

Some other Heresies that Stem from the Salvation Heresy

By Richard Joseph Michael Ibranyi

I will only mention some of the heresies that stem from the salvation heresy. These heresies are so prevalent today that I need not give any evidence here. But in many of my other works I have plenty of evidence. For the evidence of these heresies and the dogmas that condemn them, see RJMI's book *Book of Evidence* and for the many other works see *RJMI Topic Index* and look under the appropriate heading.

The heresy of religious indifferentism

One evil effect of the salvation heresy is another heresy: the heresy of religious indifferentism in which false religions are no longer looked upon as false and evil or at least not as false and evil as they really are. After all, the salvation heresy states that men who believe in and practice false religions can be in the way of salvation and be saved. Hence false religions are either looked upon as not false and thus good; or, at least, not harmful to souls and thus can lead men to salvation. The result is that the Catholic Church and religion is just one of many Churches and religions in which one can be saved.

The heresy of syncretism (mixing the Catholic Church and faith with false Churches and faiths)

One evil effect of the heresy of religious indifferentism is another heresy: the heresy of syncretism, which is the mixing of the Catholic Church and faith with false Churches and religions. If men can be saved in all religions, then false Churches and religions can be looked upon with respect and even glorified instead of merely tolerated. While Catholics can tolerate false Churches and religions, they must also hate and condemn them. Hence they must not respect or glorify them. While Catholics must love all men and thus even all non-Catholics, they must hate all sins and thus hate all false Churches and religions.

The heresy of false ecumenism (religious communion with non-Catholics)

One evil effect of the heresy of syncretism is another heresy: the heresy of false ecumenism which states that Catholics can be in religious communion with non-Catholics. One example from the Meet the Press interview is as follows:

NBC News MEET THE PRESS, Tim Russert, Sunday, April 24, 2005, Transcript:

MR. RUSSERT: Jody Bottum, let me bring you into this on this very subject. John Allen, who's covered the papacy for a long time, wrote this about six years ago: 'In October of 1986, John Paul II assembled 200 leaders of the world's great religions in Assisi, Italy ...to be together and pray on behalf of peace. ... On that fall day in the birthplace of St. Francis, John Paul joined a circle with the Dalai Lama, Orthodox bishops, Hindu swamis and a Crow Indian medicine man in full feathered headdress, saying little but offering a powerful symbol of solidarity.'

The heresy that Catholics no longer need to evangelize non-Catholics

One evil effect of the salvation heresy, religious indifferentism, syncretism, and false ecumenism is another heresy: the heresy that Catholics no longer need to evangelize non-Catholics. And worse, instead of evangelizing them, they un-evangelized them by telling them they can be saved in their false Churches and religions.

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One result of one or more of these heresies is that so-called Catholics are no longer persecuted. I say, so-called Catholics because they are formal heretics and idolaters and thus not Catholic. They are nominal Catholics for holding any one of these heresies.

A main reason that nominal Catholics hold one or more of these heresies is to avoid persecution from non-Catholics or, at least, to avoid being alienated or shunned by them. They love the evil world more than they love God; that is, if they love God at all. Hence these nominal Catholics rest comfortably with non-Catholics in every aspect of their lives as they see no major differences between them. Hence they do not have the spirit of martyrdom. They rather love the evil world and do what is best for their physical life than to do what is best for their souls and be saved

“For whosoever will save his life, shall lose it; and whosoever shall lose his life for my sake and the gospel, shall save it. For what shall it profit a man if he gain the whole world and suffer the loss of his soul?” (Mk. 8:35-36)

Conversely, true Catholics know the major difference between Catholics and non-Catholics; that is, Catholics worship and believe in the one true God and know that the Catholic Church and faith are the only true Church and faith and thus all non-Catholics do not worship and believe in the one true God and thus all their Churches and religions are false. Hence true Catholics truly love God above all things and hate the evil world and all sin (which includes all the false Churches and religions). Therefore, they condemn all false gods, Churches, and religions and condemn non-Catholics and call them to conversion, precisely because they love them. As a result of all this, true Catholics are persecuted by this evil world and have the spirit of martyrdom:

“If the world hate you, know ye that it hath hated me before you. If you had been of the world, the world would love its own; but because you are not of the world, because I have chosen you out of the world, therefore the world hateth you.” (Jn. 15:18-19)

“Blessed shall you be when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Be glad in that day and rejoice; for behold, your reward is great in heaven. For according to these things did their fathers to the prophets.” (Lk. 6:22-23)

Even though William Walsh was an apostate, his following teaching is true in this regard:

Characters Of The Inquisition, apostate William Thomas Walsh, 1940: “Here on the last edge and in the twilight of the world, the stage is set for the reenactment of an ancient tragedy—or can it this time be a comedy? Here are all the actors who have appeared over and over again in that tragedy in Europe. Here we have most of the Freemasons of the world, most of the Jews, most of the gold and its masters; Parthians and Medes and Elamites—men gathered together from all nations under the sun, speaking one language, leading a common life; and among them heirs of all the isms and heresies that the Catholic Church has denounced throughout the centuries, and some millions of good [evil] bewildered folk who have ceased to believe much

in anything, and do not know what they believe, or whether anything be worth believing; and, scattered among these millions with their roots in such movements of the past, some twenty-five millions of Catholics.

“Now, either the Catholic body will come into sharp conflict with those about them, or they will not. If they do not, it will be the first time in history that the Mystical Body of Christ (and American Catholics, like all others are "cells" of that Body) has not aroused violent and unreasoning antagonism. This has been so uniformly a characteristic of the life of Christ and the life of the Catholic Church, that when persons calling themselves... Catholic do not meet with opposition, and strong opposition, one may well begin to wonder whether they are profoundly Christian and truly Catholic. Perhaps then it is a reflection upon us American Catholics that we have inspired so little antagonism (comparatively) thus far. Perhaps we have not been telling our neighbors the truth, the strong truth, the hard saying they will not like—that the real test of our republican experiment here must ultimately be whether it accepts or opposes the Church of Christ; that it must become either a Catholic state, or a slave state. A great many Catholics, influenced by the Protestant or Liberal environments in which they have lived, have sincerely and deliberately set out to propagate Christianity in such ways as never to arouse antagonism. They have compromised with [sinful] Socialism, they have compromised with the economic theory of history, they have overemphasized the importance of various material elements. It is a sad evidence of the lack of unity into which we have been betrayed when a Catholic justice of the Supreme Court can publicly proclaim that ‘Democracy’ is more important than religion; when a Catholic priest, who taught for some years at the Catholic University at Washington and has filled the country with his disciples, openly goes to address a Jewish Masonic lodge (though Catholics are still forbidden by Canon 2335 to cooperate with or condone Masonry in any way)—and this, according to the press, not to remind his hearers of their true home in the Church Catholic, but to confirm them in their sense of injured innocence; or when a Catholic journalist burns a little incense on the altar of the economic theory of history, or a Catholic college professor condones usury, or defends the Communist cause in Spain.

“Now all these gentlemen, these liberal broad-minded [nominal] Catholics, many of whom are teaching the next generation of American [nominal] Catholics, no doubt think they are doing a service to God in smoothing out our differences with others, and neglecting to utter the challenge which Christianity has uttered everywhere else in the world, until the opposition gnashed its teeth, and took up stones to cast. Perhaps they hope in this way to avert persecution, and gradually to bring about the conversion of the country they love to the true Faith. ...But if the history of Christianity teaches anything, it fairly cries out from the stones of desecrated and forsaken and stolen churches that if they have their way, they will do just the opposite to what they intend; and even worse. They will lead us, if we are foolish enough to follow them, to that abyss over which the English Catholics fell, one by one and family by family, in the Sixteenth Century. The English Catholics, a huge majority, were kept comparatively silent and inactive in the face of an intolerable but gradual oppression by a small rich crafty minority, in the hope that if they compromised on this point and that point, they would ultimately prevail, since they were more numerous, and had truth on their side. The result was the almost complete extinction of Catholicism in England for centuries—perhaps forever.

“...We are more like those earlier Catholics in the Roman Empire, greatly outnumbered, with neither the power nor the desire to use force or to play any political part save what our duty to the state demands; weak in the sight of this world, and therefore (if we are faithful) strong as only Christ is strong. Our one hope of winning, for their own good, the millions of unbelievers who surround us and lead a life increasingly at variance with ours (and increasingly miserable) is to

speak boldly the truth God has given us, in season and out of season, and to resolutely repel any pagan idea or custom that would be the opening wedge for the destruction of our faith. This will inevitably bring persecution upon us. What would be the effect, for example, if every Catholic told the truth about the old Manichean perversion called birth-control, wherever and whenever the subject came up? Undoubtedly the unpopularity with which we are now viewed (some ‘ministers of the gospel’ have denounced us as intolerant and backward in this regard) would be intensified to a fury which would make things very uncomfortable for us. But it was precisely by saying and doing what made others furious and themselves uncomfortable that the early Christians overcame the empire of the Caesars; and it is only by the same means that we shall overcome the empires of the [sinful] Socialists, whether they call themselves Democrats, Republicans, Communists, or what you please. If we are suspected, ostracized, insulted, starved, beaten, imprisoned, misrepresented, neglected, put to death in a thousand new ways—that is precisely our business as Christians; and it is a method that will prove as irresistible in the twentieth century as it was in the first and second. Or does any one imagine that here in America, as an unique exception, the servant shall be greater than his Lord ?”¹

“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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¹ c. vii, pp. 292-295.