](#),” p. 5.)

So, in these End Times, how will the Catholic faith be restored and enforced? And how will the Catholic Church fill the vacant offices, restore a reigning hierarchy, and get the next pope?

⁵ See my book [The Salvation Dogma and Related Topics](#): Predestination.

⁶ See my book [The Catholic Church Survives without Catholics](#).

Someone needs to teach the full deposit of the Catholic faith

The first mark of the Catholic Church is the Catholic Faith. Without that, one can say they believe in Jesus, have bishops and priests, have the sacraments, and say they are Catholic, but they are not Catholic. Hence, these certainly cannot restore the Catholic Church.

Therefore, someone needs to be teaching the full deposit of the Catholic faith, which includes exposing the idolatries, heresies, and immoralities, especially since AD 1033 when the Great Apostasy began. And he needs to make available to the public all things Catholics must believe in and do to be saved. That is the first mark for someone to be the sole-ruler of the Catholic Church.

Someone needs to enforce the Catholic faith

The Catholic faith is not only on paper. The Catholic faith must be believed, lived by, and enforced. Hence the sole ruler of the Catholic Church must have these traits.

Someone needs to determine who is Catholic to restore the vacant offices and get the next pope

Someone needs to authoritatively determine who is a true Catholic for the vacant offices to be filled and for the election or acceptance of the next pope. Only true Catholic bishops can fill the vacant offices and only true Catholics can elect or approve of a pope. It is not enough for someone to say he is Catholic, he must be tested to see if he is. The questions, then, are: Who authoritatively tests the converts to see if they are truly Catholic? And who authoritatively gives them the seal of approval that they are true Catholics? If no Catholic man does this, then divisions will arise as to who is truly Catholic and who is not. For example,

- A SSPX bishop abjures from the SSPX and rejects all the apostate antipopes from Innocent II, but he still denies the Salvation Dogma. And he believes he is Catholic. But he is not Catholic.
- A bishop believes the Vatican II popes are apostate antipopes, but believes the popes from Innocent II to Pius XII are true popes. And he believes he is Catholic. But he is not Catholic.
- A bishop believes in the Salvation Dogma, but does not condemn the apostate antipopes. And he believes he is Catholic. But he is not Catholic.
- A bishop believes in the Salvation Dogma and condemns all the apostate antipopes, but he holds the heresy that the “Divine Essence does not beget, is not Begotten, and does not Proceed”; or one or more heresies regarding the Holy Eucharist. And he believes he is Catholic. But he is not Catholic.
- And many of these who hold different beliefs regarding dogmas and treat one another as Catholics and thus remain in religious communion with one another.

If there is no one man who is of the faithful to step in and authoritatively determine who is Catholic or not, there would be no way to validly fill the vacant offices and get the next pope. You would have nominal Catholic bishops attempting to fill the offices and electing or approving the next pope, which would not fill the offices nor procure the next pope. All their acts would be invalid because they are not Catholic. And they could never occupy any office or be pope because

non-Catholics cannot hold offices in the Catholic Church.⁷ And there is no way a true Catholic bishop could be among them, for he would be in religious communion with nominal Catholic bishops and thus sin against the faith by association and by sins of omission and thus be a nominal Catholic himself.

Someone needs to determine who is a good Catholic to keep unity, peace, and concord

To preserve the unity of faith in the Catholic camp, someone needs to authoritatively determine who is a Catholic so as to weed out the idolaters and formal heretics. If not, it would no longer be a Catholic camp but a non-Catholic camp, a nominal Catholic camp.

To preserve unity, concord, peace, joy, and godliness in the Catholic camp, someone needs to authoritatively determine who are good Catholics and place bad Catholic under a minor excommunication so that they do not infect the flock with their obstinate mortal sins.

Someone who admits when he is wrong, takes counsel, and judges with justice and mercy

A good ruler of the Catholic Church admits when he is wrong, takes counsel, and judges with justice and mercy.

That someone is me, Richard Joseph Michael Ibranyi

So we are back to the necessity of a sole-ruler of the Catholic Church who holds the full deposit of the Catholic faith and enforces and upholds it, just as happens when the Holy See is vacant when you have a reigning hierarchy. But in this case there is no reigning hierarchy. But there is still a need of a sole ruler of the Catholic Church to restore and uphold the Catholic Church and faith, to fill the vacant offices, to get the next pope, and to preserve unity, concord, peace, joy, and godliness among Catholics.

And that person is me, Richard Joseph Michael Ibranyi. If someone else were doing what I am doing, then there may be a dispute as to who is sole ruler. But there is no one that I know of. And it is very probable that I am the only one doing these things, as God never condones a split of authority in which two men are sole rulers. It would lead to schisms.

(For other considerations, see my video/audio lecture [*RJMI Is the Sole-Ruler of the Catholic Church.*](#))

The Consequences of Submitting to Me as the Sole-Ruler of the Catholic Church

The consequences of submitting to me as the sole-ruler of the Catholic Church is the assurance that the Catholic faith will be preserved and enforced and the unity, peace, and joy of Catholic brotherhood.

“Behold how good and how pleasant it is for brethren to dwell together in unity.”
(Ps. 132:1)

⁷ See my book [*Non-Catholics Cannot Hold Offices in the Catholic Church.*](#)

“Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ: That with one mind, and with one mouth, you may glorify God and the Father of our Lord Jesus Christ.” (Rom. 15:5-6)

“Rejoice, be perfect, take exhortation, be of one mind, have peace; and the God of peace and of love shall be with you.” (2 Cor. 13:11)

“Be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble:” (1 Pt. 3:8)

“Stand fast in one spirit, with one mind labouring together for the faith of the gospel.” (Phili. 1:27)

That is what all good Catholics want.

And if I should fall away, then simply condemn me, remove yourself from my authority, and call me to conversion. But you better make sure you are right or it would be you who is guilty of mortal sin and thus on the broad road to damnation.

The Consequences of Not Submitting to Me as the Sole-Ruler of the Catholic Church

If you do not agree with one or more points on the [*Profession of Faith for the Days of the Great Apostasy*](#) that I composed, then you are either a nominal Catholic or you are a bad Catholic (an immoral Catholic who is obstinately committing one or more mortal sins of immorality).

If you do agree with all the points on the *Profession of Faith for the Days of the Great Apostasy* but do not what to be under my authority as sole-ruler of the Catholic Church, then you do not really want to be a good Catholic. You either have a rebellious spirit (which is a mortal sin of schism) or are guilty of the heresy of non-judgmentalism or non-punishmentalism or are committing one or more mortal sins of immorality that you do not want to overcome. All true good Catholics would have no problems submitting to my authority, as long as I remain faithful.

Inquirers Who Do Not Believe Some of These Things Can Be on My St. John the Baptist Chat Site

It is understood that when people first learn about the true Catholic faith as taught on my St. John the Baptist website, it will take some time to study it and hopefully accept it. And some may have problems with me being the sole-ruler of the Catholic Church.

The one thing that will greatly help you overcome your doubts, if you are of good will, is to be on my St. John the Baptist Chat Site, where you will see what Catholics believe and how good Catholics live and interact with one another. You will get many insights and lectures about the Catholic faith and about this world seated in wickedness that are not on my St. John the Baptist website. And you can ask questions. And it would be good to visit us also. You do not have to be Catholic to join or remain on the chat site, but you must fulfill the following things to join or remain on the site:

- You must believe the basic dogmas. (See [*Basic Catholic Profession of Faith*](#).)

- You must condemn as idolatry the Catholic places that are desecrated with idols and false gods. (See my book [The Desecration of Catholic Places](#).)
- You must condemn as idolaters all those who promoted, supported, or allowed these desecrations.
- You must believe in the deeper dogma that non-members of the Catholic Church cannot hold offices in the Catholic Church. (See my book [Non-Catholics Cannot Hold Offices in the Catholic Church](#) and [Catechism Excerpt 3: Ineligibility to Hold Offices, and Nominal Catholic Churches](#).)
- You must give me your full name and address. And send a photo of yourself if possible.
- You must be of good will and be respectful to me and William Norris or else you will be removed from the site.
- If you are proved to be obstinate and disruptive after a truth is shown to you, you will be removed from the site.

If It Were Not for Epikeia, the Catholic Church Would Be Dead and Never Be Restored

Epikeia is used to be exempted from disciplinary laws in emergency situations when a Catholic does not have access to a competent Catholic authority to get a dispensation from the law.

In these latter days of the Great Apostasy, there is no pope and there are no Catholic bishops or Catholic priests that I know of. Consequently, there is a great threat to souls who are now deprived of the very word of God, the Catholic faith. In this emergency situation when no competent authority is available to get a dispensation, a Catholic can use epikeia to publically teach and preach the Catholic faith and to compose abjurations and professions of faith.

If there are no Catholic bishops and Catholic priests, then competent Catholic laymen can rule Catholics and one can be the sole-ruler of the Catholic Church.

If there are Catholic bishops and Catholic priests, they need to use epikeia to preach sermons, to legally say Mass and confect the Holy Eucharist, to legally administer Holy Orders, to legally and validly administer the sacrament of confession, and to rule the Catholic flock under their care.

And without epikeia, there would be no way to fill the vacant sees and get the next pope.

(For detailed information regarding epikeia, see my book [Exemptions from the Law](#).)

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

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