

On Abjuration



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By

The Precious Blood of Jesus Christ,
The Grace of the God of the Holy Catholic Church,
The Mediation of the Blessed Virgin Mary,
Our Lady of Good Counsel and Crusher of Heretics,
The Protection of Saint Joseph, Patriarch of the Holy Family,
The Intercession of Saint Michael the Archangel
and the cooperation of

Richard Joseph Michael Ibranyi

To Jesus through Mary

*Júdica me, Deus, et discérne causam meam de gente non sancta:
ab hómine iníquo, et dolóso érué me*

Ad Majorem Dei Gloriam

“Everyone, therefore, that shall confess me before men,
I will also confess him before my Father who is in Heaven.
But he that shall deny me before men, I will also deny him before my Father who is in Heaven.”
(Matthew 10:32-33)

“You have not gone up to face the enemy [heresy and heretics, etc.], nor have you set up a wall [specific
abjuration or profession of faith] for the house of Israel,
to stand in battle in the day of the Lord.”
(Ezekiel 13:5)

“He that hideth his sins [does not abjure and confess], shall not prosper; but he that shall confess and
forsake them shall obtain mercy.”
(Proverbs 28:13)

“Try your own selves if you be in the faith, ...unless perhaps you be reprobates?”
(2 Corinthians 13:5)

“But prove all things; hold fast that which is good.”
(1 Thessalonians 5:21)

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The Necessity of Abjuration for Baptized Converts

It is a dogma of the Catholic Church that in order to enter the Catholic Church, baptized non-Catholics must abjure by rejecting and condemning all the heresies they held, the heretics and heretical sects they were in religious communion with (specifically or in general), and (in general) all the other heresies, heretics, and heretical sects that the Catholic Church rejects and condemns. The same applies schisms and schismatical sects. Even though some of the following sources are from nominal Catholics and invalid councils, they teach the dogma nevertheless:

First Council of Constantinople, 381: “Canon 1. The profession of faith of the holy fathers who gathered in Nicaea in Bithynia is not to be abrogated, but it is to remain in force. Every heresy is to be anathematized and in particular that of the Eunomians or Anomoeans, that of the Arians or Eudoxians, that of the Semi-Arians or Pneumatomachi, that of the Sabellians that of the Marcellians, that of the Photinians and that of the Apollinarians.”

First Council of Constantinople, 381: “Canon 7. Those who embrace orthodoxy and join the number of those who are being saved from the heretics, we receive in the following regular and customary manner: Arians, Macedonians, Sabbatians, Novatians, those who call themselves Cathars and Aristae, Quartodeciman or Tetradites, Apollinarians—these we receive when they hand in statements and anathematise every heresy which is not of the same mind as the holy, Catholic and apostolic Church of God.”

Council of Laodicea, 390: “Canon 7. Persons converted from heresies, that is, of the Novatians, Photinians, and Quartodecimans, whether they were catechumens or communicants among them, shall not be received until they shall have anathematized every heresy, and particularly that in which they were held.”

Second Council of Constantinople, 553: “Canon 11. If anyone does not anathematize Arius, Eunomius, Macedonius, Apollinarius Nestorius, Eutyches and Origen, as well as their heretical books, and also all other heretics who have already been condemned and anathematized by the holy, Catholic and apostolic Church and by the four holy synods which have already been mentioned, and also all those who have thought or now think in the same way as the aforesaid heretics and who persist in their error even to death, let him be anathema.”

Quinisext Council (aka Trullan Council), 692: “Canon 7. Those who embrace orthodoxy and join the number of those who are being saved from the heretics, we receive in the following regular and customary manner: Arians, Macedonians, Sabbatians, Novatians, those who call themselves Cathars and Aristae, Quartodeciman or Tetradites, Apollinarians—these we receive when they hand in statements and anathematise every heresy which is not of the same mind as the holy, Catholic, and apostolic Church of God. They are first sealed or anointed with holy chrism on the forehead, eyes, nostrils, mouth, and ears. As we seal them, we say: ‘Seal of the gift of the Holy Spirit.’”

Invalid and heretical *Council of Trent*, Profession of Faith, 1565: “Also all other things taught, defined, and declared by the sacred canons and ecumenical Councils, and especially by the sacred and holy Synod of Trent... I without hesitation accept and profess; and at the same time all things contrary thereto, and whatever heresies have been condemned, and rejected, and anathematized by the Church, I likewise condemn, reject, and anathematize.”¹

1859 Standard Form of Receiving a Convert: “I, [Name], having before my eyes the holy Gospels, which I touch with my hand, and knowing that no one can be saved without that faith which the Holy, Catholic, Apostolic, Roman Church holds, believes, and teaches... I

¹ D. 1000.

firmly believe all the articles that she proposes to my belief; I reject and condemn all that she rejects and condemns, and I am ready to observe all she commands me.”²

Apostate Antipope Pius IX, *Quanta Cura*, 1864: “1. ...Our Predecessors, asserters of justice, being especially anxious for the salvation of souls, had nothing ever more at heart than by their most wise Letters and Constitutions to unveil and condemn all those heresies and errors which, being adverse to our Divine Faith, to the doctrine of the Catholic Church, to purity of morals, and to the eternal salvation of men... 6. ...Therefore, by our Apostolic authority, we reprobate, proscribe, and condemn all the singular and evil opinions and doctrines severally mentioned in this letter, and will and command that they be thoroughly held by all children of the Catholic Church as reprobated, proscribed and condemned.”

Nominal *Catholic Encyclopedia*, 1913, Abjuration: “A denial, disavowal, or renunciation under oath. In common ecclesiastical language this term is restricted to the renunciation of heresy made by the penitent heretic on the occasion of his reconciliation with the Church. The Church has always demanded such renunciation, accompanied by appropriate penance... after the birth of Nestorianism and Eutychianism, to abjuration of heresy was added a solemn profession of faith... In all cases there was demanded the presentation of a *libellus*, or form of abjuration, in which the convert renounced and anathematized his former tenets. After declaring his abjuration to be free from compulsion, fear, or other unworthy motive, he proceeded to anathematize all heresies in general and in particular that sect to which he had belonged, together with its heresiarchs, past, present, and future. He then enumerated the tenets accepted by said sect, and, having repudiated them singly and generally, he ended with a profession of his belief in the true Faith... Later, in the countries especially where the Inquisition was established, three sorts of abjuration were practised:

- Abjuration *de formali* (of formal heresy), made by a notorious heretic or apostate;
- *de vehementi* (of strong suspicion of heresy), made by a Catholic strongly suspected of heresy;
- *de levi* (of slight suspicion of heresy), made by a Catholic slightly suspected of heresy.”

The Delict of Heresy, apostate Rev. Eric MacKenzie, 1932: “Absolution from Heresy - ...The heretic must make reparation from the scandal given by his delict by endeavoring to arrest the activities of teachers of heresy. To this end, he must denounce any such persons that he knows. Also, he must make known any Catholic clergy who were accomplices in his delict. Finally, he must recant his heresy and make this known to those who heard him manifest his doubts or denials of revealed truth. These denunciations and recantations must either precede the absolution, or else must be seriously promised by the penitent. Secondly, the penitent must abjure his erroneous tenets in the presence of the Bishop or the priest who absolves him. ...The Roman Ritual provides a formula of abjuration and profession of Catholic faith which is designed especially for converts. Delinquent Catholics would be held to make a more specific abjuration of the particular error which was involved in their delict. The essential necessity is that the delinquent abjure his particular error, and profess full belief in the opposite Catholic dogma, together with a sincere acceptance of the doctrinal authority of God and of the Church.”³

The Reception of Converts, by apostate Rev. Joseph Goodwine, 1944: [Speaking of a confessor receiving a falling away Catholic into the Church] “The penitent is bound to observe the mandates of the confessor ... The mandates in either case will enjoin a promise for a fuller instruction and practice of the faith, a complete severance with every and all non-Catholic sects, an abjuration of heretical beliefs, a penance and satisfaction for the censure and the sins, the reparation of any scandal, and the denunciation of any nominal Catholic teachers of heresy or accomplices... Hence, a promise must be exacted from the penitent to denounce any ecclesiastics or other teachers of heresy; he must abjure all heretical beliefs and sever any and all connections with non-Catholic sects; he must make at least a short

² Rescript of the nominal *Holy Office*, July 20, 1859, to the Bishop of Philadelphia.

³ Nihil Obstat: Patrick J. Waters, Ph.D. Censor Deputatus, Imprimatur: +William Cardinal O’Connell, Archbishop of Boston, Boston, June 3, 1932, Catholic University of America Canon Law Series, Chap. 8, pp. 108, 114.

profession of faith; he is to be enjoined to frequent the sacraments, to retract his errors in the presence of those before whom he manifested his heresy, and to repair any scandal he may have caused.”⁴

Practical Commentary on the Code, apostates Revs. Woywod and Smith, 1957:

“[Commentary on Canon 2314, §2] The Holy See insists that converts from heretical or schismatic sects be not received into the Church until they have first abjured the heresy or schism and been absolved from the censure.”⁵

What follows is part of a specific abjuration composed at the Second Council of Nicea that was to be taken by baptized heretics who held the Iconoclast heresy. This heresy states that images of God, the Blessed Virgin Mary, and the saints are idolatrous. Bishop Basil of Ancyra was one such heretic. His abjuration and profession of the Catholic faith is contained in this council:

Second Council of Nice, A.D. 787: “Session I. ...[Certain bishops who had been led astray by the Iconoclasts came, asking to be received back. The first of these was Basil of Ancyra.] The bishop Basil of Ancyra read as follows from a book: Inasmuch as ecclesiastical legislation has canonically been handed down from past time, even from the beginning from the holy Apostles, and from their successors, who were our holy fathers and teachers, and also from the six holy and ecumenical synods, and from the local synods which were gathered in the interests of orthodoxy, that those returning from any heresy whatever to the orthodox faith and to the tradition of the Catholic Church, might deny their own heresy, and confess the orthodox faith, Wherefore I, Basil, bishop of the city of Ancyra, proposing to be united to the Catholic Church, and to Hadrian the most holy Pope of Old Rome, ...make this written confession of my faith, and I offer it to you as to those who have received power by apostolic authority. I believe, therefore, and make my confession in one God, the Father Almighty, and in one Lord Jesus Christ, his only begotten Son, and in the Holy Ghost, the Lord and Giver of Life... These things thus I confess and to these I assent, and therefore in simplicity of heart and in uprightness of mind, in the presence of God, I have made the subjoined anathematisms:

“Anathema to the calumniators of the Christians, that is to the image breakers.

“Anathema to those who apply the words of Holy Scripture which were spoken against idols to the venerable images.

“Anathema to those who do not salute the holy and venerable images.

“Anathema to those who say that Christians have recourse to the images as to gods.

“Anathema to those who call the sacred images idols.

“Anathema to those who knowingly communicate with those who revile and dishonour the venerable images.

“Anathema to those who say that another than Christ our Lord hath delivered us from idols.

“Anathema to those who spurn the teachings of the holy Fathers and the tradition of the Catholic Church, taking as a pretext and making their own the arguments of Arius, Nestorius, Eutyches, and Dioscorus, that unless we were evidently taught by the Old and New Testaments, we should not follow the teachings of the holy Fathers and of the holy Ecumenical Synods, and the tradition of the Catholic Church.

“Anathema to those who dare to say that the Catholic Church hath at any time sanctioned idols.

“Anathema to those who say that the making of images is a diabolical invention and not a tradition of our holy Fathers.

“This is my confession [of faith] and to these propositions I give my assent. And I pronounce this with my whole heart, and soul, and mind. And if at any time by the fraud of the devil (which may God forbid!) I voluntarily or involuntarily shall be opposed to what I

⁴ Imprimatur: + Franciscus J. Spellman, D.D., May 31, 1944. Catholic University of America Canon Law Series No. 198. The Catholic University of America Press. Pages pp. 152-3.

⁵ Revised by Rev. Callistus Smith, O.F.M., J.C.L., Nihil Obstat: Fr. Felician Berkery, O.F.M., Imprimi Potent: Fr. Thomas Plassmann, O.F.M., Minister Provincialis, Nihil Obstat: John Goodwine, J.C.D., *Censor Librorum*, Imprimatur + Francis Cardinal Spellman, D.D. Archbishop of New York, Nov. 14, 1957, vol. II, p.511.

have now professed, may I be anathema from the Father, the Son and the Holy Ghost, and from the Catholic Church and every hierarchical order a stranger.”⁶

Therefore, in order to enter the Catholic Church, baptized non-Catholics must abjure by rejecting and condemning all the heresies they held, the heretics and heretical sects they were in religious communion with (specifically or in general), and (in general) all the other heresies, heretics, and heretical sects the Catholic Church rejects and condemns. The same applies schisms and schismatical sects.

The candidates must repair or promise to repair any scandal they caused

All the converts are also bound to repair or promise to repair any scandal they caused before they can be absolved and enter the Catholic Church:

The Reception of Converts, by apostate Rev. Joseph Goodwine, 1944: “The natural law demands that...any scandal which may have been caused must be repaired in a manner best suited to achieve this purpose and according to the prudent judgment of the one absolving.’ [FN: 214] And all spiritual connections with heretics or those outside the faith must be abruptly abandoned. [FN: 215] The denunciation of accomplices or of cooperators in heresy is also demanded whenever it proves necessary... [FN: 216] When these specific and general requirements of the law have been fulfilled, the convert is to be absolved in the external forum from the censure of excommunication.”⁷

²¹⁴ Cf. De Meester, *Compendium*, Vol. III, Pars II, n. 1814, p. 237; Wernz-Vidal, *Ius Canonicum*, VII, 416; Coronata, *Institutiones*, IV, 293; Chelodi, *Ius Poenale*, p. 76.

²¹⁵ S. C. S. Off., 28 mart. 1900—*Fontes*, n. 1237.

²¹⁶ “Iure novo censemus denuntiationem *necessario* faciendam non esse, nisi agatur de clericis vel religiosis qui nomen dederint sectae massonicae allisque similibus associationibus, iuxta praescriptum can. 2336, 2. Denuntiari debent, aliter ac antea, uni S. Congregationi S. Officii.”—Cappello, *De Censuris*, n. 215, nota 27.

²¹⁷ “In dubio gravi aut levi, utrum poenitens excommunicationem incurrit per haeresim professam, sacerdos hic inserat vocabulum *forsan*.”

²¹⁸ *Ius Canonicum*, Lib. V, tit. 7, n. 13.

²¹⁹ *Theologia Moralis* (3 vols., Venetiis, 1753), II, n. 94.

⁶ Extracts from the Acts of Session I. Labbe and Cossart, *Concilia*, Tom. VII., col. 53.

⁷ c. 6, art. 6, sec. 2, pp. 161-161.

Method of Abjuration

Before a Catholic bishop

1) *The abjuration and absolution of the censure*

Baptized converts must abjure before a Catholic bishop or his delegate if one is available in order for their censure of major excommunication⁸ to be absolved and thus enter the Catholic Church:

Invalid and heretical *1917 Code of Canon Law*: “Canon 2314§2. The abjuration is made in juridical form, when it takes place in the presence of the local Ordinary or his delegate and at least two witnesses.”

After they abjure, the bishop either lays his hands upon them or anoints them with chrism while reciting the following words or similar words:

“By the authority of the Holy See which I exercise here, I absolve thee from the bond of excommunication which thou hast incurred, and I restore thee to the holy Sacraments of the Catholic Church, to the communion and unity of the faithful. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.”

In some cases, the Catholic bishop or his delegate does not lay hands upon the candidates nor anoint them with chrism but simply by accepting their abjuration or profession of faith:

St. Gregory the Great, *Epistles*, Book 11, Epistle 67, Gregory to Quiricus, Bishop, and the other Catholic bishops in Hiberia: “And indeed we have learnt from the ancient institution of the Fathers that whosoever among heretics are baptized in the name of the Trinity, when they return to holy Church, may be recalled to the bosom of mother Church either by unction of chrism, or by imposition of hands, or by profession of the faith only. Hence the West reconciles Arians to the holy Catholic Church by imposition of hands, but the East by the unction of holy chrism. But Monophysites and others are received by a true confession only, because holy baptism, which they have received among heretics, then acquires in them the power of cleansing when either the former receive the Holy Spirit by imposition of hands, or the latter are united to the bowels of the holy and universal Church by reason of their confession of the true faith.”

2) *Could supply the omitted ceremonies for those who were baptized outside the Catholic Church*

If the converts were baptized outside the Catholic Church, the ceremonies that were omitted according to the Catholic rite could be supplied after they enter the Catholic Church. But this is not always done:

The Reception of Converts, by apostate Rev. Joseph Goodwine, 1944: “The Roman Ritual provides for the supplying of ceremonies which were omitted in the heretical baptism. [FN: 222] This is dependent, however, on the judgment of the Ordinary. The direct obligation is to supply the missing ceremonies when the Ordinary has made no definite decision in the matter. If he has decreed that they are to be omitted, as is the case in England, [FN: 223] the ceremony of reception will end with the sacramental absolution of the convert.”⁹

²²² “Ubi vero debita forma et materia servata est, omnia tantum suppleantur, nisi rationabili de causa aliter loci Ordinario videatur.”—Tit. II, cap. 3, n. 12.
²²³ Fortescue, *Ceremonies of the Roman Rite Described* (6. ed. revised, London: Burns, Oates, and Washbourne, 1937), p. 424.

⁸ See in this book “On censures,” p. 27.

⁹ c. 6, art. 6, sec. 2, p. 163.

3a) *Those who were members of the Catholic Church must confess their mortal sins and a penance imposed*

Baptized converts who were previously members of the Catholic Church can only have their mortal sins remitted by confession. Hence they must go to confession to an authorized priest after they enter the Catholic Church to have their mortal sins remitted.¹⁰ And the confessor must then give them a fitting penance or other works of satisfaction:

The Reception of Converts, by apostate Rev. Joseph Goodwine, 1944: “Those converts who are certainly baptized, being already bound by the laws of the Church and coming through their conversion to a knowledge of the obligation of confession, are clearly bound to fulfill the duty of making a sacramental confession if they are conscious of grievous sin...¹¹

“A salutary penance must be imposed in accordance with the gravity of the convert’s mortal guilt. [FN: 207]... A penance is any good work whether of religion (prayers, attendance at Mass, frequenting the sacraments), of charity (almsgiving), or of mortification (fasting). A salutary penance is one which is proportionate to the quantity and quality of the delict, [FN: 209] and to the condition or ability of the delinquent. [FN: 210]^{12,}”

²⁰⁷ Cf. Beste, *Introductio*, p. 935; Coronata, *Institutiones*, loc. cit.; De Meester, *Compendium*, loc. cit.; S. C. S. Off., 5 sept. 1736, 30 iul. 1806, 7 maii 1822—*Fontes*, nn. 791, 850, 865; Clemens VII, ep. *Cum sicut*, 15 ian. 1532, § 2—*Fontes*, n. 79.

²⁰⁸ *Institutiones Ecclesiasticae* (3 vols., Romae, 1784), II, inst. 37, 38.

²⁰⁹ Cf. canon 2196.

²¹⁰ Conc. Trident., sess. XIV, cap. 8: “Debent ergo sacerdotes Domini quantum spiritus et prudentia suggesserit, pro qualitate criminum et poenitentium facultate, *salutares et convenientes satisfactiones iniungere*, ne, si forte peccatis conniveant et indulgentius cum poenitentibus agant, levissima quaedam opera pro gravissimis delictis iniungendo, alienorum peccatorum participes efficiantur (cf. I Tim. V: 22). Habeant autem prae oculis, ut satisfactio, quam imponunt, non sit tantum ad novae vitae custodiam et infirmitatis medicamentum, sed etiam ad praeteritorum peccatorum vindictam et castigationem. . . .”

3b) *All the sins and punishment due to sins of those who were never members of the Catholic Church are remitted and thus they do not have to go to confession and do penance*

The converts who were baptized outside the Catholic Church and were never members of the Catholic Church do not have to go to confession after they enter the Catholic Church because all their sins and the punishment due to their sins were remitted as soon as they entered the Catholic Church for the first time. Hence no penance or other works of satisfaction is imposed upon them after they enter the Catholic Church¹³:

St. Augustine, *On Baptism, Against the Donatists*, 400: “[Book 1, Chapter 3] “4. There are two propositions, moreover, which we affirm, that baptism exists in the Catholic Church and that in it alone can it be rightly received, both of which the Donatists deny. Likewise there are two other propositions which we affirm, that baptism exists among the Donatists but that with them it is not rightly received... [Chapter 12] 18. ...Let them understand that men may be baptized in communions severed from the Church, in which Christ’s baptism is given and received in the said celebration of the sacrament, but that it will only then be of avail for the remission of sins when the recipient, being reconciled to the unity of the Church, is purged from the sacrilege of deceit by which his sins were retained and their remission prevented...

¹⁰ Venial sins of the faithful are remitted without having to confess to a priest. They are remitted by confession directly to God and then by prayer and other works of satisfaction.

¹¹ c. 6, art. 6, sec. 2, pp. 163.

¹² c. 6, art. 6, sec. 2, pp. 160.

¹³ However, penance was imposed upon them when they were catechumens, as is the case with all catechumens, and as the penances all Catholics must do during the year as decreed by the Catholic Church.

So...in the case of the man who, while an enemy to the peace and love of Christ, received in any heresy or schism the baptism of Christ, which the schismatics in question had not lost from among them, though by his sacrilege his sins were not remitted, yet when he corrects his error and comes over to the communion and unity of the Church, he ought not to be again baptized: because **by his very reconciliation to the peace of the Church he receives this benefit, that the sacrament now begins in unity to be of avail for the remission of his sins, which could not so avail him as received in schism...**"

Pope St. Gregory the Great, Book 11, *Epistle 67*, Gregory to Quiricus, Bishop, and the other Catholic bishops in Hiberiae, 600: "And indeed we have learnt from the ancient institution of the Fathers that whosoever among heretics are baptized in the name of the Trinity, when they return to holy Church, may be recalled to the bosom of mother Church either by unction of chrism or by imposition of hands or by profession of the faith only. Hence the West reconciles Arians to the holy Catholic Church by imposition of hands, but the East by the unction of holy chrism. But Monophysites and others are received by a true confession only, because holy baptism, which they have received among heretics, then acquires in them the power of cleansing when either the former receive the Holy Spirit by imposition of hands, or the latter are united to the bowels of the holy and universal Church by reason of their confession of the true faith."

They are similar to unbaptized converts who enter the Catholic Church by baptism. No matter how long they lived, no matter how many sins they committed, and no matter how much punishment due to sins they incurred, all their sins and the punishment due to their sins is remitted as soon as they enter the Catholic Church by baptism.

Because all members of the Catholic Church already received all the gifts of baptism and because these gifts can never be given again, if they fall out of the Catholic Church by heresy or schism they do not get the gifts of baptism again when they re-enter the Catholic Church. Hence they must go to confession to get their mortal sins remitted. And the punishment due to their sins can only be remitted by penance and other works of satisfaction.

(See RJMI book *The Salvation Dogma and Related Topics*: "Baptisms outside the Catholic Church are illegal but valid" and "There is no remission of sins outside the Catholic Church".)

Before a Catholic priest under certain conditions

Catholic priests can accept abjuration and absolve from the censure of excommunication under the following conditions:

1. From all censures when delegated by a Catholic bishop
2. From all censures when the abjurer is in danger of death
3. From all censures in urgent cases, such as when no Catholic bishop is available in the foreseeable future
4. From unreserved censures

1) From all censures when delegated by a Catholic bishop

Baptized converts must abjure before a Catholic bishop or his delegate if one is available in order for their censures to be absolved and thus enter the Catholic Church:

Invalid and heretical *1917 Code of Canon Law*: "Canon 2314§2. The abjuration is made in juridical form when it takes place in the presence of the local Ordinary [a Catholic bishop with ordinary jurisdiction] or his delegate and at least two witnesses."

The delegate can be a Catholic priest:

A Commentary on the New Code of Canon Law, by apostate Rev. P. Chas. Augustine, O.S.B., D.D., 1921: “c) Abjuration must be made according to the formula contained in the Roman Pontifical and Ritual. It is a juridical abjuration if made before the local Ordinary or his delegate and at least two witnesses. Hence the vicar-general, or the rural dean, or any other priest may be delegated for the purpose.”¹⁴

2) *From all censures when the abjuree is in danger of death*

A Catholic priest can accept abjuration and absolve from all censures when the candidate is in danger of death:

Invalid and heretical *1917 Code of Canon Law*:

“Canon 882. In danger of death all [Catholic] priests, though not approved for confessions, can validly and licitly absolve any penitent from any sins and censures, although reserved and notorious.”

“Canon 2252. In danger of death any priest can absolve from all censures; but in two of these, namely, those reserved to the Holy See *specialissimo modo*, and those imposed by precept or by sentence in an ecclesiastical court, the person after recovery is bound to have recourse for the imposition of a penance to the S. Penitentiary, or to the bishop, or some one else having faculties to absolve from censures reserved to the Holy See *specialissimo modo*, and, in case of censures by precept or sentence, to the authority that imposed the precept or gave the sentence. If the convalescent neglects this obligation he falls again under the same censure.”

Recourse to competent superior in cases of danger of death

Therefore, in two cases a candidate in danger of death whose censures were lifted by an unauthorized priest must go before a competent authority to have his abjuration confirmed:

Practical Commentary on the Code, apostates Revs. Woywod and Smith, 1957:

“[Commentary on Canon 2252] Canon 882 states that in danger of death every priest can absolve from all sins and censures. If it is a censure *ab homine*, or a censure reserved to the Holy See *specialissimo modo*, and the priest had no faculties to absolve from them outside danger of death, the penitent after recovery must submit himself to the competent authority not to obtain absolution (for that he has received), but to make satisfaction for his offense to the ecclesiastical authority. If he neglects to have recourse, he again incurs the censure from which he was absolved in danger of death. ... If a person of danger of death has been absolved from censures other than those mentioned in Canon 2252 he has no obligation to submitting his case again after recovery.”¹⁵

3) *From all censures in urgent cases other than danger of death*

In urgent cases other than danger of death, a candidate can abjure before and have his censure absolved by a Catholic priest in the confessional:

The Catholic Encyclopedia, Excommunications, 1913: “The (2) Urgent Cases - In the chapter ‘Nuper’ (xxix, de sent. excomm., lib. V, tit. xxxix), Innocent III sets forth the principle that governs such cases: ‘When it is difficult for the excommunicated person to go to him who excommunicated him, he may be absolved by his bishop or even by his own priest, on promising to obey the orders of him by whom excommunication was pronounced.’

¹⁴ *Nihil Obstat*: Sti. Ludovici, die 18 Nov. 1920, F. G. Holweck, *Censor Librorum*. Imprimatur: Sti. Ludovici, die 22 Nov. 1920, + Joannes J. Glennon, Archiepiscopus, Sti. Ludovici. Published by B. Herder Book Co., 1921. Vol. 8, b. 5, pt. 3, tit. 11, Apostasy, Heresy, and Schism, p. 282.

¹⁵ vol. 2, p. 481.

This is the principle that moralists and canonists formulated as an axiom: *Impedito casus papalis fit episcopalis*: in case of one who is prevented from presenting himself to the pope, the excommunication reserved to the pope may be removed by the bishop. But most authors carried the analogy still further: for him who is prevented from presenting himself to the bishop, the excommunication may be removed by any confessor.”

Urgent cases, then, also applies to when no Catholic bishop is available for a long time and thus any Catholic priest can accept abjurations and absolve the censures:

The Catholic Encyclopedia, Excommunications, 1913: “They distinguished between obstacles that were more or less prolonged: perpetual obstacles were such as exceed five years; obstacles of long duration were those lasting over six months; and obstacles of short duration, those continuing for less than six months. When the obstacle was perpetual the bishop or, if he could not be reached, any priest might absolve without appealing to the superior; this could also be done, but not without obligation of recourse to the superior on the cessation of the obstacle, when the latter was of long duration, provided there were urgency. ...As to what constitutes a state of urgency, the reply of 16 June, 1897, is very reassuring, since it permits absolution from censures ‘as soon as it becomes too distressing to the penitent to remain in the state of sin during the time necessary for soliciting and receiving from Rome the power to absolve.’”

Hence, if a Catholic bishop is not be available for more than six months, a Catholic priest can accept abjurations and absolve the censures; but if the censures are reserved, then the convert must have recourse to the appropriate competent authority when he becomes available. If he willfully does not have recourse to the competent authority when he can, he re-incurs the censure.

However, if a Catholic bishop is not available for more than five years, then the person who was absolved does not have to have recourse to a competent authority, and thus even regarding reserved censures:

Invalid and heretical *1917 Code of Canon Law*: “Canon 2254§3. If in some extraordinary case the recourse is morally impossible, the confessor himself can grant absolution without the obligation of recourse.”

4) *From unreserved censures*

In cases when the censure is not reserved, Catholic priests can accept abjurations and absolve the censures in the confessional. And the candidate does not have to have recourse to a competent authority to confirm it because the censure is not reserved to any competent authority. However, if the abjuration and absolution of unreserved censures is to be made outside the confessional, then the person who has jurisdiction over the candidate must accept the abjuration and give the absolution, which is usually his local ordinary (his local bishop who has ordinary jurisdiction):

Invalid and heretical 1917 Code of Canon Law: “Canon 2253. ... (1) From a censure which is not reserved, every priest may absolve in the Sacramental forum; outside Sacramental confession the power to absolve is limited to those persons who have jurisdiction over the offender in the external forum.”

A Commentary on the New Code of Canon Law, by apostate Rev. P. Chas. Augustine, 1921: “[Commentary on 2253] 1. As to non-reserved censures. From these every duly approved confessor may validly and licitly absolve in the tribunal of penance for the internal as well as the external forum; but for the latter, absolution holds good only under the condition laid down in can. 2251. If absolution is to be given outside the confessional, it must be imparted by the one who has jurisdiction over the delinquent in *foro externo*. Therefore, a pastor or

curate cannot absolve from non-reserved censures outside the confessional, unless he has received delegated power to do so from his bishop.”¹⁶

An example of an unreserved censure is a nominal Catholic who has been automatically excommunicated for heresy and no declaratory sentence has been made against him by a competent authority.

Invalid and heretical *1917 Code of Canon Law*: “Canon 2314, § 1. All apostates from the Christian faith, and all heretics and schismatics: (1) are *ipso facto* [automatically] excommunicated.”¹⁷

If a declaratory sentence was made against the offender, then his censure is reserved to the authority who pronounced the sentence.¹⁸

If the nominal Catholic’s heresy is secret (which means it is known only by him or a few) and there is no declaratory sentence against him, then the priest can accept his abjuration and absolve him in the confessional. And because his heresy was secret, he only needs to repair the scandal he caused to those few who knew he about his heresy by telling them he abjured before the priest. This way no one else needs to know that he was a heretic.

However, if the nominal Catholic’s heresy was public, then a public announcement must be made by the priest that the offender abjured. Or the nominal Catholic can abjure and be absolved outside of confessional, in which case he would have to do so before the person who has jurisdiction over him, which is usually his local ordinary (his local bishop who has ordinary jurisdiction).

But if a competent authority has declared the nominal Catholic to be a heretic, then he must abjure and be absolved before that competent authority and thus not by a priest in the confessional, except for urgent cases.

Before Catholic laymen or alone under certain conditions

Abjurations can be taken before Catholic laymen if a Catholic bishop or Catholic priest is not available for more than six months. And if no Catholic laymen are available, the abjuration can be taken alone. And God, through the graces of his Catholic Church, will grant the absolution. It is not God’s will that any good willed man who wants to enter the Catholic Church be prevented from entering because of a lack of a Catholic bishop or Catholic priest or Catholic laymen, for God wills all men to be saved. (1 Tim. 2:3-4)

In 1629 the nominal Holy Office confirmed the taking of abjurations before laymen, such as in missionary countries that do not have easy access to bishops and priests:

The Reception of Converts, by apostate Rev. Joseph Goodwine, 1944: “During the period between the Council of Trent (1545-1563) and the present Code (1918) the Sacred Congregation developed many aspects of the abjuration of heresy and the profession of faith through instructions and responses. Thus, on April 7, 1629, the Congregation of the Propagation of the Faith declared that apostates in missionary countries were under no obligation of making a public abjuration before infidels, but it was sufficient for them to make it before the faithful, provided that they discontinued wearing any garb indicative of apostasy, and that they took care that the infidels learned of their abjuration in due time either from themselves or from others, even if this entailed danger to their lives.¹⁹ Ordinarily the abjuration was to be made before the bishop; but the Congregation of the Propagation of the Faith permitted a private abjuration²⁰ with only a few of the faithful present as witnesses

¹⁶ v. 8, b. 5, tit. 8, c. 1, p. 155,

¹⁷ This refers to formal heretics and formal schismatics, not material heretics and material schismatics. (See *RJMI Topic Index: Heresy and Heretics*.)

¹⁸ See in this book “Declaratory Sentence,” p. 29.

¹⁹ Contained in the response of 28 Dec. 1770—*Fontes*, n. 4551. Cf. S.C.S. Off., 5 Sept. 1736, and ad 2—*Fontes* n. 790.

²⁰ Private in this context does not mean it is not public, as the next sentence in the decree proves, “If there was question of scandal, the abjuration [before laymen] necessarily had to be public.” It means not before non-Catholics.

under certain conditions.²¹ If there was question of scandal, the abjuration necessarily had to be public. The Congregation insisted on this, even at the risk of the loss of temporal goods necessary for the sustenance of the convert and his family, when the retention of these goods connoted an implicit profession of heresy. At the same time, the Congregation declared that no one could be received into the Church, if he wished to keep his Catholicity secret by publicly posing as a heretic.”²²

Therefore, in places where there are no Catholic bishops or Catholic priests for a long period of time (over six months²³), Catholic laymen can witness abjurations and God will grant the absolution through his Catholic Church.

Even if this law did not exist, abjurations can still be taken before Catholic laymen or even alone when no Catholic bishop or Catholic priest or Catholic layman is available for a long time by the law of epikeia. Epikeia allows exemptions from disciplinary laws²⁴ in emergency situations in which obedience to the letter of the law in particular cases would be harmful to souls or the common good:

The History, Nature, & Use of Epikeia in Moral Theology, by apostate Fr. Joseph Riley, 1948: “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...”²⁵

“As to the extent of *epikeia*, Billuart lists 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, 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.”²⁶

Canon Law A Text and Commentary, by apostates Bouscaren and Ellis, 1951:

“[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...

“[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.”²⁷

When epikeia exempts Catholics from disciplinary laws, these laws are still in force and apply to the general masses. The law only ceases to bind these individuals under the extraordinary circumstances they find themselves in. As soon as they are able to observe the law they were exempted from, they are then bound to observe that law. (For more information, see *RJMI Exemptions from the Law*.)

²¹ S.C. de Prop. Fide, litt. (ad Ep. Limericenses), 8 apr. 1786. This response was confirmed by the Holy Office on March 28, 1900, could take place before the bishop or anyone delegated by him as notary.—*Fontes*, n. 1237.

²² c. 6, art. 1, pp. 121-122.

²³ See in this book “Urgent cases,” p. 15.

²⁴ Epikeia does not apply to dogmatic laws (infallible laws on faith and morals) because these laws are ever the same and thus can never be changed, abolished, exempted from, or dispensed from.

²⁵ Chap. 2, art. 1, sec. 3, p. 52.

²⁶ Imprimatur +Ricardus Jacobus Cushing, D.D., May 7, 1948. The Catholic University of America Press. Chap. 2, art. 3, p. 94.

²⁷ T. Lincoln Bouscaren, S.J., and Adam C. Ellis, S.J. *Imprimi potest*: Daniel H. Conway, S.J. *Nihil obstat*: Silvester F. Gass, I.C.D., *ensor deputatus*. Imprimatur: + Moyses E. Kiley, S.T.D., Archiepiscopus Milwaukeeensis, Die 18 Augusti, 1951. The Bruce Publishing Company, Milwaukee, WI. Second Edition, first printing, 1951. Pages 33-34.

Abjuration during the Days of the Great Apostasy

Laymen can compose specific abjurations

Some question my authority to compose an abjuration from the Great Apostasy, which I titled *Profession of Faith for the Days of the Great Apostasy*. In these days when there are no prelates to compose a specific abjuration or specific profession of faith, a Catholic layman's authority to compose one comes from the law of epikeia that exempts him from the letter of the Church law that requires an abjuration or profession of faith to be approved by a competent prelate, such as a Catholic bishop with ordinary jurisdiction.

Just as Catholics must confess their sins to God when there are no Catholic priests, so also baptized non-Catholics must make a specific abjuration or profession of faith to God to enter the Catholic Church when there are no Catholic prelates to bring them in. Therefore, Catholic priests can compose abjurations or professions of faith when there were no Catholic bishops, and Catholic laymen can compose them when there are no Catholic bishops or Catholic priests.

The same applies to the public teaching of the Catholic faith, which by the letter of the law requires the approval of a Catholic bishop with ordinary jurisdiction:

Invalid and heretical *1917 Code of Canon Law*: "Canon. 1384. The Church has the right to demand that Catholics shall not publish any books without first submitting them for her judgment and approval, and to forbid for a good reason the reading of books published by anyone. Whatever is prescribed under this title regarding books, shall be applied also to newspapers, periodicals, and all other published writings, unless the contrary is certain."

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... c. 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

If there is no Catholic bishop to get this approval, then, Catholic priests and Catholic laymen are exempted from this law by the law of epikeia and can publicly teach the Catholic faith.²⁸ In the same way, if there are no Catholic bishops or Catholic priests to compose an abjuration or profession of faith, then Catholic laymen can by the law of epikeia.

And my telling baptized non-Catholics that they must take a specific abjuration or specific profession of faith to enter the Catholic Church comes from the Church's law regarding abjuration. And because there are no competent authorities to compose one in these latter days of the Great Apostasy, the law of epikeia allows me, or any Catholic layman, to compose one.

A specific abjuration or specific profession of faith is needed in these days of the Great Apostasy

In these latter days of the Great Apostasy, the vast majority of those who claim to be Catholic are not Catholic. They are idolaters, heretics, or schismatics and are more dangerous than those who do not profess to be Catholic. They profess with their lips that they are Catholic, but they are not:

"Well did Isaias prophesy of you hypocrites, as it is written: This people honoureth me with their lips, but their heart is far from me. And in vain do they worship me, teaching doctrines and precepts of men." (Mk. 7:6-7)

To be on guard against these false Catholics that claim to be Catholic, St. Paul says,

²⁸ See RJMI book *Exemptions from the Law*.

“Prove all things; hold fast that which is good” (1 Thess. 5:21)

“Try your own selves if you be in the faith; prove ye yourselves..., unless perhaps you be reprobates?” (2 Cor. 13:5)

That is what a specific abjuration or specific profession of faith does. It proves whether or not a so-called Catholic holds the full deposit of the Catholic faith:

Catholic Imprimatured Book, *The Foundation of Christendom*, p. 33: “The third activity which made for the growing strength of the Catholic Church was the use of what we now call Creeds... They were originally called in the Latin-speaking West, ‘*Confessions*.’ They arose in order to make sure that a new candidate for admission to the Ekklesia [Catholic Church] was not tainted with heresy. He was required before admission to recite truths which had been defined in order that such definition might combat heresies.”

When put to the test, many so-called Catholics are exposed as non-Catholics because of their belief in one or more idolatries, heresies, or schisms:

“Dearly beloved, believe not every spirit but try the spirits if they be of God because many false prophets are gone out into the world.” (1 Jn. 4:1)

Catholic Commentary, on 1 Jn. 4:1: “**Try the spirits:** by examining whether their teaching be agreeable to the rule of the Catholic faith and the doctrine of the Catholic Church. For as he says, (ver. 6.) He that knoweth God heareth us [the pastors of the Church]. By this we know the spirit of truth and the spirit of error.”

Didascalica, 1st to 3rd centuries: “Chapter 36. [vii., 28.] ...And whosoever cometh to you, and giveth thanks thus, receive him as a disciple of Christ; and if there be anyone that teacheth contrary to the law which was given unto you by the Lord, receive him not, and let him not have fellowship with you in thanksgiving. Prove everyone that cometh unto you and examine diligently his deeds, (and) appoint as is fitting, for ye have knowledge of those on the right hand and on the left. And judge between those who rule justly and (those who) rule unjustly; and to your neighbour that judgeth justly do good according to his doings, to him also that judgeth unjustly render according to his doing and pray not with him, lest ye be defiled together with him. And every prophet and teacher that cometh unto you and teacheth truly is worthy of his meat, as a good workman who serveth his lord.”

Most nominal Catholics can be exposed upon a basic inquiry, others upon a more extensive inquiry. Only a specific abjuration or specific profession of faith can expose them thoroughly. It is the primary weapon Catholics have to weed out false Catholics, especially in these days when there are no competent authorities to do the job. It is a wall against the enemy.

In these days of the Great Apostasy, no one can be considered Catholic just because he says he is. His beliefs must be supported by authentic documents, either a specific abjuration or a specific profession of faith before he can be considered Catholic. This is a Catholic’s first line of defense in guarding and preserving the full deposit of the Catholic faith, which is his first duty.

Apostate Antipope Pius X, *Editae Saepe*, 1910: “When the true son of the Church sets out to reform himself and others, he fixes his eyes and heart on matters of faith and morals. He yielded no ground on any matter that would endanger faith and morals”

Specific abjurations or specific professions of faith remove the dross from gold and silver and build an impenetrable wall of brass and pillar of iron:

“For behold, I have made thee this day a fortified city and a pillar of iron and a wall of brass over all the land to the kings of Juda, to the princes thereof, and to the priests, and to the people of the land.” (Jer. 1:18)

Each Catholic dogma professed and its opposing heresy rejected and condemned is a pillar of iron. The profession of the full deposit of the Catholic faith and the rejection and condemnation of the prevalent heresies of the day builds a rock solid, immovable wall of brass in which there are no breaches.

“And the workmen [faithful Catholics] were diligent, and the breach of the walls was closed up by their hands [by a specific abjuration or specific profession of faith], and they set up the house of the Lord in its former state and made it stand firm.” (2 Par. 24:13)

Nominal Catholics who do not require specific abjurations or specific professions of faith “*have not gone up to face the enemy* [idolatries and idolaters, heresies and heretics, and schisms and schismatics], *nor have you set up a wall* [a specific abjuration or specific profession of faith] *for the house of Israel* [the Catholic Church], *to stand in battle in the day of the Lord.*” (Ez. 13:5) Because they allow non-Catholics to enter in, their foundation is sand and their walls are weak and thus will crumble:

“And every one that heareth these my words [the Catholic faith] and doth them not, shall be like a foolish man that built his house upon the sand. And the rain fell and the floods came and the winds blew, and they beat upon that house and it fell, and great was the fall thereof.” (Mt. 7:26-27)

“Therefore, thus saith the Lord God: Because you have spoken vain things and have seen lies, therefore, behold I come against you, saith the Lord God. And my hand shall be upon the prophets that see vain things and that divine lies [*which includes those who teach there is no need for specific abjurations or specific professions of faith thus allowing every lie to exist side-by-side in their churches*]. They shall not be in the council of my people, nor shall they be written in the writing of the house of Israel [the Book of Life], neither shall they enter into the land of Israel [*Heaven and the earthly paradise to come*], and you shall know that I am the Lord God. Because they have deceived my people, saying Peace, and there is no peace [*the false peace they foster by their heretical doctrine of “no more condemnations and no more punishments” and of “ignoring their religious differences” so that we can have a temporal peace*]. And the people built up a wall, and they daubed it with dirt without straw. Say to them that daub without tempering [*churches that do not demand the flock believe, profess, and live the full deposit of the Catholic faith, and thus do not demand specific abjurations or professions of faith*] that it shall fall for there shall be an overflowing shower, and I will cause great hailstones to fall violently from above and a stormy wind to throw it down. Behold, when the wall is fallen shall it not be said to you Where is the daubing wherewith you have daubed it? Therefore, thus saith the Lord God: Lo, I will cause a stormy wind to break forth in my indignation, and there shall be an overflowing shower in my anger and great hailstones in my wrath to consume. And I will break down the wall that you have daubed with untempered mortar, and I will make it even with the ground, and the foundation thereof shall be laid bare, and it shall fall and shall be consumed in the midst thereof and you shall know that I am the Lord. And I will accomplish my wrath upon the wall, and upon them that daub it without tempering the mortar, and I will say to you: The wall is no more, and they that daub it are no more.” (Ezechiel 13) “Therefore shall this iniquity be to you as a breach that falleth, and is found wanting in a high wall, for the destruction thereof shall come on a sudden, when it is not looked for.” (Isa. 30:13)

God will never bless and protect those who defend apostasy, heresy, or schism, either explicitly or implicitly by silence and association; certainly, these self-proclaimed Catholics have built weak, untempered walls, and thus are not fit to battle as Catholics because they are not Catholic. Instead, they are true Catholics worst enemy. Despair not, true Catholic, for the Lord God, the God of the Catholic Church, is our protector; they cannot breach our wall as long as we remain faithful:

“And I will make thee to this people as a strong wall of brass. And they shall fight against thee and shall not prevail, for I am with thee to save thee and to deliver thee, saith the Lord.” (Jer. 15:20)

“And I say to thee: That thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it [*the true Catholic Church and thus the full deposit of the Catholic faith*].” (Mt. 16:18)

In normal times, Catholic bishops and Catholic priests would weed out the heretics and schismatics from among the flock. However, this has not been done long before the apostate Second Vatican Council.

From the time of the Great Apostasy (which began in the 11th century), and especially from the time the Holy See fell vacant in 1130 until today, the weeding out of heretics and schismatics became less and less common.

Even though Gregory XVI was an apostate antipope, he teaches the truth regarding the necessity of professing the full deposit of the Catholic faith to weed out heretics and schismatics. But, sadly, he did not heed his good words, as his actions betrayed his good words, and he himself held idolatries and heresies:

Apostate Antipope Gregory XVI, *Mirari Vos*, 1832: “4. We come to you grieving and sorrowful because We know that you are concerned for the faith in these difficult times. Now is truly the time in which the powers of darkness winnow the elect like wheat. ‘The earth mourns and fades away.... And the earth is infected by the inhabitants thereof, because they have transgressed the laws, they have changed the ordinances, they have broken the everlasting covenant.’ 5. ...Hence sound doctrine is perverted and errors of all kinds spread boldly. 6...It is not enough for Us to deplore these innumerable evils unless We strive to uproot them. We take refuge in your faith and call upon your concern for the salvation of the Catholic flock. Your singular prudence and diligent spirit give Us courage and console Us, afflicted as We are with so many trials. We must raise Our voice and attempt all things lest a wild boar from the woods should destroy the vineyard or wolves kill the flock. It is Our duty to lead the flock only to the food which is healthful. In these evil and dangerous times, the shepherds must never neglect their duty; they must never be so overcome by fear that they abandon the sheep. Let them never neglect the flock and become sluggish from idleness and apathy. Therefore, united in spirit, let us promote our common cause, or more truly the cause of God; let our vigilance be one and our effort united against the common enemies.... 7. Indeed, you will accomplish this perfectly if, as the duty of your office demands, you attend to yourselves and to doctrine... 8. In this you must labor and diligently take care that the faith may be preserved amidst this great conspiracy of impious men who attempt to tear it down and destroy it. May all remember the judgment concerning sound doctrine with which the people are to be instructed.”

Not only did the nominal Catholic bishops and priests not obey the so-called pope in this regard, but the so-called pope himself did not obey his own good words. And hence he was a hypocrite and was also an idolater and heretic himself, as were all the apostate antipopes:

“Well did Isaias prophesy of you hypocrites, as it is written: This people honoureth me with their lips, but their heart is far from me,” (Mk. 7:6) for they say, and do not.” (Mt. 23:3)

Therefore, Catholic laymen must be extra vigilant and not trust that anyone is Catholic until he is willing to publicly profess the full deposit of the Catholic faith and reject and condemn the prevalent apostasies, heresies, and schisms, point-by-point. A so-called Catholic who is not willing to put down his beliefs in writing with his signature of approval attached is an idolater, heretic, or schismatic on one or more points, or he is a coward who implicitly denies the faith by not publicly professing it when he is obliged to. Even though Leo XIII was an apostate antipope, he teaches the truth regarding the duty of Catholics to publicly condemn error and profess the faith and condemns those who do not:

Apostate Antipope Leo XIII, *Sapientiae Christianae*, 1890: “14. ...But, when necessity compels, not those only who are invested with power of rule are bound to safeguard the integrity of faith, but each one is under obligation to show forth his faith either to instruct and encourage others of the faithful or to repel the attacks of unbelievers. To recoil before an enemy or to keep silence when from all sides such clamors are raised against truth is the part of a man either devoid of character or who entertains doubt as to the truth of what he professes to believe. In both cases such mode of behaving is base and is insulting to God, and both are incompatible with the salvation of mankind. This kind of conduct is profitable only to the enemies of the faith, for nothing emboldens the wicked so greatly as the lack of courage on the part of the good. Moreover, want of vigor on the part of Christians is so much the more blameworthy, as not seldom little would be needed on their part to bring to naught false charges and refute erroneous opinions, and by always exerting themselves more

strenuously they might reckon upon being successful. After all, no one can be prevented from putting forth that strength of soul which is the characteristic of true Christians, and very frequently by such display of courage our enemies lose heart and their designs are thwarted. Christians are, moreover, born for combat, whereof the greater the vehemence, the more assured, God aiding, the triumph... 15. The chief elements of this duty consist in professing openly and unflinchingly the Catholic doctrine, and in propagating it to the utmost of our power.”

And he, too, like Gregory XVI, did not heed his own good words and thus was a hypocrite in this regard and was also an idolater and heretic.

A true Catholic comes to the light so that his beliefs and works are manifest. He shows forth his faith by manifesting it to non-Catholics in a hope to convert them and to other Catholics so that they may know he is not a false Catholic. Whereas, a false Catholic shuns the light; he hides his faith in order to hide his heresies:

“For every one that doth evil hateth the light and cometh not to the light that his works may not be reprov'd. But he that doth truth cometh to the light that his works may be made manifest because they are done in God.” (Jn. 3:20-21)

Especially in these latter days of the Great Apostasy, when many imposters abound, true Catholics, as well as fallen-away Catholics who truly want to convert, come to the light by a specific abjuration or specific profession of faith. This weeds out false Catholics. The very point a false Catholic does not agree with is where his idolatry, heresy, or schism is exposed. For example,

- A nominal Catholic who was preparing to abjure did not consent to the specific profession of faith that I composed. He dissented on one point. He believed God created men to be homosexuals,²⁹ which is blasphemy and heresy. I would not have known this if I did not include this point.
- A nominal Catholic, a woman who was preparing to abjure, also did not consent. She dissented on one point. She was a feminist. She believed that women should not be submissive and obedient to their husbands.
- I told a priest, who claimed he was Catholic and boasted of his many titles (educational degrees), to sign a position paper that contains the same points as the profession of faith that I composed. He was arrogant, prideful, and attacked my authority and qualifications to compose a specific profession of faith. I told him that just because there are no competent authorities to compose a specific abjuration or profession of faith does not mean God has given men license to sin and ignore the Church law that demands fallen-away Catholics take a specific abjuration or profession of faith to enter the Catholic Church, and for Catholics to openly profess their faith, which in these days can only be known by a specific profession of faith so that other Catholics can know what they believe, point by point. In normal times, Catholic bishops and priests carry out the task of weeding out the heretics and schismatics, but there are none that I know of in these latter days of the Great Apostasy. I asked the priest, “How do you know what the members of your flock believe in if not for a specific profession of faith? If you do not care what they believe in, then this is the mortal sin of religious indifferentism, which indicates you have no real regard (love) for the Catholic faith and thus for the Catholic God.” Well, he kept throwing his theological degrees in my face and attacked my qualifications. Others that were involved in this public exchange on the Internet listened to this priest, refused to consent to a specific abjuration or profession of faith, and ended up following this priest so they can attend his Mass. Later on, a nominal Catholic who followed this priest discovered that he is an Old Catholic who thus denies papal infallibility. She warned

²⁹ See RJMI book *God Did Not Create Men to Be Homosexuals*.

others to avoid this priest and apologized for the scandal she caused by sending people to him and having him pray Masses for them. All of this could have been avoided if they demanded the priest to sign a specific profession of the faith. This would have exposed his heresy and schism. These people got what they deserved because they have no real regard for the full deposit of the Catholic faith.

- A nominal Catholic said, “Who are you? I do not have to tell you what I believe in?” I said, “I am a Catholic, and as a Catholic it is my obligation to inquire into what a man believes before I place myself in religious communion with him. If you are not willing to publicly profess your faith, show forth your faith point-by-point, then you are not Catholic; and therefore, I cannot treat you as one.” This man is ashamed of the faith, and thus he is ashamed of Jesus Christ. *“For he that shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also will be ashamed of him when he shall come in the glory of his Father with the holy angels.”* (Mk. 8:38) He hides his candle under a bushel (Mt. 5:14-15) and buries his talent. Therefore, he does not even have what he appears to have, the Catholic faith. *“Take ye away therefore the talent from him [the false Catholic] and give it him that hath ten talents [the true Catholic]. For to every one that hath [the Catholic faith] shall be given, and he shall abound; but from him that hath not, that also which he seemeth to have [the Catholic faith in appearance only] shall be taken away.”* (Mt. 25:28-29) Hence he will be publicly exposed as a false Catholic when he refuses to let his light shine for all to see, by refusing to make manifest his beliefs, point-by-point, talent-by-talent.

Even though Pius X was an apostate antipope, he teaches the truth that the primary way heresies make headway in the teaching instruments of the Church is by heretics who at first hide their heresies, and then craftily and gradually inject them into the teaching instruments of the Church:

Apostate Antipope Pius X, *Editae Saepe*, 1910: “18. All of you know their purpose, subterfuges, and methods. On Our part We have denounced and condemned their scheming. They are proposing a universal apostasy even worse than the one that threatened the age of Charles [Borromeo]. It is worse, We say, because it stealthily creeps into the very veins of the Church, hides there, and cunningly pushes erroneous principles to their ultimate conclusions. 19. Both these heresies are fathered by the ‘enemy’ who ‘sowed weeds among the wheat’ in order to bring about the downfall of mankind. Both revolts go about in the hidden ways of darkness, develop along the same line, and come to an end in the same fatal way.”

And he too did not obey his own good words. He was blind to some and accepted many of the idolatries and heresies that entered in from the time the Great Apostasy began in the 11th century and remain until today. Hence he is condemning himself!

And as the Great Apostasy progressed, the idolatries and heresies were not hidden. They were first manifest to the theologians, then to the bishops, and then to the priests, and then to the laymen. Once the theologians and then bishops become infected with idolatry or heresy, the laymen eventually become infected. The laymen accept them because they either believe in the heresies or are religiously indifferent (they do not truly care about the Catholic faith). They first hide their heresies so as not to be exposed, until most hold the same heresies at which point they begin to boldly profess them in public. There are some, though, who continue to hide their heresies, especially among the Traditionalists (nominal Catholics who claim to be Catholics holding to the traditional teachings of the Church). Therefore, you must test everyone who claims to be Catholic before you place yourself in religious communion with them, and if you do not, woe to you for leaping before inquiring.

Not just any abjuration will do

Hence, for an abjuration or profession of faith to be effective, it must address the specific errors of the Great Apostasy. Therefore, a standard profession of faith, like the Nicene Creed, is not effective in weeding out all the idolatries, heresies, and schism that entered in during the Great Apostasy.

For example, a standard abjuration or profession of faith will not weed out a nominal Catholic who heretically believes the Old Covenant is still in effect, or that Talmudic Judaism is a true religion, or that Moslems worship the true God, or that non-Catholic religions are a means to salvation, or that certain men who live and die worshipping false gods and practicing false religions can be saved, or that God created men to be homosexuals. (See RJMI article *List of Some Idolatries and Heresies of the Great Apostasy*.)

Reasons why one will not abjure

There are several reasons why most nominal Catholics do not want to take a specific abjuration or profession of faith:

1. He believes in one or more idolatries or heresies listed in the forms.
2. He does not believe in any idolatry or heresy but wants to remain in religious communion with those who do, choosing the Mass or companionship of men over the Catholic faith. Thus he implicitly denies the faith and shares equally in their guilt. He may not admit it, but he has indeed denied our Lord: *“He that shall deny me before men, I will also deny him before my Father who is in heaven.”* (Mt. 10:33) And he is guilty of the mortal sin of schism for adhering to a non-Catholic church, and thus is not Catholic on this point also.
3. He is full of pride. This is the case with many who rightly acknowledge they attended Mass at a non-Catholic church and have rightly left the non-Catholic church but do not believe they were guilty and thus do not believe they have to abjure. A prideful man can never admit he was wrong. He just brushes his sins and other errors under the carpet and pretends he never committed them.

There are many perverse nominal Catholics who put themselves forward as teachers of the Catholic faith who give this prideful man, who covers his sins, theological justification for not incurring guilt when he sins. They always refer to an objective/subjective argument to the point that guilt can never be known or admitted by any man unless he is juridically judged by a competent authority. The prideful man loves these perverse theologians. He uses them to justify remaining unrepentant in his sins. He conjures up blame to be placed on others—the priest, the flock, the owners of the chapel, etc. His false reasoning, inspired by Satan, is that he does not believe in the heresy so why should he be blamed for publicly praying in communion with those who do. It is *their* heresy, not his, so why should he be blamed for their heresy! To believe this, he must ignore the following dogma:

- The Catholic obligation to profess the faith when he must. If a so-called Catholic does not do this by condemning heresy and heretics when he must, then he shares equally in the sin and guilt and thus is guilty of the mortal sin of heresy himself by sins of omission and thus is not Catholic.³⁰ And he is also guilty of the mortal sin of schism for adhering to a non-Catholic church.
- A Catholic is banned from being in religious communion with non-Catholics and thus cannot pray with them or attend Mass at nominal Catholic churches. If a so-called Catholic is in religious communion and thus performs religious acts with non-Catholics, then he shares equally in their guilt and thus is guilty of the mortal sin of heresy himself

³⁰ See RJMI book *Sins of Omission*.

by association and thus is not Catholic. And he is also guilty of the mortal sin of schism for adhering to a non-Catholic church.

Only pride prevents a baptized non-Catholic from taking a specific abjuration or specific profession of faith. He is the same as a man who stops committing adultery but does not believe he has to confess his sin, making one excuse after another as to why he was not truly (subjectively) guilty. He may say,

“I no longer commit the mortal sin of adultery, so why should I confess my past sins? Is not my amendment of life proof that I do not need to confess them?”

So also the fallen-away Catholic who no longer attends Mass at a non-Catholic church says,

“I no longer attend Mass at that non-Catholic church and no longer believe in heresy, so why should I have to abjure and confess my sins? Is not my amendment of life proof that I do not have to abjure or confess these sins since I no longer commit them? I no longer pray in communion with non-Catholics and no longer believe in heresy.”

Well, no matter how much one amends his life, he can never have his sins remitted without confession of his sins, and he cannot confess his sins and have them validly absolved until he first abjures and enters the Catholic Church. If he does not sincerely pray to God to help him get rid of his pride, he will remain outside the Catholic Church and will end up in the everlasting fires of Gehenna.

Conclusion

Take, heed nominal Catholics, until you convert and take a specific abjuration or specific profession of faith in order to enter the Catholic Church, there shall be no true peace for you. You shall pine away in your iniquities:

“The great wrath of the Lord hath fallen upon us because our fathers have not kept the words of the Lord to do all things that are written in this book [profess, defend, and live the full deposit of the Catholic faith].” (2 Par. 34:21) “They shall pine away in their iniquities, in the land of their enemies; and they shall be afflicted for the sins of their fathers and their own. Until they confess their iniquities and the iniquities of their ancestors, whereby they have transgressed against me, and walked contrary unto.” (Deut. 26:39-40)

You can only be healed and have true peace by a good and thorough examination of the Catholic faith and the prevalent errors of the day that contradict them, confirmed by a specific abjuration or specific profession of faith:

“For they were examined for the remembrance of thy words and were quickly healed, lest falling into deep forgetfulness, they might not be able to use thy help.” (Wis. 16:11)

“Now, therefore, I have a mind that we make a covenant [a specific profession of faith] with the Lord the God of Israel [the God of the Catholic Church], and he will turn away the wrath of his indignation from us. ...And went up to the house of the Lord... all the men of Juda [Catholics and nominal Catholics who want to convert]... And the king read in their hearing, in the house of the Lord, all the words of the book [the full deposit of the Catholic faith]. And standing up in his tribunal, he made a covenant before the Lord to walk after him and keep his commandments and testimonies and justifications with all his heart and with all his soul, and to do the things that were written in that book which he had read. And he adjured all that were found in Jerusalem and Benjamin to do the same; and the inhabitants of Jerusalem did according to the covenant [the New Covenant, which is the full deposit of the Catholic Faith] of the Lord the God of their fathers.” (2 Par. 29:10; 34:30-32)

Nominal Catholic reader, do not remain in your mortally sinful state that has merited you deep forgetfulness. Wake up, for the sake of your immortal souls! Do not leap before you inquire, especially in these latter days of the Great Apostasy. Do not trust anyone who says he is Catholic just because he says he is; or because he is a bishop or priest; or because he has many theological degrees; or because he sings

a beautiful Gregorian Chant; or just because says a holy and pious Mass. The Greek Schismatics sing a beautiful chant and say what appears to be a holy and pious Mass; but they are not holy or pious, they are evil and despicable, they are not Catholic. Put all so-called Catholics to the test. If they refuse to put their beliefs in writing, point-by-point, then avoid them like the plague:

“Try your own selves if you be in the faith. Prove ye yourselves. Know you not your own selves, that Christ Jesus is in you, unless perhaps you be reprobates?” (2 Cor. 13:5)

“Mark them who make dissensions and offences contrary to the doctrine which you have learned and avoid them.” (Rom. 16:17)

Appendix

On censures

Invalid and heretical *1917 Code of Canon Law*: “Canon 2241. A censure is a penalty by which a subject (by Baptism) is deprived of some spiritual benefits, or of benefits connected with matters spiritual, because of obstinate violation of some law of the Church, until such time as he repents and obtains absolution.”

A Commentary on the New Code of Canon Law, by apostate Rev. P. Chas. Augustine, O.S.B., D.D., 1921: “Censures are called corrective or medicinal penalties because they principally, though not exclusively, aim at amending the delinquent. Consequently, if this purpose is achieved, the penalty is to be removed and the criminal may claim absolution from censure. For, the chief purpose being reformatory, the contumacy or stubbornness is broken... But it must also be understood that, although the main object of censures is reformation or correction, yet the purpose of penalty in general, viz.: ethical retribution or reparation, is not excluded. For it is of public interest that each and every crime be duly punished, in order to deter others and thus prevent criminality. The penal character of censures lies in this, that they deprive the delinquent of certain spiritual goods, which may entail temporal consequences.”³¹

Three of the main censures are as follows:

- Suspension
- Interdict
- Excommunication (minor or major)

This book deals only with the censure of major excommunication, which all baptized non-Catholics have incurred, both those who were never Catholic and those who were Catholic but fell away. Baptized non-Catholics who were never Catholic are still subject to the Catholic Church by way of their valid baptism even though they are not members of Catholic Church.

On sentences

There are three kinds of sentences. One is incurred automatically by the law itself (*ab jure*) and two by a judgment from a competent authority (*ab homine*):

1. Automatic sentences (*ipso facto* or *latae sententiae*)
2. Condemnatory Sentences (*ferendae sententiae*)
3. Declaratory Sentences

Censures are incurred by two kinds of sentences: An Automatic Sentence or a Condemnatory Sentence. A Declaratory Sentences is a declaration that the censure has already been incurred.

Automatic Sentence

An automatic sentence, known as *latae sententiae* or *ipso facto*, is a penalty incurred by an offender automatically and thus without the need of any warning, judgment, trial, or condemnatory or declaratory sentence from a competent judge. The sentence is inflicted automatically by the law (*ab jure*) as soon as the offender commits an offense by which an automatic penalty is incurred.

Invalid and heretical *1917 Code of Canon Law*:

“Canon 2217. A penalty is called: (2) *latae sententiae*, if a specific penalty is attached to a law or a precept in such a manner that it is incurred *ipso facto* [ed. automatically] by the commission of the offense.”

³¹ v. 8, b. 5, pt. 2, sec. 1, Title 4, Different Kinds of Penalties, pp. 70-71

“Canon 2232, § 1. A penalty *latae sententiae*, whether corrective or vindictive, binds the delinquent *ipso facto* [automatically] both in the external and in the internal forum.”

Automatic excommunication for formal heretics and schismatics

For example, the penalty of automatic major excommunication for formal heretics is mentioned in Canon 2314, §1:

Invalid and heretical 1917 Code of Canon Law: “Canon 2314, § 1. All apostates from the Christian faith, and all heretics and schismatics: (1) are *ipso facto* [automatically] excommunicated.”

The Delict of Heresy, apostate Rev. Eric MacKenzie, 1932: “Delicts of heresy and apostasy are dealt with most severely... delicts against faith are visited with her [the Catholic Church’s] heaviest punishments. The heretic immediately incurs excommunication, and is liable to further vindictive punishments. The reason is plain. Heresy indicates such a destruction of the Christian character of the delinquent, and, being externalized, has such potentialities of hindering and preventing the teaching of revealed truth to others, that immediate and decisive action must be taken to prevent any spread of the contagions of error...³²

“As soon as a delict of heresy has been committed, the delinquent incurs excommunication, and in that instant is bound in conscience, under pain of sin, to avoid exercising jurisdiction either in the internal forum or the external... Obviously, it would be highly improper for anyone but a Catholic to exercise either ordinary or delegated authority, and thus to assume the role of directing the Catholic faithful in their religious life. Canon Law guided by this principle has consistently declared that those who do not possess membership in the Church,—heretics and other [major] excommunicates,—are thereby incapacitated for the exercise of jurisdiction over the faithful...³³

“A heretic...has thereby incurred excommunication and loss of membership in the general communion of that society.³⁴”

Automatic loss of office for mortal sins against the faith

Invalid and heretical *Code of Canon Law*, 1917: “Canon 188, n. 4: There are certain causes which effect the tacit resignation of an office, which resignation is accepted in advance by operation of law, and hence is effective without any declaration. These causes are: ... (4) if he has publicly defected from the Catholic faith.”

(See RJMI book Non-Catholics Cannot Hold Offices in the Catholic Church.)

Condemnatory Sentence

A condemnatory sentence, known as *ferendae sententiae*, is a penalty or sentence inflicted upon an offender by a competent judge.

Invalid and heretical 1917 Code of Canon Law: “Canon 2217. A penalty is called... *ferendae sententiae*, if it must be inflicted by the judge or superior.”

Excommunication, Its Nature, Historical Developments and Effects, by apostate Rev. Francis Edward Hyland, 1928: “A condemnatory sentence has place only in *ferendae sententiae* penalties, that is, penalties which require the intervention of a judge or a superior in order that they be incurred. A condemnatory sentence is one in which a judge, or a superior acting in the capacity of judge, imposes a *ferendae sententiae* penalty upon a delinquent for a delict that has been committed and proved. A condemnatory sentence really inflicts or imposes a penalty; prior to such a sentence, the delinquent was not under the penalty; hence, the penalty takes effect only from the moment in which the sentence was pronounced.”³⁵

³² c. 4, p. 43.

³³ c. 6, pp. 82, 81.

³⁴ c. 6, p. 76.

³⁵ pt. 2, sec. 2, pp. 50-51.

Declaratory Sentence

A declaratory sentence is a sentence from a competent judge declaring that an offender has incurred guilt and that he has already incurred an automatic (*latae sententiae* or *ipso facto*) penalty. Hence a declaratory sentence is not a penalty but an official declaration that the offender has already incurred a penalty that was thus inflicted by the law itself:

Excommunication, Its Nature, Historical Developments and Effects, by apostate Rev. Francis Edward Hyland, 1928: "A declaratory sentence has place only in *latae sententiae* penalties. It is a sentence which officially proclaims that one has committed a delict and consequently has incurred the penalty attached to the commission of the delict. Since such a sentence has place only in *latae sententiae* penalties, that is, penalties which are incurred *ipso facto* by the commission of the delict, it is clear that it does not inflict or impose a penalty; it merely makes manifest that fact that a penalty has already been incurred. A declaratory sentence is never necessary in order that a penalty be incurred, for a *latae sententiae* penalty *ipso facto* binds the delinquent."³⁶

A Commentary on the New Code of Canon Law, by apostate Rev. P. Chas. Augustine, O.S.B., D.D., 1921: [Commentary on Canon 2233] A penalty *latae sententiae*, whether corrective or vindictive, binds the delinquent *ipso facto* both in the external and in the internal forum...which leaves the issuance of a declaratory sentence to the discretion of the superior and demands it only when the parties insist or when public welfare is at stake. Thus a priest may be interested in the declaration of a sentence against another because of the title he has to a parish. A declaratory sentence does not constitute a penalty, but simply affirms that a penalty has been incurred, and hence throws the penalty back to the moment when the crime was committed."³⁷

³⁶ pt. 2, sec. 2, pp. 50-51.

³⁷ v. 8, b. 5, pt. 2, Title 6, When Penalties take effect, pp. 103-4.