

## RJMI's Position

I, Richard Joseph Michael Ibranyi (RJMI), am Catholic and thus a member of the one, holy, Catholic, and apostolic Church. I believe in all the creeds and other dogmas of the Holy Catholic Church, which thus includes all the deeper dogmas that I am inculpably ignorant of. I believe in all the ordinary magisterium dogmas taught by the unanimous consensus of the apostles and other Church Fathers and all the solemn magisterium dogmas infallibly defined by popes. I believe in the dogmas of papal primacy, papal supremacy, papal infallibility, the hierarchic structure of the Catholic Church, and the Catholic priesthood. I vow submission and obedience to all the true Roman Pontiffs, to their dogmatic definitions and their just and valid disciplinary and governmental laws. I accept all the valid ecumenical councils of the Catholic Church. I reject all the so-called popes from Innocent II (1130-1143) onward as apostate antipopes because they are idolaters or formal heretics and hence not Catholic.<sup>1</sup> I believe in the deeper dogma that non-Catholics cannot hold offices in the Catholic Church.<sup>2</sup>

## RJMI's Authority

I publicly teach the Catholic faith in these days of the Great Apostasy and warn men of the apostate Catholic prelates, priests, and theologians (wolves in sheep's clothing) who are sending the whole world to hell. I am authorized to publicly teach the Catholic faith by the Catholic dogmatic law of epikeia in these days of emergency when no access to Catholic Church authorities is possible. Epikeia exempts me from disciplinary laws that require authorization from Catholic authorities to publicly teach the Catholic faith because there are no Catholic authorities to get permission from. The public teaching of the Catholic faith consists of preaching, evangelizing, catechizing, apologetics, and written works or audios or videos that deal with the Catholic faith. Under normal conditions Catholics must get permission from Catholic authorities to publicly teach the Catholic faith. That authority is usually the local bishop:

Apostate Antipope Gregory XVI, *Mirrari Vos*, 1832: "8. ...Nor may the priests ever forget that they are forbidden by ancient canons to undertake ministry and to assume the tasks of teaching and preaching 'without the permission of their bishop to whom the people have been entrusted; an accounting for the souls of the people will be demanded from the bishop.' Finally let them understand that all those who struggle against this established order disturb the position of the Church."

Invalid and Heretical *1917 Code of Canon Law*: "Canon 1385, § 1. Without previous ecclesiastical approval, even laymen are not allowed to publish: (1) the books of Sacred Scripture, or annotations and commentaries on the same; (2) books treating of Sacred Scripture, theology, church history, canon law, natural theology, ethics, or other religious or moral sciences... Canon 1385, § 2. The permission to publish books... in this Canon may be given either by proper local Ordinary of the author, or by the local Ordinary of the place where the books... are published, or the local Ordinary of the place where they are printed... Religious authors must also obtain the permission of their major superior before publication."

However, the dogmatic law of epikeia exempts Catholics from disciplinary laws or governmental laws that would be harmful, sinful, or impossible to obey under certain conditions:

*Canon Law a Text and Commentary*: "[Commentary on Canon 18] Epikeia is an interpretation exempting one from the law contrary to the clear words of the law and in accordance with the mind of the legislator. It is evidently a very exceptional thing. It may be used with prudent discretion, and is justified, only in a particular case where: a) the strict

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<sup>1</sup> See RJMI book *Apostate Antipopes* and RJMI article "On RJMI's Works."

<sup>2</sup> See RJMI book *Non-Catholics Cannot Hold Offices in the Catholic Church*.

interpretation of the law would work a great hardship; and b) in view of the usual interpretation it may be prudently conjectured that, in this particular case, the legislator would not wish the law to be strictly applied...

“[Commentary on Canon 20] Cessation of the Law – A law may cease to bind in two ways: either by repeal, which is called extrinsic cessation, or by becoming inoperative without repeal, which is called intrinsic cessation. It is common doctrine that a law ceases to bind without repeal in two cases: first, if the circumstances are such that the law has become positively harmful or unreasonable; second, if the purpose of the law has entirely ceased for the entire community.”<sup>3</sup>

*The History, Nature, & Use of Epikeia in Moral Theology*: For this concept [epikeia], which was followed with exactness by practically all the moralists, was of such a nature as to allow the use of epikeia whenever and wherever the law was deficient owing to this universality of its expression. Thus, its use was conceived as permissible when a legislator in demanding observance of his general law in a particular case exceeded his legitimate power, or when a law could not be observed due to its being sinful, or to its being in conflict with a higher law, or when the obeying of the law would entail a grave inconvenience.”<sup>4</sup>

The greatest good to mankind is when the Catholic faith is preached to it. And the greatest evil to mankind is when the Catholic faith is not preached to it. Therefore, when it is impossible for Catholics to get permission from Catholic authorities to publicly teach the Catholic faith, they can publicly teach the Catholic faith without this permission by the dogmatic law of epikeia. To be subject to the letter of the law in this case would not only be harmful to mankind but also sinful for allowing mankind to remain in ignorance of the Catholic faith and thus remain in a state of damnation. Epikeia, then, in this situation exempts Catholics from the disciplinary laws that require them to get approval from Catholic authorities to publicly teach the Catholic faith:

*The History, Nature, & Use of Epikeia in Moral Theology*: “In cases where it is certain that the lawmaker would be unwilling to urge obligation, epikeia may always be used without recourse to authority; in cases of doubt, an authority with power to dispense must be consulted if time allows, otherwise the words of the law are to be observed; in cases of probability, an authority must be resorted to; but if this is impossible, epikeia may be used... As to the extent of *epikeia*, [there are] three categories of cases in which it may be used: first, when literal observance of the law would be harmful to the common good; secondly, when it would involve a notable detriment to the subject observing it, in health [of souls], reputation or fortune—since this would redound against the general welfare; thirdly, when observance of the positive law would be contrary to the natural law, or to some superior human law, or when its observance would be evil or very difficult.”<sup>5</sup>

Epikeia cannot be used with dogmatic laws (that is, dogmas on faith and morals) because these laws can never be changed, abolished, modified, or dispensed or exempted from. (See RJMI book *Exemptions from the Law*.)

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<sup>3</sup> *Canon Law a Text and Commentary*, the notorious heretics Bouscaren and Ellis. On Canon 18, p. 33; On Canon 20, p. 34.

<sup>4</sup> *The History, Nature, & Use of Epikeia in Moral Theology*, by the notorious heretic Fr. Lawrence Joseph Riley, A.B. S.T.L. Imprimatur: + Ricardus Jacobus Cushing, D.D., May 7, 1948, The Catholic University of America Press. Chap. 2, art. 1, sec. 3, p. 52.

<sup>5</sup> Chap. 2, art. 1, sec. 3, p. 52; chap. 2, art. 3, p. 94.