

Catechism Excerpt 1: On Revelation, Infallibility, Dogmas, Heresy, and Schism

From *The Catholic Catechism*¹

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¹ This catechism is not yet completed. When it is, the excerpts will be removed since they will all be contained in the book titled *The Catholic Catechism*, which will serve as a Profession of Faith or abjuration.

Supernatural revelation and infallibility

1. Supernatural revelations are God's teachings and decrees given to mankind by way of his Church, which during the Old Covenant era was the Church of Adam, Noe, Abraham, and Moses; and during the New Covenant era is the Catholic Church.
2. Supernatural revelations deal with faith, morals, disciplinary laws, and governmental laws.
3. Supernatural revelations are recorded in the Bible and non-biblical sources of the Church.
4. God can reveal things to men anytime he pleases. Hence supernatural revelations did not end with the death of the last Apostle and thus are ongoing.
5. While supernatural revelations tell men what God's teachings and decrees say, they do not infallibly tell men what they mean. Hence God gave his Church the charism of infallibility to infallibly define the meaning of his supernatural revelations.
6. And it is the Church that infallibly decrees which so-called supernatural revelations are true and thus from God or false and thus from the Devil or men.

Infallibility, dogmas, heresies, and heretics

7. God gave his Catholic Church the authority to infallibly teach, decree, and judge things that deal with faith and morals. St. Paul says, "*The [Catholic] Church [is] the pillar and ground of the truth.*" (1 Tim. 3:15) This would not be true unless there is one Church that infallibly teaches the truth.
8. The Catholic Church's infallible teachings, decrees, and judgments consist of infallible definitions and infallible condemnations. They consist of the following:
 - a) Infallible definitions of truths that deal with faith or morals (dogmas).
 - b) Infallible condemnations of falsehoods that deal with faith or morals (idolatries or heresies).
 - c) Infallible condemnations of sins against the unity of the Church (schisms).
 - d) Infallible condemnations of sinners either as idolaters, apostates, formal heretics, formal schismatics, or immoral. These are known as infallible condemnatory judgments.
9. Opinions that oppose dogmas are known as idolatries or heresies.
10. Hence a dogma can be defined in two ways, either in a positive way by an infallible definition or in a negative way by condemning the opinion that opposes the dogma. For example, the dogma that the Incarnate Jesus is God and man can be defined in the following ways:
 - a) In a positive way: "The Incarnate Jesus is God and man." The opposite of this is the heresy that "The Incarnate Jesus is only man and thus not also God" or the heresy that "The Incarnate Jesus is God and not also man."
 - b) In a negative way: "If anyone believes that the Incarnate Jesus is only man but not also God, let him be anathema." Or "It is heresy to believe that the Incarnate Jesus is only man and thus not also God." The opposite of this is the dogma that "The Incarnate Jesus is God and man."
11. Hence dogmas of the magisterium consist of dogmas that were defined either in a positive way or in a negative way; that is, dogmas that have been infallibly defined and dogmas that oppose heresies that have been infallibly condemned.
12. Infallible condemnations of sinners are also dogmas of the magisterium because they deal with the faith or morals of the sinner and are infallible historical facts. For example,
 - a) Papal judgments that say, "If anyone does not condemn Arius as a heretic, let him be anathema"; or "If anyone does not condemn Arius as a heretic, he is cast out of the Church"; or "We decree that Arius is a heretic." Hence it is a dogma that Arius is a formal heretic.
13. The full deposit of the Catholic faith, then, consists of all the Catholic Church's infallible definitions and infallible condemnations.

The magisterium

14. There are only three ways by which infallible definitions and condemnations are made:

- a) by the ordinary magisterium
- b) by the solemn magisterium
- c) by the natural magisterium

The ordinary magisterium

15. The ordinary magisterium is all the teachings and decrees of the unanimous consensus of the Church Fathers on faith and morals, which consist of infallible definitions and infallible condemnations. These teachings are infallible and are known as ordinary magisterium dogmas and ordinary magisterium condemnations. For example,
 - a) It is an ordinary magisterium dogma when all the Church Fathers teach the same thing regarding a topic on faith or morals.
 - b) It is an ordinary magisterium condemnation when all the Church Fathers condemn the same thing regarding a topic on faith or morals.
16. The Church Fathers were the orthodox teachers during the Old Testament era and the New Testament era until no later than the 7th century AD.
17. The first Church Fathers during the New Testament era were the Apostles and disciples of Jesus.
18. All the ordinary magisterium dogmas and condemnations of the New Testament era were first infallibly promulgated by Jesus' Apostles and disciples in AD 33 on Pentecost Day and handed down to the following Church Fathers. That does not mean that all the ordinary magisterium dogmas were taught on that day but only that all the Apostles believed in them.

The solemn magisterium

19. The solemn magisterium is all the infallible papal teachings, decrees, and judgments regarding faith and morals, which consist of infallible papal definitions and infallible papal condemnations. They are known as solemn magisterium dogmas and solemn magisterium condemnations. For example,
 - a) Solemn magisterium dogma: "The Incarnate Jesus is God and Man."
 - b) Solemn magisterium condemnation: "Anyone who believes that the Incarnate Jesus is only man and thus not also God, let him be anathema."
 - c) Solemn magisterium condemnation: "Anyone who does not condemn Arius as a heretic, let him be anathema."
20. Some solemn magisterium dogmas and condemnations are also ordinary magisterium dogmas and condemnations. For example,
 - a) The dogmas that there is only one God, God exists in three divine Persons, God the Son took on human nature (the Incarnation), and Mary is ever virgin.
 - b) The heresies that the Incarnate Jesus is only man and thus not also God, and that Mary is not ever virgin.
21. Some solemn magisterium dogmas and condemnations belong only to the solemn magisterium and thus do not also belong to the ordinary magisterium. Hence they were first infallibly taught or decreed at one point or another in the history of the Church according to the circumstances. Thus God gives the Church new dogmas and new infallible condemnations according to the circumstances of when men are able to bear them and when the need arises, provided the popes infallibly teach or decree them when they should. Speaking to the apostles, Jesus said, "*I have yet many things to say to you: but you cannot bear them now. But when he, the Spirit of truth, is come, he will teach you all truth.*" (Jn. 16:12-13) For example,
 - a) The first Church Fathers of the Catholic Church (the Apostles and Disciples of Christ) were not unanimous about the necessity or non-necessity of circumcision for salvation during the New Covenant era. Hence the dogma of the non-necessity of circumcision during the New Covenant era is not an ordinary magisterium dogma. However, it is a solemn magisterium dogma because it

was first infallibly defined circa AD 50 by Pope St. Peter at the Council of Jerusalem and thus was made a solemn magisterium dogma.

- b) The dogma that baptisms outside the Catholic Church are valid but illegal, which was first infallibly defined in 325 at the First Council of Nicea.²
- c) The dogma that Arius is a formal heretic.

The promulgation of the ordinary magisterium and the solemn magisterium

- 22. The solemn magisterium and the ordinary magisterium of the Catholic Church were created by Jesus Christ and promulgated by the Holy Spirit speaking through the twelve Apostles on Pentecost Day in AD 33. That does not mean that all the ordinary magisterium dogmas were taught on that day but only that all the Apostles believed in them.
- 23. The ordinary magisterium was promulgated and used (exercised) before the solemn magisterium. On Pentecost Day in AD 33, the dogma of the ordinary magisterium was first promulgated and then the ordinary magisterium promulgated the dogma of the solemn magisterium, of papal infallibility, all occurring on Pentecost Day.
- 24. Whereas all the ordinary magisterium teachings and decrees were promulgated on Pentecost Day in AD 33, the first solemn magisterium teaching or decree, to my knowledge, was made and promulgated circa AD 50 when Pope St. Peter infallibly defined the non-necessity of circumcision for salvation.
- 25. While the dogma of the ordinary magisterium was an ordinary magisterium dogma from Pentecost Day in AD 33, it was not also a solemn magisterium dogma, to my knowledge, until AD 451.
 - a) From the information I have, Pope St. Leo the Great, in 451 at the Council of Chalcedon, was the first pope to infallibly define the dogma of the ordinary magisterium and thus make it also a solemn magisterium dogma. At which point forward, this dogma belonged to both the ordinary magisterium and the solemn magisterium.
- 26. While the dogma of the solemn magisterium (of papal infallibility) was an ordinary magisterium dogma from Pentecost Day in AD 33, it was not also a solemn magisterium dogma, to my knowledge, until AD 517.
 - a) From the information I have, Pope St. Hormisdas, in 517 in his profession of faith titled *Libellus Professionis Fidei*, was the first pope to infallibly define the dogma of the solemn magisterium. At which point forward, this dogma belonged to both the ordinary magisterium and the solemn magisterium.

The natural magisterium

- 27. The natural magisterium is the natural law which is in the hearts of all men.
- 28. All men know not only the natural laws but also the infallible meaning of them and thus without the need of being taught about them and the meaning of them from an external source.
- 29. Some natural laws are known by instinct and reason, and all the others are known only by reason.
 - a) Some natural laws that are known by instinct and reason are that adultery and homosexuality are evil.
 - b) Some natural-law dogmas that are known by reason only are that there is only one God who rewards good and punishes evil, that God has always existed, that God is all knowing and all powerful, and that all false gods and false religions are false and thus evil.
- 30. All natural-law dogmas also belong to the ordinary magisterium.
- 31. Natural-law dogmas can also become solemn magisterium dogmas by infallible papal teachings or decrees, such as when many people are violating the natural law and the pope wants to bring it to their attention.

² It was an ordinary and a solemn magisterium dogma that these baptisms were illegal. The dispute was over validity.

- a) For example, the last seven commandments of the Ten Commandments are moral dogmas that belong to the natural magisterium by way of the law in the heart, and to the solemn magisterium by way of the Ten Commandments given to Moses. Hence those who violate one of these commandments are doubly guilty for violating a natural-law dogma and a solemn magisterium dogma.
32. All the basic dogmas concerning morals are natural-law dogmas.
33. Deeper dogmas concerning morals are not natural-law dogmas and thus must be learned from an external source, either from the ordinary magisterium or from the solemn magisterium.
- a) For example, moral questions that arise due to modern science, medicine, and other new discoveries are subject matter for deeper dogmas concerning the moral law.

Heresies regarding who has the charism of infallibility

34. It is heresy to believe that any person, or persons, or any other thing has the charism of infallibility other than the pope (solemn magisterium), the unanimous consensus of the Church Fathers (ordinary magisterium), and the law in the heart (natural magisterium). Hence beware of the following heresies:
- a) The heresy of Conciliarism, which states that cardinals or bishops in council have power over the pope in ruling the Church and thus in making infallible definitions, infallible condemnations, disciplinary laws, or governmental laws. This heresy has cardinals or bishops in council ruling the pope and thus the Catholic Church and teaching infallibly instead of the pope. And it takes away the popes' supreme power in making disciplinary and governmental laws. While bishops can make disciplinary and governmental laws in their own location, the pope has the supreme power to reject, abolish, or modify these laws.
 - b) The heresy of Collegiality, which states that a pope's laws need to be ratified by Cardinals or bishops in order to become binding. Hence this heresy has an oligarchy of men as the ultimate lawmaker instead of the pope.
 - c) The heresy that a Consensus of Theologians is infallible, which teaches that theologians other than the Church Fathers have the charism of infallibility and thus can make infallible teachings and decrees. This heresy was introduced to replace the unanimous consensus of the Church Father with the unanimous consensus of theologians, which in turn allowed many heresies to enter in, especially by the scholastics.

Conditions of papal infallibility

35. The pope has the charism of infallibility, which means that he can infallibly teach, decree, and judge on topics that deal with faith and morals; that is, on topics that deal with the Catholic faith.
36. The pope uses his charism of infallibility when he makes infallible definitions or infallible condemnations.
37. All the infallible papal teachings and decrees that thus belong to the solemn magisterium consist of the following:
- a) Papally approved professions of faith (such as Creeds). No anathemas are necessary for infallibility.
 - b) Papally approved abjurations in the parts that deal with faith or morals. No anathemas are necessary for infallibility.
 - c) Papally approved council teachings and decrees that deal with faith or morals. It does not matter what kind of council it is—ecumenical, general, or local. No anathemas are necessary for infallibility. And the pope or papal legates do not need to call or preside over the council. The pope only needs to approve the teachings and decrees in the council to make them infallible.
 - d) Personal papal teachings, decrees, and judgments on faith or morals with anathemas attached to those who do not believe them. Hence these require anathemas for infallibility.
38. Popes make infallible teachings and decrees for the following reasons:

- a) To infallibly settle a legitimate dispute over an allowable opinion regarding faith or morals either by infallibly defining it or infallibly condemning it, at which point it would become a dogma or a heresy for the first time.
- b) To infallibly uphold a natural-law dogma or an ordinary magisterium dogma when it is significantly doubted, denied, or violated, at which point the dogma would also become part of the solemn magisterium for the first time unless a previous pope had already made it part of the solemn magisterium.
- c) To infallibly uphold a solemn magisterium dogma by re-infallibly teaching or decreeing it when it is significantly doubted, denied, or violated.
- d) To infallibly condemn sinners in order to protect the reputation of the Catholic Church, preserve the faith, protect Catholics, warn others, and prevent scandal.

Kinds of councils

39. There are three kinds of Catholic councils, also known as synods:

- a) Ecumenical councils (also known as Universal Councils), in which bishops from the West and the East attend the council.
- b) General councils, in which bishops only of the West or only of the East attend the council.
- c) Local councils, in which bishops of only a specific location attend the council.

A pope can infallibly judge sinners but not saints

40. A pope's infallible condemnation of idolaters, apostates, heretics, schismatics, and other sinners pertains to the integrity of the Catholic faith.

41. However, a pope cannot infallibly judge the holiness of a person and thus infallibly judge who is a saint because he cannot read hearts in which some may be guilty of hidden sins. Whereas, the sins of notorious sinners are manifest and thus a pope can infallibly judge and condemn notorious sinners. "*Some men's sins are manifest, going before to judgment, and some men they follow after.*" (1 Tim. 5:24)

- a) While the canonization of saints by popes is a good thing, it is not infallible. Hence men cannot have infallible certainty that a canonized saint is truly a saint. The most certainty that one can have that a canonized saint is a saint is moral certainty, which means that one is certain based upon all of the available evidence but not infallibly certain because of the possibility of hidden evidence or motives that prove that the person could not be a saint. The moral certainty that a canonized saint is a saint is based upon all of the available evidence that shows that the apparent saint held the Catholic faith, led a holy life, bore good fruits, and did miracles. However, there is always the possibility of hidden evidence and motives that would prove the person to be a heretic or immoral and hence not a saint. And thus the miracles attributed to this apparent saint were from the Devil or based on false testimony.

42. The only saints that are infallibly known to be saints are those mentioned in the Bible as being saved or of the elect. Such as when Jesus said, "*I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven.*" (Mt. 8:11)

A pope can teach heresy in his fallible capacity

43. When a pope is not using his charism of infallibility and thus not making infallible definitions or infallible condemnations, his teachings, decrees, and judgments are fallible and thus can be heretical or otherwise erroneous. For example,

- a) Pope Liberius culpably fell into the Arian heresy³ and thus lost his office.
- b) Pope Anastasius II culpably fell into the Acacian schism and Monophysite⁴ heresy by sins of omission and association and thus lost his office.

³ This heresy teaches that the Incarnate Jesus is only human and thus not also God.

⁴ This heresy teaches that the Incarnate Jesus Christ does not have two natures but only one nature, a divine nature. Hence it denies the dogma that the Incarnate Jesus has two natures, a divine nature and a human nature.

- c) Pope Honorius culpably fell into the Monothelite⁵ heresy and thus lost his office.

Infallible laws vs. non-infallible laws

44. Laws are either infallible or non-infallible.
45. Infallible laws are infallible definitions and infallible condemnations regarding faith and morals and hence cannot be modified or abolished. Therefore, infallible laws are intrinsically lawful and thus can never go from being lawful to unlawful. The following are examples of infallible laws:
- a) All the historical facts in the Bible; such as, there was a flood in the days of Noe, God gave Moses the Ten Commandments, the Incarnation, and the Passion and death of Christ.
 - b) All the infallible definitions, all of which deal with the faith and morals, which include the essential parts of the sacraments.
 - c) All the infallible condemnations, all of which deal with faith or morals.
46. Non-infallible laws are not infallible and thus can be modified or abolished. Hence non-infallible laws are not intrinsically lawful and thus can go from being lawful to unlawful and from good to sinful, or from unlawful to lawful and from sinful to good. They consist of disciplinary laws and governmental laws. The following are examples of non-infallible laws:
- a) The laws under the Old Covenant that declared pork unclean, and the ban on eating it. Under the New Covenant these laws were abolished and thus pork was declared clean and eatable. Hence eating pork went from being unlawful and sinful under the Old Covenant to lawful and good under the New Covenant.
 - b) Animal sacrifices, circumcision, and the other rituals and ceremonies during the Old Covenant era were lawful and good. However, these laws were abolished during the New Covenant era and thus went from being lawful and good to unlawful and eventually sinful.⁶
 - c) The law under the Old Covenant and for some time under the New Covenant that allowed priests to be married is a disciplinary law because it can be modified or abolished. Indeed, during the New Covenant era, the Catholic Church has modified or abolished laws that allow priests to be married.
 - d) Laws regulating divorce and remarriage can be modified or abolished and thus are disciplinary laws. Indeed, the laws allowing divorce and remarriage were more liberal under the Old Covenant than under the New Covenant.
47. Even though the historical fact of a disciplinary law is a dogma, the law itself is not a dogma but a disciplinary law. For example,
- a) Even though it is a historical fact and thus a dogma that pork was unclean and uneatable under the Old Covenant, the law itself was a disciplinary law. While the fact of the law is a dogma, the law itself is a disciplinary law. The historical fact (the dogma) could be worded as follows: "It is a dogma that the law declaring pork as unclean and uneatable was a disciplinary law under the Old Covenant."

Papal disciplinary and governmental laws

48. Papal disciplinary laws and governmental laws are not infallible because they do not deal with faith or morals. Hence they can be erroneous, sinful, or otherwise harmful.
- a) Any such law that is erroneous or sinful is invalid (null and void).
 - b) Any such law that is harmful to most of the Catholics who are bound by the law is invalid (null and void).

⁵ This heresy teaches that the Incarnate Jesus has only one will instead of two wills. The dogma is the Incarnate Jesus Christ has two wills, a divine will and a human will. If this were not true, then he would not really have two natures, a divine nature and a human nature.

⁶ Although these laws were abolished when Christ died on the Cross, they did not become sinful until after the gospel was sufficiently promulgated, which according to the common opinion was when the Temple fell in AD 70.

- c) However, any such law that is harmful to only a few Catholics who are bound to it is not invalid (null and void) and thus is legal (valid). But the Catholics who would be harmed by the law under a particular circumstance are exempted from the law either by a dispensation or by epikeia.

Mixed laws

- 49. Some laws can be partly infallible and partly disciplinary or governmental. The parts that are infallible can never be abolished or modified, whereas the other parts can. For example,
 - a) The matter and form for valid baptism are infallible, while other parts of the baptism ritual are disciplinary laws.⁷

Some dogmas and heresies can be obscure or taken out of context

- 50. Dogmas are everlasting truths, and heresies are everlasting falsehoods. Therefore they can never evolve or be modified or abolished. Hence the meaning of a dogma or heresy always remains the same.
- 51. However, the meaning of some dogmas and heresies can be obscure or easily taken out of context, in which case only a pope can infallibly clear up the obscurity or infallibly teach the correct context.

Some dogmas cannot be understood by human reason

- 52. Some dogmas can be understood by human reason and some cannot because they are above human reason and thus can only be believed by faith alone. *“For many things are shewn to thee above the understanding of men.”* (Eccus. 3:25)
- 53. However, all dogmas must be believed first and foremost by faith and thus regardless if one understands them by reason.

Divine, angelic, and human sciences

- 54. There are some things only God knows, which can be called divine science. And there are some things angels know but not humans, which can be called angelic science. And there are some things humans know, which can be called human science, which is the lowest level of science.

There are three ranks of dogmas

- 55. There are three ranks of dogmas: basic dogmas, secondary dogmas, and deeper dogmas:
 - a) Basic dogmas must be known and believed by all the faithful as a necessity for membership in the Catholic Church.
 - b) Secondary dogmas must be known and believed by bishops, priests, deacons, and theologians. And they must be known and believed by laymen if time and circumstance permit.
 - c) All the dogmas that are not basic or secondary dogmas are deeper dogmas.
 - d) Deeper dogmas that belong to the solemn magisterium must be known and believed by popes, cardinals, bishops, and theologians. However, deeper dogmas that belong only to the ordinary magisterium do not have to be known by any Catholic unless the circumstances require it.
- 56. However, once a dogma (be it a basic, secondary, or deeper dogma) is taught to any Catholic, he is bound to believe it under pain of becoming a formal heretic.
- 57. A Catholic also becomes a formal heretic for refusing to learn about a dogma (be it a basic, secondary, or deeper dogma) when the situation requires him to learn about it and he makes no effort to do so. His culpable ignorance of the dogma is known as affected ignorance, a deliberately fostered ignorance.

⁷ The matter is water poured over the flesh. The form is the words “I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit,” which are recited while the water is poured over the flesh.

1. Basic dogmas

All the basic dogmas must be known and believed in order to be a member of the Catholic Church

58. All the basic dogmas must be known and believed in order to be a member of the Catholic Church.⁸ Hence these dogmas must be known and believed before one can enter the Catholic Church either by baptism or abjuration. A so-called member of the Catholic Church who does not know or believe a basic dogma is not a member of the Catholic Church and thus is outside the Catholic Church until he knows and believes all the basic dogmas. Basic dogmas consist of natural-law basic dogmas and non-natural-law basic dogmas.

Natural-law basic dogmas

59. The natural law is in the hearts of all men. God implants the natural law in their hearts at the instant their souls are created.
60. Hence all men know all the natural-law dogmas even though some men may ignore them or choose to not believe in or obey them.
61. The natural laws consist of all the basic dogmas of morality and some basic dogmas of faith.
62. Some natural laws are known by instinct and reason, and all the others are known only by reason.
63. By God's grace, the natural law in their heart, and reason, all men know some basic dogmas regarding faith, such as the following:
- a) There is only one God who rewards the just and punishes the wicked.
 - b) God has always existed and thus had no beginning.
 - c) God is all powerful, all knowing, all good, all holy, all just, and merciful.
 - d) God created all things.
 - e) God creates things out of nothing.
 - f) Because there is only one true God, there can be only one true Church, one true faith, and thus one true religion.
 - g) All false gods and false religions contain obvious falsehoods which all men can detect by God's grace and their reason and thus even without the knowledge of the true religion.
 - h) Man has a soul and a body and both were created by God and thus both did not always exist.
 - i) Men have freewill because they can choose to believe or do something or not.
 - j) Men, by their own fault, are corrupt, evil, sinful, and defective.
 - k) There are evil men and good men. Evil men who die go to an evil place, and good men who die go to a good place.
 - l) Men know that there are things they cannot discover by the natural law and thus must be learned from external sources.
 - m) Men know that there are some things they can never understand by human reason.
 - n) Men know that there are some things that are impossible for them to even know.
64. By the natural law in their heart, all men know all the basic dogmas of morals. What follows is a list of a few, all of which can be known by reason and instinct:
- a) Murder is evil.
 - b) Adultery is evil.
 - c) Homosexuality, bestiality, and transgenderism are evil.

⁸ Infants and others who never had the use of reason get their faith and thus belief in all the basic dogmas by the manifest intention of their parents, guardians, or sponsors for them to believe in the Catholic faith; to believe in the basic dogmas in order to be members of the Catholic Church.

- d) Abortion is evil.
- e) Stealing is evil.
- f) Lying is evil.
- g) Obedience must be given to lawful superiors. Hence wives must obey their husbands; children must obey their parents; citizens must obey their civil authorities; workers must obey their bosses; students must obey their teachers; soldiers must obey their military superiors; sports players must obey their coaches, etc.
- h) Obedience is not due to superiors when they command something sinful.
- i) Love and care for one's own family is good.
- j) Helping the poor and sick is good.
- k) Judging, denouncing, and punishing evildoers and other lawbreakers are good things.

Non-natural-law basic dogmas

- 65. Non-natural-law dogmas can only be known from an external source, such as by hearing or reading about them. What follows are *all* the non-natural- law basic dogmas:
- 66. The dogmas in the Apostles' Creed, which state that "I believe in God the Father almighty and in Jesus Christ his only Son our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into the underworld; the third day he rose from the dead; he ascended into heaven, and sitteth at the right hand of God the Father almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen."
- 67. The dogma of the Most Holy Trinity, which states that there is one God in three Divine Persons: God the Father, God the Son, and God the Holy Spirit. Even though each of the three Divine Persons is God, there is only one God. As God, each Divine Person is uncreated, unmade, and eternal and thus always existed and will always exist. (Just remember 3 in 1: 3 Divine Persons in 1 God.)
- 68. The dogma of the Incarnation, which states that God the Son, Jesus Christ, became man in the womb of the Virgin Mary. Hence since the Incarnation, Jesus Christ is both God and man and thus has two natures, the nature of God from all eternity and the nature of man from the Blessed Virgin Mary. Therefore since the Incarnation, Jesus Christ is one Divine Person, as he always was, but now with two natures, a divine nature, which he always had, and now a human nature. (Just remember 2 in 1: 2 natures in 1 Divine Person.)
- 69. The dogma that the Catholic God, Church, and faith are the one and only true God, Church, and faith.
- 70. The dogma that only members of the Catholic Church can be in the way of salvation, as this has to be one of the main motives for wanting to be a member of the Catholic Church.
- 71. The dogma that men who do not profess belief in the Catholic faith or who adhere to non-Catholic religions, sects, or churches or to no religion are not Catholic and are sons of the Devil and thus not children of God. This also applies to nominal Catholics who belong to nominal Catholic churches.
- 72. The dogma that Satan is the father and author of all evil and thus of all sins.
- 73. Catholics are banned under pain of idolatry, heresy, or schism from being in religious communion with non-Catholics and thus from performing religious acts with non-Catholics.
- 74. The dogmas and one allowable opinion regarding original sin are as follows:
 - a) Our first parents, Adam and Eve, committed the original sin.
 - b) All humans inherit original sin, except Jesus (which is a dogma) and Mary (which is an allowable opinion⁹).
 - c) Original sin is a deadly sin in the soul and thus places men in a state of damnation and makes them children of the Devil.

⁹ The doctrine that Mary was not guilty of any sin is an allowable opinion and not a dogma because Pius IX, who would have infallibly defined it, was an apostate antipope and thus his decree was null and void. Look for the next true pope to infallibly define it.

- d) Some consequences of original sin are pain and suffering to the body and mind, and eventual death to the body.
 - e) Even after original sin and the punishment due to sin are remitted in the soul, the consequences of original sin still remain in the body and are known as the concupiscence of the flesh.
75. The sacrament of baptism when worthily administered and received makes one a member of the Catholic Church and remits all sins and the punishment due to sins. However, it is a secondary dogma that baptism bestows the indelible mark.

2. Secondary dogmas

76. Secondary dogmas must be known and believed by bishops, priests, deacons, and theologians.
77. Secondary dogmas must be known and believed by laymen if time and circumstance permit.
78. Some secondary dogmas are as follows:
- a) The dogmas regarding the sacraments except for baptism. Some dogmas regarding the sacrament of baptism are basic dogmas.
 - b) Purgatory is a place where members of the Catholic Church go who died in a state of grace but guilty of venial sin or have not yet expiated all the punishment due to their sins. Once their venial sins and punishment due to their sins are remitted, they enter heaven.
 - c) The necessity of penance for salvation
 - d) Damned angels and damned humans remain in the hell of the damned forever and thus will never get out and enter heaven.
 - e) The Old Covenant ended and was replaced by the New Covenant when Christ died on the Cross.

3. Deeper dogmas

79. Some deeper dogmas belong to the solemn magisterium and thus were infallibly taught or decreed by popes. For example,
- a) Circumcision is not necessary for salvation under the New Covenant.
 - b) Jesus Christ has two wills, a divine will and a human will.
 - c) A pope can infallibly judge sinners.
80. Some deeper dogmas belong only to the ordinary magisterium. For example,
- a) Most historical facts in the Bible; such as the names of the twelve tribes of Israel, the twelve Apostles, and Noe's sons; and that Moses killed Israelites at the bottom of Mount Sinai.
 - b) The soul is created within its body sometime after the body is conceived.¹⁰

Allowable opinions

81. Doctrines on faith or morals that are not infallible (that are not dogmas or heresies) are allowable opinions and thus can be true or false. Because they have not been infallibly defined or infallibly condemned, Catholics are free to believe or not believe them. They can hold what they believe to be the most probable opinion.
82. Probabilism (which means holding the most probable opinion) can only be used with allowable opinions on faith and morals and with disciplinary and governmental laws.
83. Hence probabilism used with dogmas or heresies is heretical probabilism because it reduces dogmas and heresies to allowable opinions.

¹⁰ See RJMI book *Life Begins in the Womb*.

- a) Hence heretical probabilism allows one to deny or doubt a dogma or hold a heresy as long as one can produce a so-called Catholic theologian who presents the dogma or heresy only as an allowable opinion and thus not as a dogma or heresy.

Invalid and heretical censures

- 84. A doctrine on faith or morals is either a dogma, a heresy, or an allowable opinion.
- 85. Beware, then, of the heresy which teaches that a doctrine regarding faith or morals can be neither a dogma, nor a heresy, nor an allowable opinion and thus is something else.
- 86. According to this heresy, so-called popes and other prelates invalidly bind Catholics to believe certain doctrines that are not dogmas or to condemn certain doctrines as heresy that are not heresy. They do so by inventing unjust, invalid, illogical, and heretical censures. For example,
 - a) Censures that declare a doctrine to be erroneous but not heretical; or close to heresy; or rash but not heretical; or odious but not heretical.
- 87. If a doctrine has *not* been infallibly condemned as heretical or infallibly defined as true, then it can be held by Catholics no matter how many agree with it or how odious it may be.
- 88. If a pope is certain that an allowable opinion on faith or morals is erroneous, all he has to do is infallibly condemn it as heresy. If a pope is not willing to do this, then he himself is not certain that the opinion is erroneous or close to heresy or rash or odious and thus has no valid right to bind others to his non-infallible opinion when he himself is not certain enough to infallibly condemn it as heresy.
- 89. If a pope is certain that an allowable opinion on faith or morals is true, then all he has to do is infallibly define it and thus make it a dogma. If he does not do this, then he is not certain that it is true. Hence he cannot validly bind Catholics to hold a doctrine that he himself is not willing to infallibly define and thus make a dogma.
- 90. While an allowable opinion can be shown to lead to heresy, it is not heretical but only its heretical conclusion is. Hence a theologian who sees that an allowable opinion leads to heresy must not accept the heretical conclusion or else he will become a heretic. Instead, he must search for a theology that does not lead to heresy or he must change his opinion if he cannot find a theology that does not lead to heresy. This is part of the process of coming to the truth or to error regarding allowable opinions.

Heresy and heretics

- 91. Heresy is the doubt or denial of a dogma.
- 92. A heretic is a baptized person who doubts or denies a dogma in thought, word, or deed.
- 93. There are two kinds of heretics: formal heretics and material heretics:
 - a) Formal heretics are guilty of the mortal sin of heresy because their doubt or denial of a dogma is culpable.
 - b) Material heretics are not guilty of the mortal sin of heresy because their doubt or denial of a dogma is inculpable.
- 94. Formal heretics are unbelievers and thus not Catholic. They are under an automatic major excommunication the instant they were guilty of the mortal sin of heresy. Hence they are not only outside the Catholic Church, but they also do not adhere to the Catholic Church.
- 95. A material heretic is a believer and thus Catholic. And he is of the faithful and thus a member of the Catholic Church.
- 96. A baptized man who doubts or denies a natural-law dogma is always culpable and thus guilty and hence is a formal heretic because he cannot be excused for ignorance because the natural law is in the hearts of all men.
- 97. The obligation of members of the Catholic Church to know and believe in dogmas depends upon their position and rank in the Church. The higher the position or rank, the more responsible they are to know and believe in dogmas. *“Unto whomsoever much is given, of him much shall be required; and to whom they have committed much, of him they will demand the more.”* (Lk. 12:48) The obligation is as follows:

- a) All of the faithful (members of the Catholic Church) are obliged to know and believe in all the basic dogmas with no excuses for ignorance. Hence, a so-called member of the Catholic Church who doubts or denies a basic dogma is a formal heretic.
 - b) Simple laymen are only obliged to know and believe the secondary dogmas and deeper dogmas if the circumstances permit. Therefore, if they doubt or deny a secondary dogma or deeper dogma, they are presumed material heretics until their guilt or innocence due to inculpable ignorance is proved.
 - c) Deacons and simple priests are obliged to know and believe in the secondary dogmas. Therefore, if they doubt or deny a secondary dogma, they are presumed formal heretics until their guilt or innocence due to inculpable ignorance is proved. However, they are only obliged to know and believe in the deeper dogmas if the circumstances permit. Hence if they doubt or deny a deeper dogma, they are presumed material heretics until their guilt or innocence due to inculpable ignorance is proved.
 - d) Popes, cardinals, bishops, and theologians are obliged to know and believe in the secondary dogmas and the deeper dogmas that have been infallibly defined by the solemn magisterium. Therefore, if they doubt or deny any of these dogmas, they are presumed formal heretics. However, they are only obliged to know and believe in deeper dogmas that have only been infallibly defined by the ordinary magisterium if circumstances permit. Therefore, if they doubt or deny a deeper dogma that has only been infallibly defined by the ordinary magisterium, they are presumed material heretics until their guilt or innocence due to inculpable ignorance is proved.
98. Presumed formal heretics are to be treated as formal heretics until it is certain that they are either formal heretics or material heretics. To be treated as a formal heretic, the heretic is presumed to be under a major excommunication and thus presumed to be non-Catholic. Hence all the penalties that apply to formal heretics are presumed to apply to presumed formal heretics.
99. Presumed material heretics are to be treated as material heretics until it is certain that they are either formal heretics or material heretics. Hence they are to be treated as material heretics and thus are presumed to be of the faithful and thus presumed to not be under a major excommunication. Once culpability or non-culpability is proved, then there is no longer presumption but fact. Hence it is then certain that the offender is either a formal heretic or was a material heretic.
100. The faithful who have access to a presumed material heretic in their own religious community or other local are obliged to show him the dogma he doubts or denies and tell him he must abjure the heresy and profess the dogma that opposes the heresy. If he does not believe the dogma and thus still holds to his heresy, then it is certain that he is a formal heretic. If he believes the dogma and thus abjures his heresy and professes the dogma, then it is certain that he was a material heretic.
101. The faithful who willfully omit this above mentioned obligation become guilty of the heretic's heresy and thus are formal heretics and hence incur an automatic major excommunication, regardless if the heretic they did not admonish was a formal or material heretic. The fact that they know it is heresy and thus that the offender is a heretic and they did not condemn his heresy and denounce him as a heretic makes them formal heretics by sins of omission.
102. It is heresy to believe in thought, word, or deed that a sin is not a sin. This heresy denies the dogma that a sin is a sin. Hence those who do not believe that a sin is a sin and those who publicly flaunt their sin even if they believe it is a sin are heretics, the former by his thoughts or words and the latter by his deeds. For example,
- a) A so-called Catholic who believes that adultery is not a sin is a formal heretic by his thoughts and words. In this case, it is certain that he is a formal heretic and thus not a material heretic because the law in his heart tells him that adultery is a sin. Hence he is a formal heretic by his thoughts and words and thus is not Catholic.
 - b) A so-called Catholic who flaunts his sin of adultery in public is a formal heretic for encouraging the general public to believe that adultery is not a sin even if he believes that adultery is a sin. Hence he is a formal heretic by his deeds and thus is not Catholic.
103. A Catholic also becomes a formal heretic by his heretical deeds or omissions even if he does not believe in the heresy. For example,
- a) By performing a heretical act or joining a heretical sect while not believing in the heresy or sect. Such as, a so-called Catholic who offers up incense to a false god to save his life is an idolater

even if he does not believe in the false god; or a so-called Catholic who joins a heretical sect to save his life or avoid persecution or to become prosperous is a formal heretic even if he does not believe in the false sect and its heresies.

- b) By sins of omission when he knows that a heresy is heresy but does not sufficiently condemn it as heresy when he is obliged to; or when he knows that a person is a heretic but does not sufficiently denounce him as a heretic when he is obliged to.
- c) By sins of association when he is in religious communion with a person who he knows or should know is an idolater or a formal heretic. One should know that a person is a heretic if he has good reason to suspect that the person may be a heretic but does not question him because he either wants to remain in religious communion with him or he fears persecution or fears the loss of friendship. This is called affected ignorance and is a culpable ignorance.

Schism and schismatics

104. Schism is an offense against the unity of the Catholic Church.

105. Baptized persons can fall into schism and thus be schismatics for the following reasons:

- a) For adhering to a non-Catholic sect, church, or religion (such as Protestants, Anglicans, and the Russian and Greek Orthodox).
- b) For adhering to no sect, church, or religion.
- c) For not being in submission to one or more of the Catholic Church's authorities.
- d) For being in submission to an antipope or any other apparent officeholder who does not hold the office, such as a local bishop.
- e) For refusing to be in religious communion with good members of the Catholic Church.

106. There are two kinds of schismatics: formal schismatics and material schismatics:

- a) A formal schismatic is guilty of the mortal sin of schism because his schism is culpable.
- b) A material schismatic is not guilty of the mortal sin of schism because his schism is inculpable.

107. Formal schismatics are guilty of the mortal sin of schism for one or more of the following reasons:

- a) For adhering to a non-Catholic sect, church, or religion (such as Protestant and Russian and Greek Orthodox churches and religions or nominal Catholic churches); or for adhering to no sect, church, or religion. Inculpable ignorance cannot excuse in this case because it cannot give them what they need to be saved; that is, unity with and membership in the true Catholic Church.
- b) For refusing to be in submission in word or deed to a person who they believe is the pope, their bishop, or their priest, even though he may be an antipope, illegal bishop, or illegal priest.
- c) For culpably being in submission to an antipope, illegal bishop, or illegal priest and thus for believing for no good reason that he is the true pope, legal Catholic bishop, or legal Catholic priest.
- d) For culpably refusing to be in religious communion with good members of the Catholic Church. They are culpable if they know or should know that the persons they refuse to be in religious communion with are good members.

108. Material schismatics are not guilty of the mortal sin of schism for one or more of the following reasons:

- a) For inculpably being in submission to an antipope, illegal bishop, or illegal priest and thus believing, in good faith, that he is the true pope, legal Catholic bishop, or legal Catholic priest.
- b) For inculpably refusing to be in religious communion with good members of the Catholic Church. They are inculpable if they have good reason to believe that the persons they refuse to be in religious communion with are not members of the Catholic Church, even though they are, such as members who in good faith are under different men who claim to be the pope.

109. Schismatics who profess to belong to the Catholic Church and who hold the Catholic faith and do not adhere to nominal Catholic churches or any other non-Catholic church and have not been sentenced as schismatics are

presumed material schismatics until culpability or inculpability is proved. All other schismatics are formal schismatics. (See Point 107 [a](#).)

110. A member of the Catholic Church who unjustly disobeys the pope, his bishop, or his priest commits a sin of immorality but not of schism unless he does not acknowledge in word and deed the authority of the pope, his bishop, or his priest and thus is not in submission to him, in which case he would be a schismatic.
111. A Catholic can also become a formal schismatic by his deeds and omissions even if he does not believe in the schism. For example,
 - a) By performing a schismatical act or joining a schismatical sect while not believing in the schism or the sect; such as, to save his life or to avoid persecution or to become prosperous.
 - b) By sins of omission when he knows that a schism is schism but does not sufficiently condemn it as schism when he is obliged to; or when he knows that a person is a schismatic but does not sufficiently denounce him as a schismatic when he is obliged to.
 - c) By sins of association when he is in religious communion with a person who he knows or should know is a schismatic.

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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